

Thursday, March 22, 2007

<http://www.sis.gov.eg/En/EgyptOnline/Miscellaneous/000002/0207000000000000001432.htm>

Egyptian-Spanish mission discovers flowers funerary items in Djehuty tomb

"An Egyptian-Spanish archaeological mission discovered Wednesday 21/3/2007 instruments, used in the funeral of Queen Hatshepsut (1502-1482 BC)'s chief of works in Thebes Djehuty, in Djehuty's tomb in Dar-Abul-Naga area in Luxor's West Bank," Al-Ahram reported.

Secretary General of the Supreme Council of Antiquities (SCA) Dr. Zahi Hawwas said the new discovery includes 42 clay pots and 42 flower bouquets, which had been thrown into the deceased's tomb at the end of the funeral ceremony. This ritual is featured on a wall at Djehuty's burial chamber showing the family of the deceased, along with priests holding clay pot and flower bouquets. According to Dr. Hawwas, during the cleaning of the area in front of the tomb, archaeologists hit upon the remains of a six meter long wall that once made the tomb's facade.

Jose Gallan, head of the Spanish team said that during excavation works at the tomb's open court, a moderate wooden sarcophagus was found inside a small pit. It includes the bones of an unidentified woman that can be dated to the New Kingdom era.

Early studies on the bones reveal that they may go back to 500 years before the construction of Djehuty's tomb.

Gallan pointed out that neighboring the sarcophagus, the team also uncovered two burial sites filled with a number of 18th dynasty clay pots.

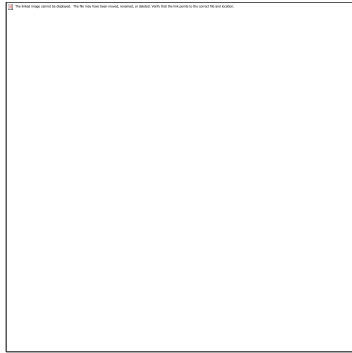
| 22002|2007-03-22 14:50:18|Paul Kekai Manansala|Pyramid's Secret Doors to Be Opened|

Pyramid's Secret Doors to Be Opened

Rossella Lorenzi, Discovery News



March 20, 2007? Doors will soon open to reveal one of the mysteries of the Great Pyramid in Giza, Dr. Zahi Hawass, chief of Egypt's Supreme Council of Antiquities, told Discovery News in an exclusive interview.



Door Openings Ahead

Hawass, one of the world's leading Egyptologists, said he will show what lies behind secret doors inside the 4,500-year-old pharaonic mausoleum by the end of this year.

"Finally, people all over the world will know what is behind these second door in the southern shaft and the third door in the northern shaft," Hawass said.

Built in 2550 B.C. for the pharaoh Cheops, also known as Khufu, the Great Pyramid is the largest of a family of three pyramids on the Giza plateau, on the outskirts of Cairo.

The last remaining wonder of the ancient world has lost little of its original height of 481 feet, and contains 3.4 million cubic yards of material. Its base covers an area of 13.1 acres, which could accommodate the cathedrals of Florence, Milan, London's St. Paul's and Rome's St. Peter's and still have plenty of space.

The monument has long been rumored to have hidden passageways leading to secret chambers, and archaeologists have puzzled over the meaning of four narrow shafts deep inside the pyramid since they were first discovered in 1872.

Two shafts, extend from the upper, or "Kings Chamber" exit into open air. But the lower two, one on the south side and one on the north side in the so-called "Queen's Chamber" disappear within, deepening the pyramid mystery.

Widely believed to be ritual passageways for the dead pharaoh's soul to reach the afterlife, these 8-inch square shafts remained unexplored until 1993, when German engineer Rudolf Gantenbrink sent a robot through the southern shaft.

After a steady climb of 213 feet from the heart of the pyramid, the robot had to stop in front of a mysterious limestone slab adorned with two copper handles.

Nine years later, Hawass performed an investigation of the southern shaft on live television. As the world held its breath, a tomb-raiding robot pushed a camera through a hole drilled in the copper handled door? only to reveal another door.

The following day, Hawass sent the robot through the northern shaft. After crawling for 213 feet and several sharp bends, the robot came to an abrupt halt in front of another limestone slab.

As with the Gantenbrink door, the stone was adorned with two copper handles.

"I dedicated my whole life to study the secrets of the Great Pyramid and I must say that these doors create many exciting questions. It is intriguing that the door in the northern shaft and the first door in the southern shaft are equidistant from the queen's chamber.

"Moreover, they are very similar, as they both feature the same copper handles," Hawass said.

Speculation abounds that the shafts might lead to a secret chamber which might contain everything: a cache of papyri, a statue of Pharaoh Khufu, or even his real tomb.

"This month I am going to choose the team that is going to work with me on this project. It will be either from Singapore or Hong Kong," Hawass said.

Hawass did not specify whether inspections into the shafts have already been carried out or whether further robotic investigations are necessary.

"I can only say that this year I will reveal the secrets of the Great Pyramid doors," Hawass told Discovery News.

http://dsc.discovery.com/news/2007/03/20/hawass_arc.html?category=archaeology&\1guid=20070320100000

| 22003|2007-03-22 17:53:00|cristofori whitakara|Re: Would A Stake Through The Heart Help?|
where is the melanin being synthesized from?

shalom wrote:

While attending a conference I met a brother working as a research scientist for Chrysler.

We had a long conversation where he explained how Chrysler is experimenting with impregnating engine blocks with synthesized melanin. Their results at the time indicated that engines could withstand and dissipate 3-4 times the heat relative to an unprocessed aluminum block.

I wonder how long until they realize it's potential to cool electronics?
meninarmer

-----Original Message-----

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@yahoogroups. com]**On**

Behalf Of Alex van Deelen

Sent: Thursday, March 22, 2007 12:21 PM

To: Ta_Seti@yahoogroups .com

Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

> i guess that being melanin is highly magnetic i am guessing
> that the magnetic attraction is so strong that it becomes

> imbedded in the hair?

You're all presuming that these findings are valid.

The big problem, is that once people mention
'race', they stop looking at anything else.
Income, background, sample size, etc.

Alex

We won't tell. Get more on [shows you hate to love](#)
(and love to hate): [Yahoo! TV's Guilty Pleasures list](#).
| 22004|2007-03-22 17:54:32|Mahari Mengistu|Re: NY Fertility Clinic Used Wrong Sperm|
I feel so sorry for the child already. But regrettably, as sorry as I
feel for her there is a very big chance that she will grow up
detesting dark skinned people due to self-hatred or this society's
race socialization. Profoundly weird and sick. I feel embarrassed
for the child.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

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> even though it is definately the child of the mother and therefore
> of her racial heritage and nationality, speaks volumes of their
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> child's. With the expressed attitude of always having to see
> a "mistake" they are "forced" to raise whenever they look at their
> daughter, I think their daughter is going to be in for some
> unnecessary hard times, especially from the father.

>
> Djehuti Sundaka

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> --- In Ta_Seti@yahoogroups.com, cristofori whitakara
> wrote:
> >

> > we have been discussing this at work all morning and now

afternoon

> and i just wish for more appreciation of latino's african heritage
> than prsented in this article....to me it says latins/hispanics are
> white like sammy sosa or manny ramirez, both dominicans, are dark-
> skinned whites. i really feel for that child. she will not know

her

> dad and her mother has identity issues.
> >
> > Djehuti Sundaka wrote: NY fertility clinic
> used wrong sperm
> > Baby darker than either parent; judge allows malpractice case to
> proceed
> > The Associated Press
> > Updated: 6:31 a.m. PT March 22, 2007
> > NEW YORK - A couple can proceed with a lawsuit against a

fertility

> clinic
> > they filed after the wife gave birth to a daughter whose skin

they

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> > was too dark to be their child, a judge has ruled.
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> > Thomas and Nancy Andrews, of Commack, N.Y., sued New York Medical
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> > for Reproductive Medicine, accusing the Manhattan clinic of
> medical
> > malpractice and other offenses. They claim the Park Avenue clinic
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> > another man's sperm to inseminate Nancy Andrews' eggs.
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> > Three DNA tests ? a home kit and two professional laboratory
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> > confirmed that Thomas Andrews was not the baby's biological
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> > Supreme Court Judge Sheila Abdus-Salaam quoted the couple as
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> is "not even
> > the same race, nationality, color ... as they are," the judge

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> > The judge found Carlo Acosta, the non-physician embryologist who

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> > The couple's lawyer, Howard J. Stern, did not immediately return

a

> telephone

> > call for comment.

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> > Ta_Seti Repository

> > http://groups.yahoo.com/group/ta_seti2

> > Yahoo! Groups Links

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> > -----

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> >

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| 22005|2007-03-22 17:55:14|Mahari Mengistu|Re: Would A Stake Through The Heart Help?

How long til they start grinding us up and start extracting our

melanin to prevent them from getting skin cancer???!!!

Only partly kidding.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

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scientist

> for Chrysler.

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> The big problem, is that once people mention

> 'race', they stop looking at anything else.

> Income, background, sample size, etc.

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> Alex

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| 22006|2007-03-22 17:56:37|cristofori whitakara|Re: NY Fertility Clinic Used Wrong Sperm| the cycle will never end within her until her mother defends her "racial/ethnic" heritage and the sad part is that it seems very unlikely given the acculturation of her mom

clyde winters wrote:

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com> wrote:

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Hi

I agree. A sad situation indeed.

Clyde

Looking for earth-friendly autos?

Browse Top Cars by "Green Rating" at Yahoo! Autos' Green Center.

http://autos.yahoo.com/green_center/

Be a PS3 game guru.

Get your game face on with [the latest PS3 news and previews at Yahoo! Games.](#)

| 22007|2007-03-22 18:21:16|Paul Kekai Manansala|Re: NY Fertility Clinic Used Wrong Sperm|

I wonder if a mistake had been made with another white man's sperm, if they would still make so much noise. They should be thankful to have a child.

Regards,

Paul Kekai Manansala

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> feel for her there is a very big chance that she will grow up
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>>> need it. <http://maps.live.com/?icid=hmtag2&FORM=MGAC01>
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| 22008|2007-03-22 18:21:57|shalom|Re: Would A Stake Through The Heart Help?|

That's exactly what I said to him...jokingly.

He gave me some biological reason why natural melanin could not be used outside of the human body without losing an overwhelming percentage of it's natural properties.

As I recall, Israel is leading in melanin research to develop the melanin pill. Should be HUGE business if brought to market. No more tanning booth biz, and

very likely, less sun tan lotion sales.

Question, could the medical cases of leprosy described in the bible been actually

cases of skin cancer?

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Mahari Mengistu

Sent: Thursday, March 22, 2007 7:54 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

How long til they start grinding us up and start extracting our melanin to prevent them from getting skin cancer???!!!

Only partly kidding.

HTP,

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> You're all presuming that these findings are valid.

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> The big problem, is that once people mention

> 'race', they stop looking at anything else.

> Income, background, sample size, etc.

>

> Alex

>

| 22009|2007-03-22 22:18:34|anne|Re: NY Fertility Clinic Used Wrong Sperm|

The cycle will never end until we stop talking about 'race' and start talking about human beings. There was a similar case in The Netherlands:

Dutch twin boys born of the same womb ? one black, one white ? face growing up in a not-so-colorblind world



Koen (left) and Tuen (right) Stuart are twins born of the same womb.
<http://www.msnbc.msn.com/id/9438648/>

cristofori whitakara wrote:

the cycle will never end within her until her mother defends her "racial/ethnic" heritage and the sad part is that it seems very unlikely given the acculturation of her mom

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Clyde

Looking for earth-friendly autos?
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http://autos.yahoo.com/green_center/

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| 22010|2007-03-23 06:46:53|shalom|Re: Would A Stake Through The Heart Help?|
Sorry, I don't know. I do have the brother's card, and this discussion has prompted me to put him on the list for a follow up contact.

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** cristofori whitakara

Sent: Thursday, March 22, 2007 7:53 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Re: Would A Stake Through The Heart Help?

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Alex

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(and love to hate): [Yahoo! TV's Guilty Pleasures list](#).

| 22011|2007-03-23 08:20:33|Peter Gray|Re: Would A Stake Through The Heart Help?|

Bro. Cristofori,

My liimited knowledge of physics tells me that melanin ought NOT to be magnetiuc -- it is a complex, high molecular weight organic compound.Nor can I see the analogy with a black hole, which is a mass/gravitational phenomenon. Supposedly, it is extremely stable, having been detcted in ancient horse fossils.

If melanin is magnetic,thisshould be easily demostrable in a lab. I for one would welcome the opportunity to experiment with its properties.

Peter

From: *cristofori whitakara*
Reply-To: *Ta_Seti@yahooogroups.com*
To: *Ta_Seti@yahooogroups.com*
Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*
Date: *Thu, 22 Mar 2007 12:39:06 -0700 (PDT)*

Bro. Peter (or should i say Ptah) i wonder if melanin is similiar to a super nova's collapsing into a black hole where everything gets sucked into it?

Peter Gray wrote:

Many thanks, Cristofori.
Peter

From: *cristofori whitakara*
Reply-To: *Ta_Seti@yahooogroups .com*
To: *Ta_Seti@yahooogroups .com*
Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*
Date: *Thu, 22 Mar 2007 07:47:07 -0700 (PDT)*

yes and and also how melanin absorbs energy. also check for richard d.king,a medical doctore and an author who writes prolificaly on the properties of melanin

Peter Gray wrote:

Sorry I'm unfamiliar with the book, but does the author actually state that melanin is magnetic?

From: *cristofori whitakara*
Reply-To: *Ta_Seti@yahooogroups .com*
To: *Ta_Seti@yahooogroups .com*
Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*

Date: *Wed, 21 Mar 2007 12:22:16 -0700 (PDT)*

i read about melanin's magnetic properties In the book The Ankh: African Origins of Electromagnetism, the author, Nur Ankh Amen.

Peter Gray wrote:

I've never heard of melanin being magnetic. Are you suggesting that the cotinine (in nicotine) can be absorbed magnetically through the hair?
Peter

From: *cristofori whitakara*
Reply-To:
Ta_Seti@yahoogroups
.com
To: *Ta_Seti@yahoogroups*
.com
Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*
Date: *Tue, 20 Mar 2007 12:23:28 -0700 (PDT)*

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Mahari Mengistu wrote:

>>Results indicated that while the African-American children spent less time exposed to tobacco smoke than the white children, the cotinine levels in their hair samples were four times higher.<<

This could very well be explained by the difference in hair texture/construction. If you were to blow smoke into a strip of wool (black hair), it would linger in it much longer because it would get caught up in the curls and whirls of the fabric as opposed to blowing smoke over strips of plastic/straight hair which it would essentially pass over.

HTP,
Mahari

--- In
Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

>
> Here we go again.
>
> Just wondering - were
the participants declared
African
> American by the 'one
drop rule', or the '1/8th or
more'
> rule? Or did they self-
identify? And why no
mention
> of Hispanics? Any
mention of how they
became
> asthmatic? What their
income/background was?
>
> Of course not, they knew
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> so no further questions
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>
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> Lead researcher Dr
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Research on the
> effects of passive

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> Very little has been done comparing race

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> Dr Somnath Mukhopadhyay

>

> They were tested for cotinine three times over the course of one year,

> using serum and hair samples. The level of smoke in the home of each

> participant was also regularly measured.

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> Results indicated that while the African-American children spent less

> time exposed to tobacco smoke than the white children, the cotinine

> levels in their hair samples were four times higher.

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> Dr Somnath Mukhopadhyay, a specialist in childhood asthma at Dundee

> University, welcomed the research. "It would come as no surprise to

> me that there are genotypic differences between these children and

> their Caucasian counterparts," he said.

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> "But research on the effects of passive smoking have tended to focus

> on white children. Very little has been done comparing race."

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> Chest is the journal of the American College of Chest Physicians.

>

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| 22012|2007-03-23 09:30:52|Paul Kekai Manansala|Re: Would A Stake Through The Heart Help?|

Magnetite is found in the pineal gland where melatonin is produced.

Regards,

Paul Kekai Manansala

| 22013|2007-03-23 09:35:02|cristofori whitakara|Re: Would A Stake Through The Heart Help?|
ty for your response. it seems many experiments are on-going with melanin. i guess in time we will see the results.

Peter Gray wrote:

Bro. Christofori,

My liimited knowledge of physics tells me that melanin ought NOT to be magnetiuc -- it is a complex, high molecular weight organic compound. Nor can I see the analogy with a black hole, which is a mass/gravitational phenomenon. Supposedly, it is extremely stable, having been detcted in ancient horse fossils.

If melanin is magnetic, this should be easily demostrable in a lab. I for one would welcome the opportunity to experiment with its properties.

Peter

From: *cristofori whitakara*
Reply-To: *Ta_Seti@yahooogroups .com*
To: *Ta_Seti@yahooogroups .com*
Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*
Date: *Thu, 22 Mar 2007 12:39:06 -0700 (PDT)*

Bro. Peter (or should i say Ptah) i wonder if melanin is similiar to a super nova's collapsing into a black hole where everything gets sucked into it?

Peter Gray wrote:
Many thanks, Cristofori.
Peter

From: *cristofori whitakara*
Reply-To: *Ta_Seti@yahooogroups .com*
To: *Ta_Seti@yahooogroups .com*
Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*
Date: *Thu, 22 Mar 2007 07:47:07 -0700 (PDT)*

yes and and also how melanin absorbs energy. also check for richard d.king,a medical doctore and an author who writes prolifically on the properties of melanin

Peter Gray wrote:
Sorry I'm unfamiliar with the book, but does the author actually state that melanin is magnetic?

From: *cristofori whitakara*
Reply-To: *Ta_Seti@yahooogroups .com*
To: *Ta_Seti@yahooogroups .com*
Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*
Date: *Wed, 21 Mar 2007 12:22:16 -0700 (PDT)*

i read about melanin's magnetic properties In the book
The Ankh: African Origins of Electromagnetism,
the author, Nur Ankh Amen.

Peter Gray wrote:
I've never heard of melanin being magnetic. Are you
suggesting that the cotinine (in nicotine) can be
absorbed magnetically through the hair?
Peter

From: *cristofori whitakara*
Reply-To: *Ta_Seti@yahooogroups .com*
To: *Ta_Seti@yahooogroups .com*
Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*
Date: *Tue, 20 Mar 2007 12:23:28 -0700 (PDT)*

i guess that being melanin is highly
magnetic i am guessing that the

magnetic attraction is so strong that it becomes imbedded in the hair?

Mahari Mengistu wrote:

>>Results indicated that while the African-American children spent less time exposed to tobacco smoke than the white children, the cotinine levels in their hair samples were four times higher.<<

This could very well be explained by the difference in hair texture/constructio n. If you were to blow smoke into a strip of wool (black hair), it would linger in it much longer because it would get caught up in the curls and whirls of the fabric as opposed to blowing smoke over strips of plastic/straight hair which it would essentially pass over.

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
"Alex van Deelen"
wrote:

>
> Here we go again.
>
> Just wondering - were the participants declared African
> American by the 'one drop rule', or the '1/8th or more'
> rule? Or did they self-identify? And why no mention
> of Hispanics? Any mention of how they became
> asthmatic? What their income/background was?
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> Of course not, they knew the participants race,
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> The next step was to communicate the results to parents to try to encourage lifestyle changes, he said.
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> All of the children examined in the US research had the symptoms of persistent asthma and were exposed to at least five cigarettes per day.
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> Chest is the journal of the
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| 22014|2007-03-23 09:42:30|cristofori whitakara|Re: Would A Stake Through The Heart Help?|
mahar i think during the 1700s european aristocrats were eating mummies from kemet.
i have heard theories about the curse of canaan and leprosy. the bible has stories discussing the
turning of black skin to white skin can anyone comment on this?

shalom wrote:

That's exactly what I said to him...jokingly.
He gave me some biological reason why natural
melanin could not be used outside of the human body
without losing an overwhelming percentage of it's natural
properties.
As I recall, Israel is leading in melanin research to develop
the melanin pill.
Should be HUGE business if brought to market. No more
tanning booth biz, and
very likely, less sun tan lotion sales.
Question, could the medical cases of leprosy described in
the bible been actually
cases of skin cancer?

-----Original Message-----

From: Ta_Seti@yahooogroups .com [mailto:Ta_Seti@
yahooogroups. com]**On Behalf Of** Mahari Mengistu

Sent: Thursday, March 22, 2007 7:54 PM

To: Ta_Seti@yahoogroups .com

Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

How long til they start grinding us up and start extracting our melanin to prevent them from getting skin cancer????!!
Only partly kidding.
HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "shalom" wrote:

>

> While attending a conference I met a brother working as a research scientist

> for Chrysler.

> We had a long conversation where he explained how Chrysler is experimenting

> with impregnating

> engine blocks with synthesized melanin. Their results at the time indicated

> that engines could withstand

> and dissipate 3-4 times the heat relative to an unprocessed aluminum block.

>

> I wonder how long until they realize it's potential to cool electronics?

>

> meninarmer

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> From: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

[mailto:[Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)]On Behalf Of

> Alex van Deelen

> Sent: Thursday, March 22, 2007 12:21 PM

> To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

>

>

> > i guess that being melanin is highly magnetic i am guessing

> > that the magnetic attraction is so strong that it becomes

- > > imbedded in the hair?
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- > You're all presuming that these findings are valid.
- >
- > The big problem, is that once people mention
- > 'race', they stop looking at anything else.
- > Income, background, sample size, etc.
- >
- > Alex
- >

Don't pick lemons.

See all the [new 2007 cars](#) at [Yahoo! Autos](#).

| 22015|2007-03-23 13:48:03|Mahari Mengistu|Re: Would A Stake Through The Heart Help?|
That is an interesting question. Also, I've had discussions with friends if perhaps the curse of Cain - in the bible - is in fact albinism/white because you know all those folks at the time had to be dark skinned.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

- >
- > That's exactly what I said to him...jokingly.
- >
- > He gave me some biological reason why natural
- > melanin could not be used outside of the human body
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- > As I recall, Israel is leading in melanin research to develop the melanin
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> > 'race', they stop looking at anything else.

> > Income, background, sample size, etc.

> >

> > Alex

> >

>

| 22016|2007-03-23 13:59:26|Freddie Thompson|Re: NY Fertility Clinic Used Wrong Sperm|

Isn't funny how a "mixed" person (a child in this case) is acknowledged as "black" whenever the surrounding circumstances are viewed in a negative light. If this were a situation relating back to ancient Egypt, I'm sure the child would not be considered "black," but Caucasian or a product of the "mixed" or "diverse" populations presumed to have been responsible for Egyptian civilization. Fred

clyde winters wrote:

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

> I agree. For it to have been expressed that the

> child is

>

> "not even the same race, nationality. ..."

>

> even though it is definately the child of the mother

> and therefore

> of her racial heritage and nationality, speaks

> volumes of their

> ethnic perspectives. Apparently, a 'one-drop'

> perspective is being

> entertained if the mother's heritage isn't being

> identified with her

> child's. With the expressed attitude of always

> having to see

> a "mistake" they are "forced" to raise whenever they

> look at their

> daughter, I think their daughter is going to be in

> for some

> unnecessary hard times, especially from the father.

>

>

> Djehuti Sundaka

> I

Hi

I agree. A sad situation indeed.

Clyde

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http://autos.yahoo.com/green_center/

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| 22017|2007-03-23 13:59:52|Paul Kekai Manansala|Re: Would A Stake Through The Heart Help?|

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

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> mahar i think during the 1700s european aristocrats were eating

mummies from kemet.

>

> i have heard theories about the curse of canaan and leprosy. the

bible has stories discussing the turning of black skin to white skin
can anyone comment on this?

>

>

The Biblical name of the first name Adam refers to the color of red clay, or more correctly reddish-brown clay. The clay gets its color from iron oxide and/or cinnabar.

As to the color of the persons before they became afflicted with leprosy I don't recall that it mentions this, but obviously they were not 'white as snow,' the color of the condition itself.

Regards,

Paul Kekai Manansala

| 22018|2007-03-23 14:00:27|shalom|Re: Would A Stake Through The Heart Help?|

[Bro Peter](#)

[Like you, I'm no physicist.](#)

[I do have some experience with medical devices, and enough understanding to know the human body operates on a constant electrical current.](#)

[Magnetism is created by a difference of potential \(polarity\) within an iron \(magnesium\). The human body has](#)

a natural difference of potential of about 70 microvolts, and of course it has adequate Iron, and magnesium, all the required elements to form small electromagnets. So, although I am not certain if true, it is theoretically possible that melanin could have an attraction/repulsion quality.

According to this grad research entitled Melanin Magnetism, melanin has a "**measurable paramagnetic susceptibility**".

http://www.teknik.uu.se/ftf/exjobb/exjobb_2000/melaninmagnetism.html

Regards,

meninarmer.

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Peter Gray

Sent: Friday, March 23, 2007 10:20 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?

Bro. Christofori,

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If melanin is magnetic, this should be easily demostrable in a lab. I for one would welcome the opportunity to experiment with its properties.

Peter

From: *cristofori whitakara*

Reply-To: *Ta_Seti@yahoogroups .com*

To: *Ta_Seti@yahoogroups .com*

Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*

Date: *Thu, 22 Mar 2007 12:39:06 -0700 (PDT)*

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Peter

From: *cristofori whitakara*

Reply-To:

Ta_Seti@yahoogroups .com

To: *Ta_Seti@yahoogroups*

.com

Subject: *Re: [Ta_Seti] Re:
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Date: *Thu, 22 Mar 2007
07:47:07 -0700 (PDT)*

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melanin absorbs energy.
also check for richard
d.king,a medical doctore
and an author who writes
prolifically on the properties
of melanin

Peter Gray wrote:

Sorry I'm unfamiliar with the
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actually state that melanin is
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From:
*cristofori
whitakar
a*

Reply-

To:
*Ta_Seti@
yahoogro
ups .com*

To:
*Ta_Seti@
yahoogro
ups .com*

Subject:
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[Ta_Seti]*

*Re:
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Date:
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by the difference in hair texture / construction . If you were t

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<http://news.bbc.co.uk/2>

[/hi/health/6441267:st_m](#)

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passive smoking may pose a different risk to African American

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children than their white counterparts, US research suggests.

> The study, featured in the journal Chest, examined 220 children

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| 22019|2007-03-23 14:00:30|shalom|Re: Would A Stake Through The Heart Help?|
LOL, the third eye gland (pineal), said to enable "mystical" power like telepathy and telekinetic. Now, you cats have me researching melanin. Perhaps, the ancient Egyptians actually did levitate the blocks of the pyramids in place. Dr. Cress-Welsing states that melanin "attracts" cosmic energies and utilized in a way long forgotten. Perhaps in is tuned to the universes, "dark matter". Any one aware of any African researchers in this area?

-----Original Message-----

From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Paul Kekai Manansala
Sent: Friday, March 23, 2007 11:31 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

Magnetite is found in the pineal gland where melatonin is produced.

Regards,
Paul Kekai Manansala

| 22020|2007-03-23 14:03:08|Paul Kekai Manansala|Re: Would A Stake Through The Heart Help?|

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>

> LOL, the third eye gland (pineal), said to enable "mystical" power like
> telepathy and telekinetic. Now, you cats have me researching melanin.

- > Perhaps, the ancient Egyptians actually did levitate the blocks of the
- > pyramids in place.
- > Dr. Cress-Welsing states that melanin "attracts" cosmic energies and
- > utilized in a way long forgotten. Perhaps in is tuned to the universes,
- > "dark matter".
- > Any one aware of any African researchers in this area?
- >

Pretty soon, they'll have melanin transfusions.

Don't fall for it! ;)

Regards,

Paul Kekai Manansala

| 22021|2007-03-23 14:14:27|cristofori whitakara|Re: Would A Stake Through The Heart Help?|
try richard d. king (african-american)

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

- >
- > LOL, the third eye gland (pineal), said to enable "mystical" power like
- > telepathy and telekinetic. Now, you cats have me researching melanin.
- > Perhaps, the ancient Egyptians actually did levitate the blocks of the
- > pyramids in place.
- > Dr. Cress-Welsing states that melanin "attracts" cosmic energies and
- > utilized in a way long forgotten. Perhaps in is tuned to the universes,
- > "dark matter".
- > Any one aware of any African researchers in this area?
- >

Pretty soon, they'll have melanin transfusions.

Don't fall for it! ;)

Regards,

Paul Kekai Manansala

Don't be flakey. [Get Yahoo! Mail for Mobile](#) and
[always stay connected](#) to friends.

| 22022|2007-03-23 14:30:58|cristofori whitakara|Re: Would A Stake Through The Heart Help?|

Exodus, chapter 4

"4": And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

"5": That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

"6": And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

"7": And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his'> **other flesh**.

Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>

> mahar i think during the 1700s european aristocrats were eating mummies from kemet.

>

> i have heard theories about the curse of canaan and leprosy. the bible has stories discussing the turning of black skin to white skin can anyone comment on this?

>

>

The Biblical name of the first name Adam refers to the color of red clay, or more correctly reddish-brown clay. The clay gets its color from iron oxide and/or cinnabar.

As to the color of the persons before they became afflicted with leprosy I don't recall that it mentions this, but obviously they were not 'white as snow,' the color of the condition itself.

Regards,
Paul Kekai Manansala

8:00? 8:25? 8:40? [Find a flick](#) in no time

with the [Yahoo! Search movie showtime shortcut](#).

| 22023|2007-03-23 16:28:05|shalom|Re: Would A Stake Through The Heart Help?|

[Mahari, much respect and regards for your comments.](#)

[The question on Leprosy formed while remembering that Jesus wa one of the first to](#)

[begin anointing the poor, and lepers, with the anointing oils. The anointing of](#)

Lepers by Jesus was said to have provided relief, and sometimes actualcures.

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Mahari Mengistu

Sent: Friday, March 23, 2007 3:48 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

That is an interesting question. Also, I've had discussions with friends if perhaps the curse of Cain - in the bible - is in fact albinism/white because you know all those folks at the time had to be dark skinned.

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "shalom" wrote:

>

> That's exactly what I said to him...jokingly.

>

> He gave me some biological reason why natural

> melanin could not be used outside of the human body

> without losing an overwhelming percentage of it's natural

> properties.

> As I recall, Israel is leading in melanin research to develop the melanin

> pill.

> Should be HUGE business if brought to market. No more tanning booth

biz, and

> very likely, less sun tan lotion sales.

>

> Question, could the medical cases of leprosy described in the bible

been

> actually

> cases of skin cancer?

> -----Original Message-----

> From: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

[mailto:[Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)]**On**

Behalf Of

> Mahari Mengistu

> Sent: Thursday, March 22, 2007 7:54 PM

> To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

>

>

> How long til they start grinding us up and start extracting our

> melanin to prevent them from getting skin cancer????!!
> Only partly kidding.
> HTP,
> Mahari
>
> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
>>
>> While attending a conference I met a brother working as a
research
> scientist
>> for Chrysler.
>> We had a long conversation where he explained how Chrysler
is
> experimenting
>> with impregnating
>> engine blocks with synthesized melanin. Their results at the
time
> indicated
>> that engines could withstand
>> and dissipate 3-4 times the heat relative to an unprocessed
> aluminum block.
>>
>> I wonder how long until they realize it's potential to cool
> electronics?
>>
>> meninarmer
>> -----Original Message-----
>> From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com]On
> Behalf Of
>> Alex van Deelen
>> Sent: Thursday, March 22, 2007 12:21 PM
>> To: Ta_Seti@yahoogroups.com
>> Subject: [Ta_Seti] Re: Would A Stake Through The Heart
Help?
>>
>>
>>> i guess that being melanin is highly magnetic i am guessing
>>> that the magnetic attraction is so strong that it becomes
>>> imbedded in the hair?
>>
>> You're all presuming that these findings are valid.
>>
>> The big problem, is that once people mention
>> 'race', they stop looking at anything else.
>> Income, background, sample size, etc.

> >
> > Alex
> >
>

| 22024|2007-03-23 18:22:02|Mahari Mengistu|Re: Would A Stake Through The Heart Help?|

Thanks. You know the anointing process is a kingly/pharaoh ritual.

The word "messiah" comes from the Egyptian anointing process to become king. They used crocodile oil and other oils in the process.

If I recall correctly in Egyptian the word is "mess"(?); thus the word messiah - king. So it is interesting that Jesus, the messiah, the king, turns the tables and provides the poor, the lowly, the lowliest of the low, with the kingly ritual of anointing. This is, I think, another aspect pointing to an Egyptian origin for the Jesus "legend".

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>

> Mahari, much respect and regards for your comments.

>

> The question on Leprosy formed while remembering that Jesus was one of the

> first to

> begin anointing the poor, and lepers, with the anointing oils. The anointing

> of

> Lepers by Jesus was said to have provided relief, and sometimes actual

> cures.

> -----Original Message-----

> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf Of

> Mahari Mengistu

> Sent: Friday, March 23, 2007 3:48 PM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

>

>

> That is an interesting question. Also, I've had discussions with

> friends if perhaps the curse of Cain - in the bible - is in fact

> albinism/white because you know all those folks at the time had to be

> dark skinned.

> HTP,

> Mahari

> --- In Ta_Seti@yahoogroups.com, "shalom" wrote:
> >
> > That's exactly what I said to him...jokingly.
> >
> > He gave me some biological reason why natural
> > melanin could not be used outside of the human body
> > without losing an overwhelming percentage of it's natural
> > properties.
> > As I recall, Israel is leading in melanin research to develop
the
> melanin
> > pill.
> > Should be HUGE business if brought to market. No more tanning
booth
> biz, and
> > very likely, less sun tan lotion sales.
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bible
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> > actually
> > cases of skin cancer?
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> > From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]On
> > Behalf Of
> > Mahari Mengistu
> > Sent: Thursday, March 22, 2007 7:54 PM
> > To: Ta_Seti@yahoogroups.com
> > Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?
> >
> >
> > How long til they start grinding us up and start extracting our
> > melanin to prevent them from getting skin cancer???!!!
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> > >
> > > While attending a conference I met a brother working as a
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> > > We had a long conversation where he explained how Chrysler is
> > experimenting
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>>> engine blocks with synthesized melanin. Their results at the
> time
>> indicated
>>> that engines could withstand
>>> and dissipate 3-4 times the heat relative to an unprocessed
>> aluminum block.
>>>
>>> I wonder how long until they realize it's potential to cool
>> electronics?
>>>
>>> meninarmer
>>> -----Original Message-----
>>> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]
On
>> Behalf Of
>>> Alex van Deelen
>>> Sent: Thursday, March 22, 2007 12:21 PM
>>> To: Ta_Seti@yahoogroups.com
>>> Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?
>>>
>>>
>>>> i guess that being melanin is highly magnetic i am guessing
>>>> that the magnetic attraction is so strong that it becomes
>>>> imbedded in the hair?
>>>
>>> You're all presuming that these findings are valid.
>>>
>>> The big problem, is that once people mention
>>> 'race', they stop looking at anything else.
>>> Income, background, sample size, etc.
>>>
>>> Alex
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>>
>

| 22025|2007-03-23 19:44:57|cristofori whitakara|Re: Would A Stake Through The Heart Help?|
http. "mess" in an age of that which Yashua w'd say. what's the signifance of the oil of a
crocodile?

Mahari Mengistu wrote:

Thanks. You know the anointing process is a kingly/pharoah ritual.
The word "messiah" comes from the Egyptian anointing process to
become king. They used crocodile oil and other oils in the process.
If I recall correctly in Egyptian the word is "mess"(?); thus the
word messiah - king. So it is interesting that Jesus, the messiah,
the king, turns the tables and provides the poor, the lowly, the

lowliest of the low, with the kingly ritual of anointing. This is, I think, another aspect pointing to an Egyptian origin for the Jesus "legend".

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>

> Mahari, much respect and regards for your comments.

>

> The question on Leprosy formed while remembering that Jesus was one of the

> first to

> begin anointing the poor, and lepers, with the anointing oils. The anointing

> of

> Lepers by Jesus was said to have provided relief, and sometimes actual

> cures.

> -----Original Message-----

> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf Of

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> Sent: Friday, March 23, 2007 3:48 PM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

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>>> Sent: Thursday, March 22, 2007 12:21 PM
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>>>
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>>> Income, background, sample size, etc.
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>>> Alex
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| 22026|2007-03-23 20:10:31|cristofori whitakara|Re: Would A Stake Through The Heart Help?|
this conversation reminds me of talks about vibrations. magnesium and melanin was key
elements in the development of people..how does magnesium relate to the color of skin and
magnetic properties?

shalom wrote:

Bro Peter
Like you, I'm no physicist.
I do have some experience with medical devices, and enough
understanding
to know the human body operates on a constant electrical current.
Magnetism is created by a difference of potential (polarity) within an iron
(magnesium). The human body has
a natural difference of potential of about 70 microvolts, and of course it
has adequate Iron, and magnesium, all the required elements to form
small electromagnets. So, although I am not certain if true, it is

theoretically possible that melanin could have an attraction/repulsion quality.

According to this grad research entitled Melanin Magnetism, melanin has a "**measurable paramagnetic susceptibility**".

http://www.teknik.uu.se/ftf/exjobb/exjobb_2000/melaninmagnetism.html

Regards,
meninarmer.

-----Original Message-----

From: Ta_Seti@yahooogroups .com [mailto:Ta_Seti@yahooogroups .com]**On**

Behalf Of Peter Gray

Sent: Friday, March 23, 2007 10:20 AM

To: Ta_Seti@yahooogroups .com

Subject: Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?

Bro. Cristofori,

My limited knowledge of physics tells me that melanin ought NOT to be magnetic -- it is a complex, high molecular weight organic compound. Nor can I see the analogy with a black hole, which is a mass/gravitational phenomenon. Supposedly, it is extremely stable, having been detected in ancient horse fossils.

If melanin is magnetic, this should be easily demonstrable in a lab. I for one would welcome the opportunity to experiment with its properties.

Peter

From: *cristofori whitakara*

Reply-To: *Ta_Seti@yahooogroups .com*

To: *Ta_Seti@yahooogroups .com*

Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*

Date: *Thu, 22 Mar 2007 12:39:06 -0700 (PDT)*

Bro. Peter (or should I say Ptah) I wonder if melanin is similar to a supernova's collapsing into a black hole where everything gets sucked into it?

Peter Gray wrote:

Many thanks, Cristofori.

Peter

From: *cristofori whitakara*

Reply-To: *Ta_Seti@yahooogroups .com*

To: *Ta_Seti@yahooogroups .com*

Subject: *Re: [Ta_Seti] Re: Would A Stake Through The Heart Help?*

Date: *Thu, 22 Mar 2007 07:47:07 -0700 (PDT)*

yes and also how melanin absorbs energy. also check for richard d.king, a medical doctor and an author who writes prolifically on

the properties of melanin

Peter Gray wrote:

Sorry I'm unfamiliar with the book,
but does the author actually state
that melanin is magnetic?

From: *cristofori
whitakara*
Reply-To:
*Ta_Seti@yahoogr
oups .com*
To:
*Ta_Seti@yahoogr
oups .com*
Subject: *Re:
[Ta_Seti] Re:
Would A Stake
Through The
Heart Help?*
Date: *Wed, 21
Mar 2007
12:22:16 -0700
(PDT)*

i read about
melanin's
magnetic
properties In the
book The Ankh:
African Origins
of
Electromagneti
sm, the author,
Nur Ankh
Amen.

Peter Gray

wrote:

I've never heard
of melanin being
magnetic. Are
you suggesting
that the cotinine
(in nicotine) can
be absorbed
magnetically
through the hair?
Peter

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Mengistu

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"Alex van Deelen" wrote:

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hen Wilson, from Cincinnati Children's Medical Center, said:

"It looks as though some genes may vary. By itself, this may

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Experian.](#)

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with the [Yahoo! Search weather shortcut](#).

| 22027|2007-03-24 08:51:23|Djehuti Sundaka|Re: Would A Stake Through The Heart Help?|
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During the New Kingdom, beginning in the 18th Dynasty, they are
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>> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]

On

> Behalf Of

>> Mahari Mengistu

>> Sent: Friday, March 23, 2007 3:48 PM

>> To: Ta_Seti@yahoogroups.com

>> Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

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> > > Sent: Thursday, March 22, 2007 7:54 PM
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> > > > From: Ta_Seti@yahoogroups.com
[mailto:Ta_Seti@yahoogroups.com]
> On
> > > Behalf Of
> > > > Alex van Deelen
> > > > Sent: Thursday, March 22, 2007 12:21 PM
> > > > To: Ta_Seti@yahoogroups.com
> > > > Subject: [Ta_Seti] Re: Would A Stake Through The Heart
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| 22028|2007-03-24 09:16:29|Paul Kekai Manansala|Re: Would A Stake Through The Heart Help?|

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> this conversation reminds me of talks about vibrations. magnesium

and melanin was key elements in the development of people.>

In the human body, magnesium and calcium must be balanced sort of like the way sodium and potassium should also be balanced. By "balanced" I mean there is a proper ratio that should exist between these minerals.

Regards,

Paul Kekai Manansala

| 22029|2007-03-24 09:29:05|shalom|Re: Would A Stake Through The Heart Help?|

Thank you Djehunti

As I understood it, the Hykos never obtained the knowledge of the ritual of being made Pharaoh.

Does this coincide with the legend of Harim Abif that is a key ritual in Masonic belief?

The Hykos remained kings to the end without becoming Pharaoh. Is it more possible the Israelites while observing the practice of anointing, were doing so without the actual unction ingredients used by the Egyptians?

Gnostic texts seem to speak more often of The Anointing and the holy oil. The Acts of Thomas, refers to the ointment's entheogenic effects as being specifically derived from a certain plant:

Holy oil, given us for sanctification, hidden mystery in which the cross was shown us, you are the unfold of the hidden parts. You are the humiliator of stubborn deeds. You are the one who shows the hidden treasures. You are the plant of kindness. Let your power come by this.

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Djehuti Sundaka

Sent: Saturday, March 24, 2007 10:49 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

The kings of Kamat aren't known to have been anointed for kingship.

During the New Kingdom, beginning in the 18th Dynasty, they are

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Djehuti Sundaka

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> think, another aspect pointing to an Egyptian origin for the Jesus "legend".

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| 22030|2007-03-24 15:10:11|shalom|Re: Would A Stake Through The Heart Help?|

Exactly!

If the body uses metals to create a difference of potential, then those metals must be contained in equal or proportional ratios else the optimal outputs are affected.

The mention of vibrations and melanin is very interesting.

Does anyone recall the conversation that Solon, Plato's book Timaeus, with one of Egypt's high priest regarding

the building of the Pyramids. The story has been dismissed a myth, by it did mention that blocks

were set on an iron plate. The priest invoked a spell before striking the iron plate with his staff. The

plate was said to vibrate and left the block from the ground where it was pushed into place.

Am I recalling this account correctly? Has anyone else read this?

-----Original Message-----

From: Ta_Seti@yahoogroups.com

[mailto:Ta_Seti@yahoogroups.com]**On Behalf Of** Paul Kekai Manansala

Sent: Saturday, March 24, 2007 11:16 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

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and melanin was key elements in the development of people.>

In the human body, magnesium and calcium must be balanced sort of like

the way sodium and potassium should also be balanced. By

"balanced" I

mean there is a proper ratio that should exist between these minerals.

Regards,

Paul Kekai Manansala

| 22031|2007-03-25 09:09:45|Peter Gray|Re: Would A Stake Through The Heart Help?|

Shalom,

It would be great if someone could post a molecular structure of melanin. On the basis of this molecular structure, scientists could then proceed to do computational chemistry to determine its intrinsic properties, including magnetic susceptibility, polarity and surface distribution of electrostatic potential, among other characteristics.

Peter

From: "shalom"

Reply-To: Ta_Seti@yahoogroups.com

To:

Subject: RE: [Ta_Seti] Re: Would A Stake Through The Heart Help?

Date: Fri, 23 Mar 2007 12:41:51 -0500

LOL, the third eye gland (pineal), said to enable "mystical" power like telepathy and telekinetic. Now, you cats have me researching melanin. Perhaps, the ancient Egyptians actually did levitate the blocks of the pyramids in place.

Dr. Cress-Welsing states that melanin "attracts" cosmic energies and utilized in a way long forgotten. Perhaps it is tuned to the universes, "dark matter".

Any one aware of any African researchers in this area?

-----Original Message-----

From: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)]
On Behalf Of Paul Kekai Manansala

Sent: Friday, March 23, 2007 11:31 AM

To: [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

Magnetite is found in the pineal gland where melatonin is produced.

Chemical structure of melanin

The image cannot be displayed. Your computer may not have enough memory to open the image, or the image may have been deleted. Restart your computer and open the file again. If the red x still appears, you may have to delete the image and then insert it again.

Precursors of Eumelanin (Black Melanin) and Pheomelanin (Red Melanin)



How long before melanin becomes a commodity on the stock market ;)

Regards,

Paul Kekai Manansala

| 22033|2007-03-25 09:37:39|Peter Gray|Re: Would A Stake Through The Heart Help?|

Great. Thanks, Paul.

Peter

From: "Paul Kekai Manansala"
Reply-To: *Ta_Seti@yahooogroups.com*
To: *Ta_Seti@yahooogroups.com*
Subject: *[Ta_Seti] Re: Would A Stake Through The Heart Help?*
Date: *Sun, 25 Mar 2007 16:27:34 -0000*

Chemical structure of melanin

Precursors of Eumelanin (Black Melanin) and Pheomelanin (Red Melanin)



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Regards,
Paul Kekai Manansala

| 22034|2007-03-25 11:52:46|Mahari Mengistu|Re: Would A Stake Through The Heart Help?|
I read this information in Ahmed Osman's book. I'll have to look up which of his books and find the particular section.

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

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>>>> Sent: Thursday, March 22, 2007 7:54 PM
>>>> To: Ta_Seti@yahoogroups.com
>>>> Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?
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> our
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>>>> Only partly kidding.
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>>>>> From: Ta_Seti@yahooogroups.com
> [mailto:Ta_Seti@yahooogroups.com]
>> On
>>>> Behalf Of
>>>>> Alex van Deelen
>>>>> Sent: Thursday, March 22, 2007 12:21 PM
>>>>> To: Ta_Seti@yahooogroups.com
>>>>> Subject: [Ta_Seti] Re: Would A Stake Through The Heart
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>>
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>

| 22035|2007-03-25 12:02:37|Mahari Mengistu|Re: Would A Stake Through The Heart Help?|

>>Does anyone recall the conversation that Solon, Plato's book

Timaeus, with one of Egypt's high priest regarding
the building of the Pyramids. The story has been dismissed a myth, by
it did mention that blocks
were set on an iron plate. The priest invoked a spell before striking

the iron plate with his staff. The plate was said to vibrate and left the block from the ground where it was pushed into place.<<

This is also interesting. There is a book about the building of the pyramids and their purpose. One theory is that it was used as a source to harness electrical energy. I'll have to look this up, too, but a researcher has written that there is evidence of an explosion within one of the pyramids in the form of soot remains a la an explosion. Consequently, the explosion caused a cessation of further experimentation of this kind.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

>
> Exactly!
> If the body uses metals to create a difference of potential, then those
> metals
> must be contained in equal or proportional ratios else the optimal outputs
> are affected.
> The mention of vibrations and melanin is very interesting.
> Does anyone recall the conversation that Solon, Plato's book Timaeus, with
> one of Egypt's high priest regarding
> the building of the Pyramids. The story has been dismissed a myth, by it did
> mention that blocks
> were set on an iron plate. The priest invoked a spell before striking the
> iron plate with his staff. The
> plate was said to vibrate and left the block from the ground where it was
> pushed into place.
>
> Am I recalling this account correctly? Has anyone else read this?
> -----Original Message-----
> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com]On
Behalf Of
> Paul Kekai Manansala
> Sent: Saturday, March 24, 2007 11:16 AM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?
>
>

> --- In Ta_Seti@yahoogroups.com, cristofori whitakara
> wrote:
> >
> > this conversation reminds me of talks about vibrations.
magnesium
> and melanin was key elements in the development of people.>
>
> In the human body, magnesium and calcium must be balanced sort of
like
> the way sodium and potassium should also be balanced.
By "balanced" I
> mean there is a proper ratio that should exist between these
minerals.
>
> Regards,
> Paul Kekai Manansala
>
| 22036|2007-03-25 12:17:23|Herman Patton|Re: Would A Stake Through The Heart Help?|
No Israelites, just Egyptians.

Hyksos were Hyksos, Egyptians were African (meaning: from different parts of Africa),
Israelites were Egyptians Priest. Please take note that the Israelite history is that of the Egyptians.
From supposed Moshe, down to Yahshuah. The word Israel is comprised of 3 Egyptian words.
Take note of the words Ys -RA-El/AR e.g. Place of Ra's Worship. These are they who led the
procession around the pyramids. Their true history echo even in the biblical story of the 7day
walk around the city and they all yelled and the city fell down.
There was no city that fell but there were older pyramids that may have fell apart. There are
signs of this in ancient Ethiopia modern day Sudan which ironical is where the Hebrew language
was created and where there exist 227 pyramids. Vibrations and sound waves is something the
ancient Km.t understood thoroughly.

The Hyksos didn't understand the royal ship of Pa-Hru so they maintained their system of kings.
Hyksos do not equate to Israelites. Akhenaton = Aharown (Aaron) and Thothmoses (brother of
Akhenaton) = Moses (brother of Aaron). Hyksos were a 17th dynasty thing and not an 18th
dynasty thing.

----- Original Message -----

From: shalom

To: Ta_Seti@yahoogroups.com

Sent: Saturday, March 24, 2007 10:03:11 AM

Subject: RE: [Ta_Seti] Re: Would A Stake Through The Heart Help?

[Thank you Djehunti](#)

[As I understood it, the Hykos never obtained the knowledge of the ritual of
being made Pharaoh.](#)

[Does this coincide with the legend of Harim Abif that is a key ritual in Masonic
belief?](#)

The Hyksos remained kings to the end without becoming Pharaoh. Is it more possible the Israelites while observing the practice of anointing, were doing so without the actual unction ingredients used by the Egyptians?

Gnostic texts seem to speak more often of The Anointing and the holy oil. The Acts of Thomas, refers to the ointment's entheogenic effects as being specifically derived from a certain plant:

Holy oil, given us for sanctification, hidden mystery in which the cross was shown us, you are the unfold of the hidden parts. You are the humiliator of stubborn deeds. You are the one who shows the hidden treasures. You are the plant of kindness. Let your power come by this.

-----Original Message-----

From: Ta_Seti@yahooogroups .com [mailto:Ta_Seti@yahooogroups.com]**On Behalf Of** Djehuti Sundaka

Sent: Saturday, March 24, 2007 10:49 AM

To: Ta_Seti@yahooogroups .com

Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

The kings of Kamat aren't known to have been anointed for kingship.

During the New Kingdom, beginning in the 18th Dynasty, they are known to have adopted the practice from the peoples conquered at the northern end of the empire and utilized it to appoint vassals and perhaps other subordinates.

Although I'm not sure without checking, I think the Kamy word for 'anoint' is something like 'anti'. The Kna'aniy word is 'mashiyach'.

Djehuti Sundaka

--- In [Ta_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com), "Mahari Mengistu" wrote:

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> Thanks. You know the anointing process is a kingly/pharaoh ritual.

> The word "messiah" comes from the Egyptian anointing process to

> become king. They used crocodile oil and other oils in the process.

> If I recall correctly in Egyptian the word is "mess"(?); thus the

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On
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>> Sent: Friday, March 23, 2007 3:48 PM
>> To: Ta_Seti@yahoogroups.com
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| 22037|2007-03-25 12:42:56|Djehuti Sundaka|Re: Would A Stake Through The Heart Help?|

The 15th Dynasty Hika Khaswt kings generally maintained designations both indigenous and foreign to Kamat but king Apopy, the king from whom the biblical character Mosheh would be derived, portrayed himself as someone who should be accepted as a legitimate native ruler. There's no reason to conclude that any indigenous rite of kingship had been kept secret to these foreign rulers. The rite of anointing kings had been indigenous to the people of Kna'an and therefore naturally inherited by the people of YisraEl and the rulers of Yerwshalayim.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "shalom" wrote:

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> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On
Behalf Of

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> Sent: Saturday, March 24, 2007 10:49 AM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

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>>>>

> >

>

| 22038|2007-03-25 14:07:26|Paul Kekai Manansala|Re: Would A Stake Through The Heart Help?|

I'm posting a message by Randall Larsen of the old ANE list on this subject of anointing the Pharaoh.

According to Ahmed Osman, there are still Nubians who use anoint their genitals with crocodile fat for 'strong progeny,' and he claims this is linked with customs of the Pharaoh's sister-bride anointing the Pharaoh, and also the Pharaoh anointing women he had chosen as secondary brides.

Regards,
Paul Kekai Manansala

[ANE] Anointing with Oil and Kingship in Ancient Near East and Egypt
Randall Larsen rlars100@yahoo.com
Sat, 3 Sep 2005 15:04:16 -0700 (PDT)

--0-1567642805-1125785056=:74752
Content-Type: text/plain; charset=iso-8859-1
Content-Transfer-Encoding: 8bit

Paul Cowie and Listmembers,

The practice of anointing Kings appears to have a long history among various cultures of the ANE.

The first written evidence I know of is in

Pyramid text 418:742, "Hail to thee, O fine Oil? I place thee [the oil] upon the head of my father NN, as Horus placed it on the head of his father Osiris." (Sethe transl., 377)

"Hail to you unguent! Hail to you who are on the brow of Horus, which Horus has placed on the brow of his father Osiris! I place you on the vertex of my father the King just as Horus placed you on the vertex of his father Osiris." (Faulkner, Pyramid Texts, 137.)

Later, the coronation of a Hittite King was "solemnized by a ceremony which included anointing with oil, clothing in special garments, coronation, and bestowal of a royal name. (O.R. Gurney, in Hooke, _Myth Ritual and Kingship_, 118.)"

The practice also appears very late in the ANE cultures. St. Ignatius implies the Hebrew King Jesus was anointed, "the Lord received myrrh on his head that he might breathe immortality into the Church (Ignatius, ad Ephes, 17).

In connection with an anointing Christopher L. C. E. Witcombe makes a (weak) case for matrilineal succession in Egypt

<http://www.arthistory.sbc.edu/imageswomen/matrilinynewkingdom.html>

He argues that Akhenaten "became pharaoh through his `marriage' to Nefertiti, and Tutankhamun" became pharaoh through his `marriage' to Nefertiti's daughter Ankhesenamon."

One item of evidence he points to is the depiction of Ankhesenamon anointing of Tut with perfume. Witcombe implies that through her Anointing of Tut, Ankhesenamon made him her husband. By virtue of her anointing he was made King of Egypt.

We could draw a parallel to the New Testament Mary anointing of the feet of Jesus with perfumed oil in John 11: 55-57 - 12:1-11, Luke 7:36-50. Was Mary a "woman" or a "wife" who followed Jesus? Since the greek word translated here can mean either "woman" or "wife" we must allow the possibility that Mary was the wife of Jesus.

However, drawing a parallel to Ankhesenamon's anointing of Tut would require a further leap. Was Mary a Hebrew princess attempting to claim Jesus as her mate and King in the resurrection?

The anointing of the feet by Mary anticipates Jesus's death (and resurrection) and it prefigures the washing of feet Jesus performs on the Twelve. That the washing of feet is associated with rituals conferring Kingship in the ANE is suggested by the observation that Pharaoh's feet are washed ceremonially at his Sed Festival coronation. (See Henri Frankfort, Kingship and the Gods, University of Chicago,

Chicago, 1948.)

When Don Redford and Susan Redford visited Honolulu last year to lecture at the University of Hawaii and at the Honolulu academy of art, I spoke with them about my hypothesis that a Kingship ritual including penalty oaths was implied in the text of the Shabako Stone. Don Redford and I discussed a portion of the original hieroglyphic text. He agreed that more work needs to be done to elucidate this text. On the subject of matrilineal or patrilineal marriage Susan Redford pointed out that no formal marriage ceremony is known to exist in Egypt.

I asked her if she thought some sort of marriage was implied by the many coffin texts which speak of "The Sealing of a decree concerning the family; the giving of a man's

Family [to Him} in the Realms of the dead. [CT 131]."

We read several relevant coffin texts and she found the hypothesis of an implied marriage ritual interesting.

We also spoke about the Tut chair. It was pointed out the chair was possibly taken over by Tut from a predecessor couple. This implies that the anointing with perfume by the Queen was not an innovation of the Tut regime.

So I concur that the anointing of Kings has a long history in the ANE, I suggest that you investigate not only the anointing, but also the washing of kings, the clothing of Kings in sacred vestments, penalty oaths, and the ritual meal of Kings taken in the presence of the Gods.

[Paul, since many of us subscribe to both ANE and EEF it is perhaps not appropriate according to list guidelines to dual post inquiries such as this. I will leave it to the discretion of the EEF moderator

whether or not to post my reply on that list.]

Anticipating a report of your research,

Randall Larsen

University of Hawaii

| 22039|2007-03-25 14:26:41|Paul Kekai Manansala|Re: Would A Stake Through The Heart Help?|

I may be wrong on this but the first mention of anointing of persons for consecration purposes happens only in the Mosaic law, i.e., there is a possible Egyptian influence if we believe the Egyptian captivity story.

Anointing at this time was used to consecrate the high priest and the Levites. It was only much later in the time of Saul used to anoint the king.

Regards,

Paul Kekai Manansala

| 22040|2007-03-26 09:21:55|Herman Patton|Re: Would A Stake Through The Heart Help?|

This was the point that I was making. The Israelite story is nothing less than that of the Egyptians. One has to examine the Egyptian walls to find captives, and the only captives you'll really find are that of other Africans. Biblically, traits are purely Egyptian at its core. As far as Osman and his theory, he couldn't be more wrong.

Moses was not Akhenaton, it was Aaron/Aharon. The story is very simple to follow. When Moses went into the mountain to speak with the Egyptian Moon deity Yah/Thoth it was Aaron/Aharon who ran and ruled the people. It was commissioned from Moses to anoint Aaron as the head (which is an action that a Priest usually do for kings) or King which the story omitted from the story or myth. Moses went into the mountains as High Priest of God to receive the laws of Ma'at (Maat pronounced as 'mee') which is commonly known as the 10 commandments.

In order to progress we have to review the similarities between the two individuals.

Moses the brother of Aaron had a speech problem.

Thothmoses the brother of Akhenaton had a speech problem.

Moses was a Priest in Egypt

Thothmoses was a priest in Egypt.

The 10 plagues of Egypt that Moses supposed to have sent through Thoth/Yahwa was the same

plagues of Akhenaton's time that lasted for 17 years.

Moses = Thothmoses (Thoth and Yahwa are the same Egyptian Moon deities)

Yah[wa] = Yahwah of the Israelites. The Israelites have many traditions that is based off of the Lunar cycle which is the cycle of the moon; i.e. Yahwa.

Because of the speech problems that both Thothmoses and Moses had, their brothers were acting leaders who ruled the people. It is only logical to think that the voice of the people are the rulers of the people.

This is a strong starting point for anyone who really want to find the true connection between tht of the Israelites and the Egyptians.

Peace!~

----- Original Message -----

From: Paul Kekai Manansala

To: Ta_Seti@yahoogroups.com

Sent: Sunday, March 25, 2007 2:24:02 PM

Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

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| 22041|2007-03-26 11:52:02|cristofori whitakara|Re: Would A Stake Through The Heart Help?|
would you consider malachi z. york as a researcher?

Peter Gray wrote:

Shalom,

It would be great if someone could post a molecular structure of melanin. On the basis of this molecular structure, scientists could then proceed to do computational chemistry

to determine its intrinsic properties, including magnetic susceptibility, polarity and surface distribution of electrostatic potential, among other characteristics.
Peter

From: "shalom"
Reply-To: Ta_Seti@yahoogroups .com
To:
Subject: RE: [Ta_Seti] Re: Would A Stake Through The Heart Help?
Date: Fri, 23 Mar 2007 12:41:51 -0500

LOL, the third eye gland (pineal), said to enable "mystical" power like telepathy and telekinetic. Now, you cats have me researching melanin. Perhaps, the ancient Egyptians actually did levitate the blocks of the pyramids in place.
Dr. Cress-Welsing states that melanin "attracts" cosmic energies and utilized in a way long forgotten. Perhaps it is tuned to the universes, "dark matter".
Any one aware of any African researchers in this area?

-----Original Message-----

From: Ta_Seti@yahoogroups .com [mailto:Ta_Seti@yahoogroups. com]**On Behalf Of** Paul Kekai Manansala
Sent: Friday, March 23, 2007 11:31 AM
To: Ta_Seti@yahoogroups .com
Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

Magnetite is found in the pineal gland where melatonin is produced.

Regards,
Paul Kekai Manansala

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| 22042|2007-03-26 14:56:38|Mahari Mengistu|Re: Would A Stake Through The Heart Help?|

>>Although I'm not sure without checking, I think the Kamy word

for 'anoint' is something like 'anti'. The Kna'ani word
is 'mashiyach'.<<

The word for crocodile in Kamy is "meseh". The most likely reason for using crocodile oil, in general, and for anointing a king, in particular, is that the crocodile is a symbol of the god manifestation, Sobek, the crocodile god who is shown with a sceptre and crown a la a king. Crocodile oil was also used for contraception

among other things. One word for anoint is "uruh", the anointed "uruhu", I think.

====

>>One item of evidence he points to is the depiction of Ankhesanamon

anointing of Tut with perfume. Witcombe implies that through her Anointing of Tut, Ankhesenamon made him her husband. By virtue of her anointing he was made King of Egypt.

We could draw a parallel to the New Testament Mary anointing of the feet of Jesus with perfumed oil in John 11: 55-57 - 12:1-11, Luke 7:36-50. Was Mary a "woman" or a "wife" who followed Jesus? Since the greek word translated here can mean either "woman" or "wife" we must allow the possibility that Mary was the wife of Jesus.<<

For me this is another example of a connection between the Jesus/Tutankaten legend. Consider this: How likely is it that a man would have at least three women with the name of Mary intimately connected with him? Very unlikely, I would say. His mother, Mary; his devotee, Mary Magdalene; the Ethiopian woman, Miriam, (a version of Mary- if I'm correct) he marries as he goes into the Promised Land. And I think there is another one somewhere in his life. However, if you consider that "merri(t)" is an Egyptian word of endearment, "beloved", ex. Ta-Merri (beloved country); then it is not unusual that his mother, his greatest devotee, and wife would be called Mary/Meri(t)/beloved.

>>This was the point that I was making. The Israelite story is

nothing less than that of the Egyptians. One have to examine the Egyptian walls to find captives, and the only captives you'll really find are that of other Africans. Biblically, traits are purely Egyptian at its core. As far as Osman and his theory, he couldn't be more wrong.<<

You could be correct, brother Herman. We have to accept the fact that putting together the truth about Egyptian civilization is like putting together a puzzle from a lot of lies, and continuously newly discovered artifacts. So it has always been a best guess in a LOT of cases, no matter what self-important, self-centered euros and others say and have said. I have gone on the theory that Akhenaten was Moses; yet, I've wondered why no one takes the position that Tothmoses, his brother or Tothmoses 4(?), his grandfather may have been the Moses of the bible. Perhaps, because it is too obvious and leads directly to the real person along with the irrefutable name. As I understand it, Tothmoses, Akhenaten's brother seems to have

mysteriously disappeared from historical accounts. I theorized that he died or was killed; however, he could have simply gone east with his Aten followers and later Akhenaten joined with him with more followers, the kingship/priest title and his entourage of temple priests.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Herman Patton wrote:

>

> This was the point that I was making. The Israelite story is nothing less than that of the Egyptians. One has to examine the Egyptian walls to find captives, and the only captives you'll really find are that of other Africans. Biblically, traits are purely Egyptian at its core. As far as Osman and his theory, he couldn't be more wrong.

>

> Moses was not Akhenaton, it was Aaron/Aharown. The story is very simple to follow. When Moses went into the mountain to speak with the Egyptian Moon deity Yah/Thoth it was Aaron/Aharown who ran and ruled the people. It was commissioned from Moses to anoint Aaron as the head (which is an action that a Priest usually do for kings) or King which the story omitted from the story or myth. Moses went into the mountains as High Priest of God to receive the laws of Ma'at (Maat pronounced as 'mee') which is commonly known as the 10 commandments.

>

> In order to progress we have to review the similarities between the two individuals.

>

> Moses the brother of Aaron had a speech problem.

> Thothmoses the brother of Akhenaton had a speech problem.

>

> Moses was a Priest in Egypt

> Thothmoses was a priest in Egypt.

>

> The 10 plagues of Egypt that Moses supposed to have sent through Thoth/Yahwa was the same plagues of Akhenaton's time that lasted for 17 years.

>

> Moses = Thothmoses (Thoth and Yahwa are the same Egyptian Moon deities)

> Yah[wa] = Yahwah of the Israelites. The Israelites have many traditions that is based off of the Lunar cycle which is the cycle of the moon; i.e. Yahwa.

>

> Because of the speech problems that both Thothmoses and Moses had,

their brothers were acting leaders who ruled the people. It is only logical to think that the voice of the people are the rulers of the people.

>

> This is a strong starting point for anyone who really want to find the true connection between tht of the Israelites and the Egyptians.

>

> Peace!~

>

> ----- Original Message -----

> From: Paul Kekai Manansala

> To: Ta_Seti@yahoogroups.com

> Sent: Sunday, March 25, 2007 2:24:02 PM

> Subject: [Ta_Seti] Re: Would A Stake Through The Heart Help?

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> I may be wrong on this but the first mention of anointing of persons

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> for consecration purposes happens only in the Mosaic law, i.e., there

>

> is a possible Egyptian influence if we believe the Egyptian captivity

>

> story.

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> Anointing at this time was used to consecrate the high priest and the

>

> Levites. It was only much later in the time of Saul used to anoint the

>

> king.

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> Regards,

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> Paul Kekai Manansala

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| 22043|2007-03-26 15:11:20|Paul Kekai Manansala|More photo and file space|

Just wanted to let you know that Yahoo Groups has expanded the photos
and file sections to store up to 100 mb each, so there's plenty of
free space there now.

Regards,

Paul Kekai Manansala

| 22044|2007-03-26 15:49:59|Mahari Mengistu|CARTER AND THE DISCOVERY OF KING TUT|

Does anyone know what clues or sources lead Carter to the discovery of King Tut's tomb?

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> Just wanted to let you know that Yahoo Groups has expanded the photos
> and file sections to store up to 100 mb each, so there's plenty of
> free space there now.
>
> Regards,
> Paul Kekai Manansala
>

| 22045|2007-03-27 10:03:47|Djehuti Sundaka|Apopy AqnnRia|
Apopy AqnnRia

The Historical Moses and the Origins of Judaism

Since the time of Manetho, people have sought to identify the era of the Exodus and the historical identity of a man known only as Mosheh (Moses). Although a consensus had existed among most ancients identifying the Exodus with the overthrow of the 15th Dynasty, Manetho had identified the Exodus near the end of the 18th Dynasty in a non-historical rendering of Pharaoh AkhnAtn's reign. Others have since identified the time of the Exodus as having taken place during the 19th Dynasty with some even attempting to identify Mosheh with the Pharaoh Amanemasisw (Amenmoses). Despite such attempts, the events of the Exodus remain outside of credible history as the products of fiction rather than fact. Pertaining to the number of such histories to have been written, Donald B. Redford in "Egypt, Canaan, And Israel In Ancient Times" has stated that

"Most are characterized by a somewhat na?ve acceptance of sources at face value coupled with failure to assess the evidence as to its origin and reliability. The result was the reduction of all data to a common level, any or all being grist for a wide variety of mills. Scholars expended substantial effort on questions that they had failed to prove were valid questions at all. Under what dynasty did Joseph rise to power? Who was the Pharaoh of the Oppression? Of the Exodus? Can we identify the princess who drew Moses out of the river? Where did the Israelites make their exit from Egypt: via the Wady Tumulat or by a more northerly point? One can

appreciate the pointlessness of these questions if one poses similar questions of the Arthurian stories, without first submitting the text to a critical evaluation. Who were the consuls of Rome when Arthur drew the sword from the stone? Where was Merlin born? Where is Avalon to be located? Can one seriously envisage a classical historian pondering whether it was Iarbus or Aeneas that was responsible for Dido's suicide, where exactly did Remus leap over the wall, what really happened to Romulus in the thunderstorm, and so forth? In all these imagined cases none of the material initially prompting the questions has in any way undergone a prior evaluation as to how historical it is. And any scholar who exempts any part of his sources from critical evaluation runs the risk of invalidating some or all of his conclusions. It matters not in this case what his motivation might be---a prior confessional stance, scholarly "wishful thinking," or a misplaced pride in one's chosen discipline---the resultant vitiation of one's attempt at history will be the same. And if the Biblical material in the Pentateuch, Joshua, and Judges becomes a kind of smorgasbord of equally valid morsels of evidence, to be chosen or rejected at whim, we shall have about as many reconstructions of the premonarchic "history" of Israel as there are scholars willing to make the attempt."

Egypt, Canaan, And Israel In Ancient Times, p. 260-61

It is therefore necessary to avoid the ascription of historicity to portrayed events without the support of archaeological evidence be it physical or literary. When literary evidence is applied, the illusions of ancient fiction can be dispelled while revealing the existence of works otherwise lost.

The Myth of a Ramesside Exodus

Why is it most common for scholars to assume an exodus of YisraEl (Israel) in Ramesside times? The main reason for such an assumption has been the biblical mention of "Raamses" in Exodus 1:11 and "Rameses" in Exodus 12:37 (cf. Numbers 33:3, 33:5). Although not taken as a time indicator, the mention of "the land of Rameses" in Genesis 47:11 also adds to an association with Ramesside times. These "Rameses" references are the sole basis for assuming a Ramesside exodus as no other references provide such a specific identification. Since "Raamses" had been declared to have been built by YisraEl (Exodus 1:9-11), the natural conclusion has been that YisraEl had made its exodus in the generation following the reign of Riamasisw II (Rameses II). On the surface, this conclusion would seem to be adequately justified by the first historical mention of YisraEl by Riamasisw's successor MrnPtah who mentions their defeat (among others) in the land of Kna'an (Canaan) and indicates their status as a non-sedentary population. However, MrnPtah shows no knowledge of YisraEl having ever been in Kamat (Egypt) or anywhere outside of Kna'an. He also mentions this

defeat to have taken place in the fifth year of his reign. This is inconsistent with the notion that the pharaoh after Riamasisw had been "the Pharaoh of the Exodus" and that YisraEl had spent a period of 40 years in the wilderness before settling Kna'an. The entire period from the first year of Riamasisw to the fifth year of MrnPtah had spanned 71 years. According to the Bible, Mosheh, who had been born during the time in which the city of "Raamses" had been built, had left Kamat and hadn't returned to free YisraEl until he had been 80 years old (Exodus 7:7). This means that the Exodus would not only have occurred after YisraEl had been mentioned as being in the land of Kna'an but would have occurred after the death of the very pharaoh who should have been "the Pharaoh of the Exodus". At this point it becomes convenient for scholars and others to pick and choose which elements of the story to consider historical while dismissing anything that doesn't fit a proposed speculation. Eighty years after Riamasisw's first year brings us into the mysterious reign of Amanemasisw who is also said to have been referred to as "Masisw" (Moses). A sister of his had been named MaryAmane whose name can be imagined to have been remembered as "MaryAm" (Meryam). The fate of Amanemasisw at the hands of his successor Swty II is unknown so an escape into the wilderness with loyal followers is also imaginable and presto we have the "historical" basis of Moses and Miriam leading the Exodus in Ramesside times. This is but one of many speculations that selectively uses sources to support preexisting perspectives. This, of course, is not historical research as evidence is only sought to support a personal hypothesis. When a closer examination is applied, such evidence is found not to support the hypothesis at all. Masisw is not the biblical Mosheh. Though both names appear to have been derived from the same word (msi), there is no credible explanation as to why "Mss" (Masisw) would have been remembered as "Ms" (Moshe). The name "Masisw" would have been rendered in Kna'an as something like "Mosheshe" or "Meses" (as shown by the biblical rendering of "Ria-masisw" as "Ra-meses") not "Moshe". There is also no credible explanation as to why the name "MaryAmane" would have been abbreviated midway through the second part of the name. However even this is irrelevant as the name would have been pronounced as "MayAmane", not "MaryAmane". If such a name had been abbreviated as suggested, the resulting name would have been "Mayam" (or "Miam"), not "Meryam". Added to this is the fact that Meryam is only known to have been the sister of Mosheh in later tradition (Numbers 26:59). Previous to the later tradition, she had only been the sister of Aharown (Aaron) while neither of them had been the siblings of Mosheh (Exodus 15:20 cf. Numbers 12:1-15).

As a host of such speculations seek to find historical support based upon an uncritical acceptance of textual claims, such speculations usually ignore one crucial aspect of information revealed through textual criticism. Textual criticism reveals the biblical texts of the Torah to have been composed of at least five different interwoven textual sources. These textual sources had been written at different times in accordance with different ideological agendas. The sources commonly recognized are referred

to as J, E, P, D, and R.

J

The J-document is the earliest stage of the Torah (beginning at Genesis 2:4b) written in Yerwshalayim c. 770 BCE. This document had perhaps been authored by Queen Yerwsha as Richard Elliott Friedman in "Who Wrote The Bible" has suggested the definite possibility of it having been written by a woman of nobility. From Genesis 2:4b - Exodus 3:7, material of the J-document can be easily identified by the use of the name Yahuwah (i.e. LORD). Although other source documents extend into the book of Joshua, the J-document has been shown by Friedman to extend all the way to 1Kings 2:46.

E

The E-document is the second stage of the Torah (beginning at Genesis 20:1) produced in Gibeown by the Lewiy (Levi) priesthood c. 765 BCE (after the writing of Amos but before the writing of Hosea). If the references to UwriYahw and ZekarYahw in Isaiah 8:2 refer to the heads of the Zadowq and Lewiy priesthoods, YeberekYahw, the father of ZekarYahw, might actually have been the author of the E-document. The E-document had probably been written as a response to the J-document as its writer seems to have had the agenda of paralleling the J-document with "corrections" of certain perspectives (such as when the name "Yahuwah" had become known) and "criticisms" of the royally favored Zadowq (Zadok) priesthood (as represented by the characters of Aharown and Meryam). Although usually assumed to have been written in YisraEl rather than in Yehwdah (Judah), the animosity shown towards the Zadowq priesthood in the E-document reveals the influence of a local rivalry not likely to have existed between a priesthood of Yehwdah and an independent priesthood in YisraEl. Based on this evidence, the J and E documents had probably been combined a lot earlier than what is usually assumed and may have existed as the JE-document before the reign of KhizqiYahw (Hezekiah).

P

The P-document is the third stage of the Torah (beginning at Genesis 1:1) authored in Yerwshalayim c. 628 BCE perhaps by a high priest named AzarYahw (cf. 1Chronicles 6:13-14 - though actually the rival, not the son of KhilqiYahw). The P-document had been a response to the combined JE-document and incorporates a law code most likely to have originated during the reign of KhizqiYahw upon the construction of the temple that the later Deuteronomistic Historian had ascribed to Shelomoh (Solomon). The entire book of Leviticus is a product of this law code reflecting the religious centralization of the Yerwshalayim temple. Some aspects of it, such as the observation of Yowm Kippur and the Yobel (i.e. the Jubilee; Leviticus 25:8-12), may have been inspired by events pertaining to challenges faced in 701 BCE (2Kings 18:13, 19:15-19, 19:29-34). Other sections such as to be found in the P-Creation account, the Flood story months, and the Table of

Nations, show the influences of the 25th and 26th Dynasties. As such, the law code may have been written at the construction of the Temple and later incorporated into a document written around 628 BCE. Evidence of responses to the P-document to be found in Jeremiah 4:23 (Genesis 1:2), 7:22 (Leviticus 7:36-38), 8:8 (Leviticus 26:46, 27:34), Deuteronomy 1:39 (Numbers 14:3, 14:31), and Judges 4:11 (Numbers 10:29), all show that the P-document had been written before the D-document. Evidence from Ezekiel 20:12 (Exodus 31:13) and 20:23 (Leviticus 26:33) also reveal the pre-Exilic existence of the P-document.

D

The D-document is the fourth stage of the Torah (beginning at Deuteronomy 1:1) produced in Yerwshalayim by the Lewiy priesthood c. 622 BCE. This document had perhaps been authored by the high priest KhilqiYahw (2Kings 22:8) and the scribe of the prophet YirmeYahw named Barwk (Jeremiah 36:4). It comprises virtually all of the book of Deuteronomy (which had been appended to the JE-document) and extends to the end of 2Kings. The author of this work is sometimes referred to as the Deuteronomistic Historian.

R

Unlike the other source documents, the R-source is composed of texts of redaction interwoven throughout the other documents beginning at Genesis 2:4a. Produced by the Zadowq priesthood through a man commonly referred to as the Redactor, it had most likely been authored in BabIlul (Babylon) by Ezra c. 457 BCE (Ezra 7:6-10). As such, it had probably been Ezra who had combined the JED-document with the P-document to produce the five-scrolled Torah that we know today.

It is this R-source that is most significant to the perspective of a Ramesside exodus as all of the Torah references to "Rameses" (Genesis 47:11, Exodus 1:11b, Exodus 12:37, Numbers 33:3, Numbers 33:5) originate from this very source. As a source of redaction post dating all of the other document sources it must be noticed that the idea of an exodus associated with the Ramesside era is an idea introduced by the Redactor. None of the earlier sources had mentioned anything that would have associated the Exodus with Ramesside times. Such an association is an illusion of the text produced by the Redactor. The Redactor's reference to "Pithom" (Exodus 1:11b), a frontier fort not built until the reign of Necho (c. 600 BCE), also exposes the literary illusion of a Ramesside exodus. As this literary illusion has no basis in history, speculations to be based upon it automatically begin with an invalid premise. This is why it's important to subject texts to a literary analysis before acting upon the claims therein. Such analysis can prevent a great waste of time and effort in pursuing fictional histories and instead reveal the actual history of a text's literary composition.

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| 22046|2007-03-27 10:26:52|Djehuti Sundaka|The Legacy of the 15th Dynasty|

The Legacy of the 15th Dynasty

So, if the Exodus is not to be found within the history of the 19th Dynasty, just when is the Exodus to be found? Strictly speaking, the Exodus from Kamat, as an event involving an element of the people of YisraEl, is not an event to be found in history. The notion of a family of 70 settling down within the most populous advanced nation of the time, growing within 400 years into a separate nation of over 2.5 million with its own independent identity (rather than having been assimilated), is not a notion of historical plausibility. The notion of a group of urbanite slaves escaping the most powerful army of the time only to end up surviving in a wilderness that had been under the control of that very same army is also a notion without historical plausibility. It should therefore be of no surprise that all of these notions are only presented as being possible through the agency of divine providence. Without the aspect of miraculous acts carried out by supernatural beings, the notion of a biblical Exodus is historically implausible. Even when multiple possibilities are presented for each event to provide a naturalistic perspective (such as reducing YisraEl to just the tribe of Lewiy due to the presence of certain personal names from Kamat i.e. Mosheh, Kofniy, and Piynehas), the fact ever remains that the New Kingdom period in which YisraEl is thought to have escaped is known to have preserved lists of peoples enslaved from both the urban centers and the wilderness. In none of these lists are individuals under the designation of "YisraEl" (or any part thereof) ever mentioned. Thus, the notion of any part of YisraEl having ever been enslaved in Kamat is a non-historical notion. Attempts at reading various elements of the Exodus story into history rather than identifying the history to have inspired the story are therefore without historical merit and can only result in further historical distortion.

What then, can be determined from the Exodus story? Literary analysis shows it to have been a fictional account based upon a yet previous fictional account to have existed in Zur (Tyre). This original fictional account, hereby referred to as the Zuriy account, had been inspired by the historical event commonly referred to as the Expulsion of the Hyksos. Redford explains that the memory of this 15th Dynasty expulsion had survived in Kna'an and been preserved in two different cultures, one of which to have been totally foreign to Kna'an.

"There is only one chain of historical events that can accommodate this late tradition, and that is the Hyksos descent and occupation of Egypt. The memory of this major event in the history of the Levant survived not only in Egyptian sources. It would be strange indeed if the West Semitic speaking population of Palestine, whence the invaders had come in MB IIB, had not

also preserved in their folk memory this great moment of (for them) glory. And in fact it is in the Exodus account that we are confronted with the "Canaanite" version of this event, featuring the great ancestral leader Jacob, the four-generation span, the memory of political primacy, the occupation of the eastern fringe of the Delta, and so on. It became part of the origin stories of all the Semitic enclaves of the area, and from there it even spread to the north and west where it became current among the non-Semites."

"But the best-preserved non-Biblical memory of the sojourn and Exodus was that preserved in "Phoenician" legend, and surviving today in classical sources. From at least as early as the fifth century B.C. and perhaps earlier---the details are already commonplace in Herodotus---Levantine communities remembered a descent to the Nile of one Io, her marriage to the reigning king and the list of her descendants through her son Epafos (Apophis). Io's line ruled over Egypt for four generations, whereupon her great grandson Agenor retired to Phoenicia, where he became a great king, and his brother Belos (Baal) to Mesopotamia. Belo's son Danaos, after a contretemps with his brother Aegyptos, fled to Argos. Both the origin and the ultimate settlement, however, of the main elements of the movement are linked with "Phoenicia": Epaphos's brother is said to be "Phoenix" and Epaphos himself at one stage in his career was in Byblos, while Kadmos, son of Agenor, in concert with Danaos, led the foreigners expelled from Egypt." Egypt, Canaan, And Israel In Ancient Times, p. 412-13

As indicated, the Hellenic version of the Expulsion tradition had its origins in Fnix (Phoenicia). Although it is suggested that various Semitic enclaves had preserved these traditions, evidence for such other traditions are lacking and understandably so. It would not have behooved inland populations to preserve such traditions while under the constant threat of deportation by New Kingdom rulers who would have been infuriated by them. For the dominated population, such traditions would also have been a constant unwanted reminder of the historical conclusion resulting in their awful predicament. If such traditions had been preserved, they are more likely to have been preserved in the northern coastal communities that had been relatively free from deportation. It is to such communities that the eastern Delta population of the 15th Dynasty is likely to have fled and it is precisely from one such community that the Hellenic version of the Expulsion tradition is seen to have been inspired. Even so, such traditions would not have been anymore welcome in the coastal communities of the New Kingdom Empire than in the inland ones. Inland or coastal, the evidence of such traditions being preserved at multiple locations during the Late Bronze Age is lacking. All that is apparent are the existence of two traditions preserved long afterwards by the Jewish and Hellenic cultures bearing literary parallels so striking as to indicate their common source. Exactly when this common source had come into being is unknown but it seems likely

to have been written c. 870 BCE during the reign of the usurper EthBaal in a period when Zur had enjoyed its greatest prosperity. This is a time when Zur had been establishing colonies throughout the Mediterranean and had maintained strong trade ties with Kamat while establishing new ones with YisraEl/Yehwdah and the Aegean.

In the book "Hellenosemitica" by Michael Astour, pages 80-103 of the chapter titled "Near Eastern Roots And Parallels Of The Io Myth" presents numerous examples of borrowings from Fnix including parallels to be found in the Bible and their derivation from the Expulsion tradition. Perhaps the most striking parallel of all is that of the Io myth with the biblical story of Hagar. Though no single source contains all of the information associated with the Io myth, the 3rd century play known as "The Suppliant Maidens" contains the essential parallels.

From the J-document we read:

Genesis 16:4-6

And he went in to Hagar, and she conceived; and when she saw that she had conceived, she looked with contempt on her mistress. And Sarah said to Abraham, "May the wrong done to me be on you! I gave my maid to your embrace, and when she saw that she had conceived, she looked on me with contempt. May Yahuwah judge between you and me!" But Abraham said to Sarah, "Behold, your maid is in your power; do to her as you please." Then Sarah dealt harshly with her, and she fled from her.

From the Suppliant we read:

And now on her I call,
Mine ancestress, who far on Egypt's shore
A young cow's semblance wore, -
A maiden once, by Hera's malice changed!
And then on him withal,
Who, as amid the flowers the grazing creature ranged,
Was in her by a breath of Zeus conceived;
And, as the hour of birth drew nigh,
By fate fulfilled, unto the light he came;-
And Epaphus for name,
Born from the touch of Zeus, the child received

and

Zeus, hear and save!
The searching, poisonous hate, that Io vexed and drave,
Was of a goddess: well I know
The bitter ire, the wrathful woe

Of Hera, queen of heaven-
A storm, a storm her breath, whereby we yet are driven!

also

*Here in this Argive land-so runs the tale-
*Io was priestess once of Hera's fame.

*By Hera's will, a heifer she became.

Thus drave she Io hence, to roam afar?

Then to Kanopus and to Memphis came she?

*And by Zeus' hand was touched, and bare a child.
*The King of Argos

Who vaunts him the Zeus-mated creature's son?

*Epaphus, named rightly from the saving touch.

And whom in turn did Epaphus beget?

*Libya, with name of a wide land endowed.

And who from her was born unto the race?

*Belos: from him two sons, my father one.

Speak now to me his name, this greybeard wise.

*Danaus; his brother fifty sons begat.

Grudge not, in telling, his name too to tell.

*Aegyptus: thou my lineage old hast heard-
*Strive then to aid a kindred Argive band.

From these passages, the parallels of an impregnated servant fleeing her mistress can be clearly seen. Although the J-document Genesis 16 account has Hagar return to her mistress, the E-document Genesis 21:9-21 account later has her and her son driven off permanently. Io is also known to have been a priestess of Hera (i.e. Hera's servant) and to have once retrieved her infant son from Syria before returning to Kamat. Both the son of Io and the son of Hagar grow up to head mighty nations with each being married to a wife from Kamat. There is also the inverse parallel of Io being a foreigner to Kamat while Hagar is a foreigner from Kamat. Other parallels are seen with additional information not apparent in the presentations. For instance, whereas Hera and Sarah are quite plainly the wives of kingly father figures, Hera is the queen of heaven while the name "Sarah" actually means "Queen" (lit. "Head-Woman") and may have been a consciously altered form of the name "Asherah," the Kna'aniy (i.e. Canaanite) queen of heaven. The name "Io," derived from the word "ienai," and the name "Hagar," both mean "wander" in their respective languages. That two different names from two different languages should have the same meaning in application to the same type of character goes beyond mere coincidence. The indication is that the original Zuriy character had been named "Wanderer" and that that name, being Semitic, had probably been preserved in the biblical text. As the monotheistic nature of the biblical text had precluded reproducing the original aspects of multiple divinities and transmogrification, Hagar had become the completely human servant of completely mortal masters. In the original Zuriy account, these masters are likely to have been the fatherly god El and his wife the goddess Asherah. Although the son of El and Hagar would therefore appear to have been the 15th Dynasty king Apophis as indicated by the Io myth (Epaphus = Apophy/Apophis), the original son is more likely to have been the biblical character Yaaqob (Jacob), historically known as the 15th Dynasty king Yaaqob-Har and, as indicated by the wives of YishmaEl and Epaphus, originally portrayed in the Zuriy account as having a wife from Kamat. This portrayal of Yaaqob is inferred from both the Bible and the Io myth.

In the Bible, the character Yaaqob is genealogically separated from his ancestor Abraham by the character Yizhaq (Isaac). It can be seen that the character Yizhaq had been inserted between Abraham and Yaaqob as an afterthought as the character serves no independent function apart from the other characters. He is either a character in the stories centered upon Abraham (Genesis 21-25) or he's a character in stories centered upon Yaaqob (Genesis 27-28). In the sole chapter to feature him as an independent character (Genesis 26), his story is merely a repeat of themes expressed in the Abraham stories (cf. Genesis 20 and Genesis 21:22-34). He can therefore be seen to have been utilized as a character separating those originally thought of as father (Abraham) and son (Yaaqob).

Another observation is based upon the fact that while the Io myth and the biblical account share in having stories of a four generation stay in Kamat,

the Io myth inverts the four generations to begin with Apopy rather than Yaaqob. Other characters including Baal (Belos) are then used to create four generations that end in the eponymous character Danaos making him the hero of a story that had originally cumulated in Apopy. Further indication of this is found in the name of the character Agenor. Of all the names used, Agenor is neither an eponymous name nor that of a divinity. In a myth that so obviously utilizes the non-Hellenic elements from which it had been derived, the name Agenor stands out as being the only Hellenic name used for a descendent in the generations between Io and Danaos. Agenor is said to have been the brother of Belos and the father of several Fnix eponyms (one of them being "Phoenix," a name derived from "Fnix"). He is also said to have left Kamat and to have become the king of either Zur or Ziydon. Why a non-Hellenic eponymous name shouldn't have been utilized for this character is therefore worth questioning. The answer would seem to be found in one of the historical praenomens of Apopy designating him as "A-qnn-Ria" (Great Courage of Ria). The resemblance between aqnnr (AqnnRia) and agnr (Agenor) are apparent when one realizes the semantic shift that can take place between a 'q/k' and a 'g' and the representation of a double 'n' as a single 'n'. However, this is by no means an implication that the name AqnnRia had been garbled into the name Agenor. The implication is that the Hellenic originator of the Io myth had consciously substituted the name AqnnRia with a familiar native name of similar sound and meaning. Like the designation Aqnn, the name Agenor also implies a "manly" character of great courage. The original Zuriy account would therefore seem to have ended in an exodus of Apopy fleeing from Kamat (under the protection of his god Baal) and ending up in Zur (where his people had then colonized adjacent regions). Although such an exodus of Apopy had not been historical, further parallels point to him as having been the original "Exodus" hero.

In both the Exodus and the Io myths, the heroes Mosheh and Danaos are portrayed as being members of the royal family. In the Io myth, Danaos is the brother of Aegyptus (Egypt), the apparent king of Kamat. In the Exodus, Mosheh is the adopted son of an oppressive Pharaoh's daughter (Exodus 2:10) making him the nephew of the succeeding Exodus Pharaoh. This element of the Exodus tradition stands out as it plays absolutely no role throughout the rest of the story. The J-writer could have easily told the same story with Mosheh as the disgruntled member of an oppressed people who had one day murdered a man and fled. The fact that the J-writer had portrayed a status for the Exodus hero that is never referred to again points to that status as having been a significant element of the original Zuriy account. The separate identities of YisraEl and Kamat are a dominant feature of the Exodus tradition so the Exodus hero had to have been made a hero native to YisraEl. However, the original royal status of the hero couldn't be ignored by the J-writer thus the Exodus hero had been made into the adopted son of the Exodus Pharaoh's sister. This is the closest that the Exodus hero could have possibly come to being the Exodus Pharaoh's brother. When compared with the Io myth, it points to the original hero as having been portrayed on

an equal status with the offending king. This is certainly the status in which Apopy would have been portrayed in the Zuriy account as historically his rulership had been challenged by SqnnRia (Sequenre), the ruler of Upper Kamat. Though they had by no means been actual brothers, upon SqnnRia's challenge, they had more or less been the royal equals of a single divided land. As the writer of the Zuriy account had been writing an account favorable to a Zuriy identification with the 15th Dynasty, the foreign nature of the 15th Dynasty as a dynasty of hated invaders would have been ignored to justify its indigenous portrayal in the land. This in turn would have resulted in the portrayal of the royal rulers as being the quarreling members of a single royal family. It is therefore by this means that the historically known justified expulsion of hated invaders had fictionally become the unjustified oppression of innocents forced to escape.

The aspect of "escape" back to an ancestral homeland is yet another parallel shared by the Exodus and Io myths. In the Exodus account, the death of the first-borns, specifically directed at the son of the Pharaoh (Exodus 4:21-23), is followed by a dramatic escape at the Yam Suwf (Sea of Reeds). The Yam Suwf, commonly referred to as the Red Sea, is actually a northeastern Delta feature adjoining the Mediterranean Sea. In the Io myth, the 50 daughters of Danaos escape with Danaos by sea in order to avoid marriage (i.e. bondage) to the 50 sons of Aegyptus. The 50 sons pursue the daughters across the Mediterranean to the city of Argos where 49 of the daughters slay their husbands after a forced marriage. In both the Exodus and the Danaos accounts, a slaying of the king's heir(s) is accompanied by an escape through the sea. For obvious reasons, the Exodus account renders the sea escape as an overland miracle, allowing YisraEl to flee towards Siynay (Sinai). The Danaos account therefore preserves the original nature of the Zuriy account's escape by sea, changing the destination from Zur to Argos.

The escape by sea reflects what had probably been two historical eastern Delta evacuations of foreign non-combatants. Upon the approach of the southern armies under King Kamasi and that of his brother Aahmasi twelve years later, the Delta population of foreigners can be expected to have fled by sea to cities up the coast. As the first-born son of SqnnRia, the death of Kamasi during the reign of Apopy had probably been the inspiration behind the Exodus' death of the first-borns and the Danaos account's slaying of Aegyptus' sons. Though he had succeeded in beating back the armies of Apopy to the walls of Hwt-Wart (Avaris), Kamasi had only reigned for three years. The end of his short reign may have therefore been brought about from wounds suffered in battle.

Being succeeded by Xamwdy, the last king of the 15th Dynasty, it must be wondered why Apopy had been chosen as the hero of the Zuriy account and why the name "Mosheh" had been applied to him. Apart from the fact that Manetho-based king lists end the 15th Dynasty with Apopy (showing that Xamwdy may not have been generally remembered), the historical circumstances of Apopy's reign indicate a king whose memory would have stood out above all

others. Apopy had enjoyed a long reign of 40 years at the height of the 15th Dynasty. His control of the north and of the trade to have been facilitated through the Fnix cities had made Hwt-Wart a most wealthy capital. Under him, native literary interests had flourished in which his own participation had been distinguished. As indicated by his indigenous name, he had seen himself as a true king of Kamat, not to have been regarded as a foreign ruler. All of these factors reveal a king whose glorious reign at the end of an era would have overshadowed any successor to have ultimately lost such national prestige. In a fictional account that attempts to connect the royalty of a Fnix city with the prestige of a cherished dynasty, that dynasty's greatest king would naturally have served as a heroic figure. In fact, the 19th Dynasty story known as "The Quarrel of Apophis and Seqenenre" is thought by some to have ended with SqnnRia's triumph over Apopy resulting in the Expulsion. If such a fiction had indeed been the ending of the story, the Zuriy account may have simply been the Fnix response, glorifying the Kna'aniy side of matters. That being the case, Apopy would naturally have been the honored hero of the original "Exodus" account, now popularly remembered as a man named "Mosheh". That Apopy could have been referred to as "Mosheh" would seem to have excellent support in that the name "Mosheh" appears to have been derived from the Kamy (Egyptian) name "Mose". According to Donald Redford, the name "Mase" (mah-say) would have been pronounced in Kna'an as "moh-shay" c. 1000-800 BCE (Egypt, Canaan, And Israel In Ancient Times, p. 417-18). Therefore the J and E writers, writing during the first half of the 8th century BCE, would naturally have preserved this pronunciation. However, no historical reference to Apopy as "Mose" has ever come to light and it cannot simply be assumed that such a reference for him had existed despite all other evidence. Yet one thing does in fact point to Apopy as being referred to as "Mosheh" and that is the name "Apopy" itself. In Kamy religion, Apopy's name had ultimately referred to the serpentine night-demon that had constantly striven to prevent the sunrise and overthrow the divine order (maat). In the Sumerian language, the basic reference to a serpentine entity is "mush" (Hellenosemitica, p. 89). This reference had been adopted by the speakers of other local languages and rendered into several variants such as "Mushus" and "Mushussu" in application to serpentine-like dragon entities. The name "Mosheh" would therefore have been derived from a variant of "mush" familiar to the people of Kna'an. Presumably, "Apopy" would have been translated as "Mosheh" in a derivative of the Zuriy account that had been brought to YisraEl during the reign of Queen IyzeBel, the daughter of King EthBaal and wife of King Akhab (1Kings 16:31). The name's existence in a document prior to the J-document is indicated by the J-writer's creation of a folk etymology for it (Exodus 2:10) in contrast to the name's originator who created it to have the same meaning as "Apopy". The J-writer had therefore adopted the name "Mosheh" from a previous account and adapted its character for the J-document. The historical Apopy had henceforth been forever commemorated as the fictional "Mosheh", the hero of

the biblical Exodus account.

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The Date of the Biblical Exodus Tradition

That the biblical version of the Exodus tradition had been written around 770 BCE is based upon a few observations. As indicated by the Zuriy account, events from the stories of Abraham to the escape through the sea had been apart of a pre-biblical account. Although it is common to assume that separate oral traditions of historical Patriarchs and the Exodus had been remembered in YisraEl before being written down into a single account, nothing from these stories supports such a perspective. No ancient songs, such as to be found in Exodus 15:21, Numbers 10:35-36, 21:15, 21:18, 21:27-30, and Judges 5, exist for any of the Patriarchs or Mosheh. When the historical frame that all of these characters have been presented in is removed, we find characters with no stories worth telling. Abraham simply becomes a nomad who is not above prostituting his own wife to kings for great profit. The theme of leaving a northern land to dwell in Kna'an as a Hapiru (Hebrew) for the promise of a future kingdom strongly resembles the story of Idri-mi, the 16th century BCE king of Alalakh. Mosheh, of course, is inseparably linked to the fiction of the Exodus (which itself serves as a nation's birth story). A case could be made for Yaaqob as a character who "supplants" others, is wronged in turn, and later becomes reconciled with those he had wronged, but such a story is by no means a historical memory. If any part of the Yaaqob story is historical, it would probably pertain to his relationship with the city of Shechem. If the founder of the 15th Dynasty had come from Hazor, the most prominent city of Kna'an, and his successor had been a contemporary ruler from the second most prominent city of Kna'an, such a city had probably been Shechem meaning that Yaaqob-Har would have been the king of Shechem. The displaced cultural memory of Ibni-Adad as Yabin, the king of Kna'an (Joshua 11:1, Judges 4:2), would support the possibility of Yaaqob-Har having been culturally remembered in connection with Shechem. Historically, Ibni-Adad had only preceded Yaaqob-Har by one or two generations thus a memory of "Yaaqob" in Shechem is certainly quite possible. Even so, such a "memory" could just as well have been a preservation of the Zuriy account's recounting of 15th Dynasty kings. With the character of Yowsef (Joseph), literary adaptation is far more apparent. Like Yowsef, the character Bata in the late 19th Dynasty story of "The Two Brothers" benefits from gifted knowledge, is falsely accused of rape, separated from his brother to be later reconciled to him, betrayed while living in Kna'an (Lebanon), engages in an elaborate revenge upon his

betrayal in Kamat, and ends up ruling the land. There is even a divination parallel between Yowsef claiming to divine through a cup placed in the possession of his full brother and Bata foretelling his brother what to discern from a fermenting jug of beer. Added to this are the parallels with the story of "The Seven Year Famine" in which the wise vizier Imhatip is consulted about a seven-year famine, interprets the king's dream, and proscribes a tax for the entire land. As the biblical origin story of YisraEl had been an adaptation of a prior literary work, so had the story of Yowsef been a literary adaptation of "The Two Brothers" and a pre-Ptolemaic version of "The Seven Year Famine" (unless the latter had in fact been inspired by the Yowsef story). When these stories had been adapted and presented in a single account, it had been the first time anyone had heard of an Abraham or of a Yowsef as ancestral figures. Such biblical traditions had begun with the first source writer, not before.

The earliest evidence for the existence of the first source documents can be found in the book of Amos and in the book of Hosea. In the parts of Amos that can actually be identified with the prophet (c. 765 BCE), only Amos 6:6 and Amos 8:7 provide vague evidence of the first source document in their references to Yowsef and Yaaqob. The use of these personal names in application to geographical regions reveals the existence of the stories to have featured Yowsef and Yaaqob. In the book of Hosea, written roughly ten years later, the references are a bit more numerous and specific. Dated to around 755-730 BCE, Hosea presents numerous references to Efrayim (Ephraim), a reference to Baal-Peowr (Hosea 9:10), Yaaqob's birth (Hosea 12:2-3), Yaaqob's wrestling with an angel (Hosea 12:3-4), Yaaqob dwelling in Aram (Hosea 12:12) and Gibeah (Hosea 9:9, 10:9 cf. Judges 19:12-25, 20:4-5). In addition to these are several general references to the Exodus (Hosea 1:15, 8:13, 9:3, 11:1, 11:5, 12:9, 12:13, 13:4-6) and to the Torah (Hosea 4:6, 8:1, 8:12). Though most of the specific references can be identified with the J-source, the numerous references to Efrayim as a synonym for YisraEl is one of the biggest clues for the existence of the E-source. Menashsheh (Manasseh), not Efrayim, had been the political/economic region identifying YisraEl during the monarchy. It had only been during the Shiloh period that such a status had existed for Efrayim and it had only been in the E-source (Genesis 48:16, 48:19-20) that such a status had been portrayed. The reference to Yaaqob wrestling with an angel (Hosea 12:3-4) and probably the Hosea 8:12 reference to the Torah are also evidence of the E-source. The fact that a reference from the J-source pertaining to the birth of Yaaqob is immediately followed by a reference from the E-source pertaining to Yaaqob wrestling with an angel (Hosea 12:3-4) is evidence that Hosea may have perceived the two sources as being one. This would indicate that in the time of Hosea, the J and E documents might have already been combined into the JE-document. Though both J and E recognize the cultic demands of exclusive worship conducted at the location of a single priesthood (J - Exodus 34:13-14, 34:23-24, 34:26, 1Samuel 2:28; E - Exodus 20:23-24, 22:20, 23:17, 23:19), in great contrast to P and D, neither reveal any notions of

the exclusive association of Lewiy with priestly functions or of the curse of exile. Therefore both had certainly been written before the fall of YisraEl (722 BCE) and before the sanctification of Lewiy (cf. Numbers 3:6-12, 3:41, 3:45, 8:14-16) that had actually taken place during the reign of KhizqiYahw upon the construction of the Yerwshalayim temple. Internal evidence from the J-document provides a benchmark of c. 848-842 BCE for the earliest date of its composition. It had been during this time that the people of Edowm had obtained their independence from King Yehowram of Yehwdah inspiring the J-writer to portray the event as a prophecy (Genesis 27:40, cf. 2Kings 8:20-22). This narrows the time of writing for the J-document to roughly 840-760 BCE. Narrowing this time further requires identifying the possible motivation behind the J-document. The J-document's basic premise can be summarized from Genesis 12:1-3 and 2Kings 2:46: namely that Yahuwah had made a covenant with a national ancestor resulting in the secure establishment of a kingdom under Shelomoh (Solomon). The requirements of this covenant pertaining to all the people had been refined in Exodus 34:10-28. So long as the people remained loyal to the covenant, Yahuwah would cause them to prosper. Such prosperity hinged upon the foremost commandment of this covenant requiring the exclusive worship of Yahuwah (Exodus 34:12-16). Within the period of 840-760 BCE, one event is recorded as having resulted in a covenant involving such fidelity to Yahuwah. That event is to be found in 2Kings 11:17-18, dated to around 836 BCE. Here, a new king is being established over Yehwdah under the direction of a Lewiy priest named Yehowyada. As a result, the political-religious institutions of the previous Zuriy-based regime had been torn down. This political-religious "revolution" is portrayed as the conclusion of events to have begun in 1Kings 16:29-33. Throughout this period, a struggle is portrayed as having taken place between the native promoters of Yahuwah (namely EliYahw - 1Kings 17:1) and the Zuriy promoters of Baal (namely IyzeBel - 1Kings 16:31). Though much of what is portrayed cannot be considered to have been historical, what is evident is that some sort of conflict had taken place resulting in regime change throughout the region. In Yehwdah, this change had brought about an end to the Omriy infected Dawidic dynasty and the beginning of direct local influence from the Yahuwah cult. This then, would have been an optimal time for a woman of nobility to produce a "history" supporting the perspectives of the new regime. Despite the official rejection of foreign influences, all of the previous regime's material culture from Zur would have been readily accessible to the J-writer providing the foundation for stories from the Creation to the Exodus escape through the sea. This "history" however, ranging from Genesis 2:4b-Joshua 13:13, had probably been preceded by an initial "history" ranging roughly from Judges 8:30-1Kings 2:46 as explained by Richard Friedman in "The Hidden Book In The Bible" (p. 29-30). If this is the case, all material involving subjects referencing the tribes, the Exodus, and the Ark, should be seen as post-Genesis-Joshua redactions to this earlier text. The mention of Yehwdah's hand being upon the neck of his enemies (Genesis 49:8 cf. Exodus

34:24, 2Kings 14:7) and Yowsef being bitterly attacked for successful expansion (Genesis 49:22-24 cf. Exodus 23:31, 2Kings 13:25) indicate that the Genesis-Joshua document had been written during a period in which YisraEl had exercised great suzerainty over the region and knew of no loss. The reigns of Yarobaam (c. 788-747 BCE), son of Yehowash (2Kings 14:23) and AzarYahw (c. 785-733 BCE), son of AmazYahw (2Kings 15:1) fit this time period perfectly (Genesis 15:18 cf. 2Kings 14:25). It is therefore entirely possible that sometime between 785-765 BCE, Yerwsha, the wife of AzarYahw (and probable member of the house of Zadowq cf. 2Kings 15:33) had authored the Genesis-Joshua J-document and thereby become the founding Mother of Judaism.

The notion of the J-text being composed of a later unit ranging from Genesis-Joshua explains why the material of the E-document corresponds to just this range of text. If the E-document had been written in reaction to this J-text, it's only natural that the same range of texts would have been mirrored in the E-document. This would indicate a southern origin for the E-writer who could readily access the J-document. Though special emphasis on a few northern locations has led to the conclusion of a northern origin, much can be explained by the fact that the E-writer had been descended from priests who had come from Efrayim (after the destruction of Shiloh c. 1030 BCE) and that a northern setting had been natural for certain stories. When Yaaqob wrestles with an angel at PeniyEl (Genesis 32:22-30), a northern setting had only been natural as Yaaqob had been returning from Aram. That Yowsef should have been buried at Shechem (Joshua 24:32) is also only natural as this had been the chief location within the territory designated for his descendants. A peaceful acquisition of the city's territory in E (Genesis 33:18-20) in contrast to a violent acquisition in J (Genesis 34:25-29) may reveal animosity from J but by itself reveals no special northern perspective for E. In fact, the punning of Shechem in Genesis 48:22 in connection with a claim of violent acquisition for Yaaqob himself reveals that violence pertaining to Shechem need not be seen as an animosity. The reception of the birthright among Yowsef's descendants reveals knowledge of northern status but no northern origin. After all, J also recognizes the preeminence of Yowsef (Genesis 49:22-26). The E version's choice of Rewben (Reuben) rather than Yehwdah as the responsible brother in the selling of Yowsef (Genesis 37:21-22) also indicates no particular northern location as geographically, Rewben had been a southern region, and as the responsible brother, Rewben had been the natural choice being the eldest sibling. An observation that the J-document mentions the births of the southern tribal fathers while the E-document mentions the births of the northern tribal fathers fails to provide evidence of regional perspectives since both documents are more than likely to have originally mentioned all of Yaaqob's sons before being combined by the JE-editor. The fact that the J-document mentions the births of both Rewben and Yowsef, regions that had been under northern control, while the E-document mentions the birth of Binyamiyn (Benjamin), a region that had been under southern

control, is evidence that no regional perspective had been involved. The development of characters such as Mosheh and Yehowshuwa (Joshua) can be found in the E-document but rather than revealing a northern preference, such development can be attributed to the E-writer's better quality of writing and special connection to stories pertaining to the wilderness and entry into Kna'an. Finally, the particular use of the word for "taskmasters" in the E-document (Exodus 1:11a) being used over a hundred years later in the Deuteronomistic History in application to a non-historical northern event (1Kings 12:18) by no means reveals a connection with northern territory. Rather, the connection is recognized to be that of the D-writer with the people of the E-writer.

Though, nothing particularly locates the origin of the E-document in a northern location, there is evidence of E originating in a southern location, probably in Gibeown, after the J-document had been written. An indication of this is seen in the fact that the E-document presents stories of Abraham dwelling in the south (Genesis 20:1-17, 21:22-34, 22:19). If E had been a northern document written before J, we shouldn't expect to see stories of the eponymous ancestor dwelling outside of the territories his descendants were to possess. Since historically, YisraEl and Yehwdah had never been united under a single monarchy and the lands to the west of Rewben and to the south of Khebrown had never been apart of YisraEl (cf. Judges 5:14-18), the E-writer would have had no reason to consider the territory south of Khebrown as a dwelling place for Abraham. Such an inclusion only makes sense for a writer whose audience knows Yehwdah's southern territory cannot be excluded from YisraEl and must therefore write in conformity with a southern perspective. This would not have been necessary, even from the E-writer's southern location, if a previous southern orientation for Abraham hadn't been established. The author could just as easily have portrayed Abraham as dwelling only in the north, perhaps around Shechem, without the territory of Yehwdah being excluded from later stories (e.g. Genesis 37:14). That the author of a supposedly northern perspective had portrayed Abraham as having only dwelt in a southern territory (in conformity with the J-document's Genesis 13:3) indicates that a story had already been written that had portrayed Abraham in the south. Naturally, that story would have been the Genesis-Joshua account of the J-document with its indisputable southern orientation.

Three minor observations also indicate that the E-document is more likely to have been written after J. Whereas the J-document portrays knowledge of the name "Yahuwah" from earliest times (Genesis 4:26), the E-document portrays this name as only being revealed from the time of Mosheh (Exodus 3:13-15). Whereas the J-document portrays Mosheh as having a single son (Exodus 2:21-22, 4:25), the E-document portrays Mosheh as having two sons (Exodus 18:3-4). Whereas the J-document presents a covenant of merely Ten Commandments, selected from the Covenant Code (Exodus 34:14-28), the E-document presents the entire Covenant Code (Exodus 21-23). Though it is easy to see how the E-writer would have been correcting and improving upon

the national tradition in response to J, it's difficult to see how the author of J could have been improving upon the tradition by ignoring these aspects of E. To have portrayed the name of "Yahuwah" as having been known from earliest times when the national tradition had already portrayed it as only becoming known with Mosheh would have been seen as a great mistake since the E perspective would have been in accordance with the independent tradition of Yahuwah having become known at the time of a wilderness exodus (Judges 5:4-5). Only without the existence of a previous E tradition does the J error seem acceptable. The subtraction of a son already known to the national tradition would seem unlikely as well. Rather the addition of a previously unmentioned son for Mosheh would seem to be more plausible as the second tradition. This reasoning also applies to the two sons of Yowsef known in the E-text but unmentioned in the J-text (which only mentions Efrayim in a geographical context). Reducing the entire Covenant Code as presented in the E-text to a mere ten commands also seems unlikely for someone trying to outdo the E-writer. Rather it seems far more likely that the E-writer had outdone J in presenting the entire Covenant Code. In addition, the E-document's mention of Sarah actually being the sister of Abraham (Genesis 20:12) seems like an apology for what the J-document had presented as being a lie (Genesis 12:19-20). For the J-writer to have made the national ancestor out to have been a liar after a previous document had already vindicated him seems unlikely. It is more likely that the E-document had presented a post-J apology for both Abraham and Yizhaq by substituting Abraham in the J story for Yizhaq (Genesis 26:6-11) to absolve both characters of lying. Add to all of this the observation that major E characters such as Aharown and Meryam are unknown in J and that the E presence of Yehowshuwa before the death of Mosheh (Exodus 17:9-10, 17:13-14, 24:13, 32:15-18, 33:11, Numbers 11:28) is also unknown in J, it seems likely that such aspects of E could never have been ignored by J and could therefore have only been written after.

The biggest indicator of the E-document's origin in Yehwdah is the E-writer's great animosity against the Zadowq priests. As the Zadowq priests could only have exercised authority through the royalty in Yerwshalayim, no priesthood outside of Yehwdah, especially in YisraEl, could have ever been concerned with anyone holding priestly authority in Yerwshalayim. The E-writer's animosity is therefore one of a rival priesthood that could only have existed in territory ruled by Yerwshalayim. This animosity against the Zadowq priests can be seen in the symbolic representation of the Ark (mainly mentioned in J and P but never in E) as the molten calf (only mentioned in E and D). According to the E-writer, it is Aharown who leads YisraEl to sin in the creation of the calf (Exodus 32). This, in itself, had probably been in response to the idolatrous portrayal of a priestly Lewiy individual in the J-document (Judges 17:1-12, 18:17-20). In the creation of the calf, the people are portrayed as saying, "Come, make us a god who shall go before us?" (Exodus 32:1). When it is finished, they proclaim, "These are your gods O YisraEl, who brought you out of the

land of Egypt." (Exodus 32:4, cf. 1Kings 12:28). Aharown then builds an altar before the calf and proclaims a feast to Yahuwah for the next day. As has been seen by others, a single object is portrayed as being referred to in the plural only to then be identified with Yahuwah. Due to 1Kings 12:28, this portrayal has been interpreted to be a reference to two golden calves that had supposedly been in BethEl and Dan. However, historically, Dan had not been apart of YisraEl during the two times mentioned for its calf (1Kings 12:26-30, 2Kings 10:29) while BethEl is never condemned as a place to have had a calf (Hosea 8:5, 10:5, 10:15, 13:1-2). Though the calf itself had probably been representative of the calf of Shomerown to have existed during the reign of Yarobaam II (Hosea 8:5-6), there are two parallels that identify the calf with the Ark. In the J-account, the Ark is always portrayed as having gone before the people (Numbers 10:33, Joshua 3:3) just as the people are portrayed as requesting for their god in the E-account (Exodus 32:1). As the "Ark of the Covenant of Yahuwah" had represented the very presence of Yahuwah (1Samuel 4:4, 2Samuel 6:2), so the calf of the E-account had been portrayed as representing the presence of Yahuwah in Aharown's declaration (Exodus 32:5). The E-writer's implication is that the Ark claimed in J was actually an object of idolatry that had been condemned and destroyed. The E-writer's portrayal of Mosheh smashing the stone tablets (Exodus 32:19) had also supported his implication of the Ark's non-existence. With no tablets to have been placed inside the Ark as claimed by the J-writer, the Ark itself would have had no discernible purpose pertaining to a covenant of Yahuwah. This would mean that from the perspective of the E-document, the J-document had not only been inaccurate on various issues, it had been outright dishonest in claiming the existence of the Ark. This, in itself, is another indication that the E-document had been written after the J-document. Had the E-document been written first, the J-writer, rather than the JE-redactor, would have been expected to write about a second set of stone tablets (cf. Exodus 34:1, 34:4). So, who had been the priests of Yerwshalayim, favored by J yet despised by E? And who had been the priests to have criticized them? Presented as KhAM (i.e. the Khurri-Amaleq Model for the origins of biblical YisraEl), the answers to these questions will reveal two peoples, both of whom to have been foreign to central Kna'an, and a second exodus involving one of those peoples and the beginning of YisraEl's biblical history.

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| 22048|2007-03-27 11:04:09|Djehuti Sundaka|The Khurri Aristocracy|
The Khurri Aristocracy

There are strong implications in the Bible that Zadowq, the high priest of

Yerwshalayim from whom all the Jewish high priests had been descended, had himself been the last Yebwsiy (Jebusite) ruler of Yerwshalayim's pre-Dawidic priest-kings. Be it historical or an imaginary projection into the past, the name "Zadowq" or "Zedeq" is seen to have been consistently associated with the rulership of Yerwshalayim from the distant past claimed for MalkiyZedeq (i.e. King-Zedeq - Genesis 14:18), to the imaginary conquest ending the reign of AdoniyZedeq (i.e. Lord-Zedeq - Joshua 10:1-26). Arawnah (2Samuel 24:16-24), the character portrayed as being in possession of a sacred site and the only person to be identified as a Yebwsiy, is also thought to have had a name that indicated a ruler in the Khurri (i.e. Hurrian) language. Such a name or title had probably been used as a pun in the E-writer's creation of the name Aharown (Ah-arwn being the syllabic reversal of Arawn-ah). The Khurri association of this name is significant as letters from a king of Yerwshalayim who had lived 400 years earlier also reveal a ruler with a Khurri name (i.e. Abdi-Khepa). If such a Khurri presence indicates the cultural identity of the pre-Dawidic rulers of Yerwshalayim and the subsequent priesthood of Zadowq, it may offer clues for the similarity of certain laws found in Leviticus with those found in Mitanni culture (e.g. land retention laws; Leviticus 25:23-28, 25:32-34). It would also explain why the J-writer had designated the region of Kharran (Haran) as the homeland of her people as this city had been at the center of the Mitanni kingdom. In addition, the J-writer's concern for ethnic purity (Genesis 24:3-4) and a sense of self-entitlement to another people's land, accompanied by genocidal fantasies of ethnic dominance (Joshua 10:28-11:23), indicate that her people had been distinctly different from the indigenous Semitic population to have lived among them. This racist 'anti-Semitic' disposition revealed in her desires (and perhaps in her name) may have even contributed in the attitude shown towards the Semitic people of Lewiy. Such an ethnocentric attitude might have been inherited from a previous Maryannu aristocracy (cf. Genesis 9:27). Ironically, these indications imply that the original 'Jews' (i.e. the specific ethnic element to have designated themselves as 'Yehwdah') had been non-Semitic, Aryan influenced, anti-Semites. Confirmation of the non-Semitic element is provided by genetic studies showing the "Cohen modal haplotype" of Jewish priests to be of Northeast Caucasian extraction dating back to c. 1000 BCE (around the time of Zadowq). In contrast with the overall Arab (i.e. Semitic) population, the genes of both Palestinians and the global Jewish population in general also reveal that their greatest ethnic affiliation is with the non-Semitic people known as the Kurds. However, though a strong patrilineal affiliation with the Kurds is genetically established, a strong maternal affiliation found in the mtDNA of Palestinians, Shomeriym (Samaritans), and Iraqi Jews indicates an ancient female Jewish origin from the indigenous women of Kna'an (cf. Human Mutation 24:248-260, 2004). The people of YisraEl and Yehwdah had therefore been a people descended from northern non-Semitic men and indigenous Semitic women. Such an ancestry had perhaps been inferred by the J-writer's story of the sons of YisraEl leaving Kharran

to dwell at Shechem only to end up killing all the males of Shechem while taking possession of their women (Genesis 34:25-29, cf. Deuteronomy 21:10-13). This inference is even more explicit in the J-writer's obtrusive story of Yehwdah only having sons by two Kna'aniy women (Genesis 38:2-6, 38:18). Any desires for ethnic purity would therefore have been redundant from the very beginning and the ostracized Shomeriyim would have been no more ethnically mixed than any other Yehwdiyim. In fact, being the descendants of priests to have left Yerwshalayim for Shechem during the high priesthood of Yowhanan c. 408 BCE (cf. Nehemiah 12:10-11, 12:22, 13:28-29, Antiquities of the Jews 11:8:2), the modern Shomeriy population is the actual genetic survival of the ancient Kohen/Lewiy population. Likewise, being the descendants of the people of YisraEl that remained after a mere eighth of their population had been exiled (c. 722 BCE), the Palestinian Arabs are the actual genetic survival of YisraEl.

Though the title 'Arawnah' may have provided inspiration in the creation of the name 'Aharown', the kingly and priestly aspects suggested in the character Arawnah are far more apparent in the character MalkiyZedeq. MalkiyZedeq had clearly been both a king and a priest whose priesthood even King Dawid had been declared to have been a member.

Genesis 14:18

And King MalkiyZedeq of Shalem brought out bread and wine; he was a priest of El-Elyon.

Psalms 110:4

Yahuwah has sworn and will not relent "You are a priest forever after the order of MalkiyZedeq."

2Samuel 6:12-14

It was reported to King Dawid, "Yahuwah has blessed Obed-Edom's house and all that belongs to him because of the Ark of Elohiym." Thereupon Dawid went and brought up the Ark of Elohiym from the house of Obed-Edom to the City of Dawid amid rejoicing. When the bearers of the Ark of Yahuwah had moved forward six paces, he sacrificed an ox and a fatling. Dawid whirled with all his might before Yahuwah; Dawid was girt with a linen efowd.

2Samuel 6:17-18

They brought in the Ark of Yahuwah and set it up in its place inside the tent which Dawid had pitched for it; and Dawid sacrificed burnt offerings and offerings of well-being before Yahuwah. When Dawid finished sacrificing the burnt offerings and the offerings of well-being, he blessed the people in the name of Yahuwah of Hosts.

2Samuel 24:25

And Dawid built there an altar to Yahuwah, and sacrificed burnt offerings and offerings of well-being. So Yahuwah heeded the plea for the land, and

the plague was averted from YisraEl.

Exactly what manner of priests MalkiyZedeq and King Dawid were thought to have been is unknown despite the priestly examples. However, as Dawid is hardly known to have been portrayed as being a priestly figure, one could speculate that the MalkiyZedeq priesthood may have been similar to the manner of priesthood to have been held by the kings of Kamat. Such a priesthood would have recognized the king as being the highest priest but would have had the majority of the priestly functions relegated to another high priest and his subordinates. Since the MalkiyZedeq priesthood had been a priesthood of Yerwshalayim, Dawid could only have been ordained a priest of it by its high priest after his "capture" of Yerwshalayim. Interestingly enough, it is only after Dawid's capture of Yerwshalayim that the high priest Zadowq first makes his appearance in the biblical account with no explanation as to his origin. It is also in this very same account that even Dawid's sons are acknowledged as having been made priests (cf. 1Kings 3:15, 9:25).

2Samuel 5:6-7

The king and his men set out for Yerwshalayim against the Yebwsiy who inhabited the region. Dawid was told, "You will never get in here! Even the blind and the lame will turn you back"--thinking, "Dawid will never enter here." But Dawid captured the stronghold of Ziyown; it is now the City of Dawid.

2Samuel 8:17-18

Zadowq son of Achiytwb and Achiymelek son of Ebyathar were priests; SeraYahw was scribe; BenaYahw son of Yehowyada was commander of the Kerethiy and the Pelethiy; and Dawid's sons were priests.

At this point it must be noticed that whereas a single high priest had existed before the capture of Yerwshalayim, two high priests had existed after the capture of Yerwshalayim, the second of which to have bore a name related to previous rulership claimed for Yerwshalayim. Furthermore, whenever the two are mentioned together, it is always Zadowq's name that precedes the name of Ebyathar. Even the name of Zadowq's son precedes the name of Ebyathar's son (2Samuel 15:27, 15:36) and it is directly to Zadowq to whom Dawid speaks in giving orders to both he and Ebyathar concerning the Ark and their return to Yerwshalayim (2Samuel 15:24-29). Considering the history of camaraderie that Dawid and Ebyathar are implied as having shared during the reign of King Shauwl (1Samuel 22:20-23, 23:6-9, 30:7), the sudden elevation of a previously unknown priest to a position superseding Ebyathar is a most curious event. Of equal curiosity is the negligible amount of attention paid to Dawid's capture of Yerwshalayim and the city's implied

lack of a king. One would expect that the Bible's account of its greatest hero acquiring the Bible's most cherished city would deserve more than a mere passing mention. The ease with which the city is implied to have been taken by the lack of details flies counter to the fact of its being the regional stronghold that Dawid himself had desired as his secure abode. Certainly, had the city been easy to take, it would have been of no value as a stronghold. That such a prominent city of an extensive history should also have been without a king is another unlikely scenario. All of these inconsistencies leave at least four questions to be answered.

Who had been the king of Yerwshalayim before its capture by Dawid?

Where had Zadowq been before the capture of Yerwshalayim?

Why did Zadowq have prominence over Ebyathar?

Why had so little attention been given to Dawid's seemingly easy capture of Yerwshalayim?

From an uncritical religious perspective, these questions can be easily answered.

Who had been the king of Yerwshalayim before its capture by Dawid?
Yerwshalayim had no reigning king at the time of its capture by Dawid.

Where had Zadowq been before the capture of Yerwshalayim?
Zadowq had been at Gibeown (1Chronicles 16:39) before Yerwshalayim's capture.

Why did Zadowq have prominence over Ebyathar?
The Lord had favored Zadowq over Ebyathar.

Why had so little attention been given to Dawid's seemingly easy capture of Yerwshalayim?
The Lord had been with Dawid making his capture of the Holy City miraculously easy.

Of course, another scenario exists that provides different answers to these questions.

Who had been the king of Yerwshalayim before its capture by Dawid?
Zadowq had been King Zadowq (i.e. Arawnah Zadowq/MalkiyZedeq) of

Yerwshalayim before its "capture" by Dawid.

Where had Zadowq been before the capture of Yerwshalayim?
Zadowq had been in Yerwshalayim as King Zadowq (i.e. Arawnah Zadowq/MalkiyZedeq) before its "capture".

Why did Zadowq have prominence over Ebyathar?
Zadowq had been the high priest and previous king of Yerwshalayim.

Why had so little attention been given to Dawid's seemingly easy capture of Yerwshalayim?

There had been no capture of Yerwshalayim. A royal merger had occurred between King Zadowq and King Dawid in which King Zadowq had conceded primary rulership to King Dawid while retaining his office of high priest. In turn, Dawid and his future sons (produced through royal intermarriage) had been ordained as priests of Zadowq (i.e. MalkiyZedeq). In this way, the two royal families had become intertwined with the head of the previous royal family now sharing the title of "mashiyach" (anointed) with the head of the new royal family. In short, the usurper king of Binyamiyn had sought to legitimize himself through the royal family of the region's traditional rulership while automatically allying himself with its Pilist (i.e. Philistine) garrison.

But hadn't Zadowq been a member of the Lewiy priesthood as portrayed in the Bible?

In a word, no. As shown before, Aharown had been invented in the E-document as a negative representation of the Zadowq priesthood. In the J-document, a featured "prophecy" had clearly revealed the foreign relationship of the unnamed priesthood of Zadowq to the Lewiy priests.

1Samuel 2:27-36

And there came a man of Elohiym to Eliy, and said to him, "Thus Yahuwah has said, `I revealed myself to the house of your father when they were in Egypt at the house of Pharaoh. And I chose him out of all the tribes of YisraEl to be my priest, to go up to my altar, to burn incense, to wear an efowd before me; and I gave to the house of your father all my offerings by fire from the people of YisraEl.

Why do you kick at my sacrifices and my offerings that I commanded at my abode, and honor your sons above me by fattening yourselves from the first of every offering of my people YisraEl?

Therefore Yahuwah the Elohiym of YisraEl declares: `I promised that your

house and the house of your father should walk before me for ever; but now Yahuwah declares: `Far be it from me; for those who honor me I will honor, and those who deride me shall be lowered.

Behold, the days are coming when I will cut off your arm and the arm of your father's house so that there will not be an old man in your house. Then you will see a foe at my abode in everything that will benefit YisraEl. And there shall not be an old man in your house for ever. The man of you whom I shall not cut off from my altar shall be spared to exhaust your eyes and grieve your soul, and all the increase of your house shall die by the sword of men.

And this is your sign which shall happen to your two sons, to Kofniy and Piynehas: the two of them will die in one day.

And I will raise a reliable priest for me, who will do what is in my heart and my soul; and I will build a reliable house for him, and he will walk before my anointed for ever.

And every one who is left in your house shall come to bow to him for a piece of silver or a loaf of bread, and shall say, "Attach me to one of the priesthoods that I may eat a morsel of bread."

As can be seen, the rejection of Eliy's father's house had been the rejection of the very same house claimed to have been chosen in Kamat. Other biblical verses show this rejection to have applied both specifically to the descendants of Eliy's house as well as generally to the entire tribe of Lewiy.

1Kings 2:26-27

And to Ebyathar the priest the king said, "Go to Anathowth, to your estate; for you deserve death. But I will not at this time put you to death, because you bore the Ark of the Lord Yahuwah before Dawid my father, and because you shared in all the affliction of my father." So Shelomoh expelled Ebyathar from being priest to Yahuwah, thus fulfilling the word of Yahuwah which he had spoken concerning the house of Eliy in Shiloh.

1Kings 2:35

...and the king put Zadowq the priest in the place of Ebyathar.

In reference to King Yarobaam, at the beginning of his reign over the newly established kingdom of YisraEl, it is stated:

1Kings 12:31

He also made cult places and appointed priests from among all the people who were not of Lewiy.

It is therefore clear that the Lewiy priests had lost the primacy of their priesthood in both YisraEl and Yehwdah. In Yehwdah, they lost the benefit of primary royal favor to the unrelated Yebwsiy priesthood of Zadowq only to see that priesthood established as the primary authority of the Yahuwah cult by the reign of Yehowash. In YisraEl, after the destruction of Shiloh, the priestly members of Lewiy had already ceased to have influence, a status that would continue on into the time of Yarobaam and beyond.

In Yerwshalayim, factions had developed centered upon the opposition of the two priesthoods. Names such as "Abshalowm" and "Shelomoh" reveal members of the royalty that had been committed to the city god of Yerwshalayim and thus in alliance with its high priest. Queen Bathsheba may have even been the actual mother of Abshalowm and the actual daughter of Zadowq while Abiyshalowm, the grandfather of King Asa (1Kings 15:10), may have been the grandson of Zadowq and the actual high priest during the reign of Shelomoh. The "palace coup" of Shelomoh, that had been written in a way as to justify his reign (1Kings 1:1-2:46), reveals that he had been supported by the house of Zadowq (the native priesthood that actually would've been committed to the god Shalim) while his rival AdoniYahw (bearing a "Yahuwah" name) had been supported by the house of Eliy (undoubtedly committed to the god Yahuwah). Though the portrayed presence of Zadowq and Ebyathar is probably fictional, AdoniYahw's loss in the coup had meant the loss of primary influence for the house of Eliy until the reign of King Asa when a counter coup may have occurred to overthrow King Abiyam (1Kings 15:1-3, 15:8-13; Asa was probably the younger brother, not the son of Abiyam). The resulting union of the Zadowq and Dawid royal families had therefore ensured that the official royalty would ever be sympathetic towards the Zadowq priesthood. Only under the reigns of Asa, Yehowshafat, and YoshiYahw, would the Lewiy priests manage to assert primary influence. This is why the royal J-writer had favored the Zadowq priests. This writer had not only portrayed Zadowq as being divinely chosen over the Lewiy priests (1Samuel 2:35-36, 1Kings 2:27, 2:35), she had also insulted the people of Lewiy throughout the J-document. In Genesis 29, the name of Yahuwah had been invoked for the births of Rewben (Genesis 29:32), Shimown (Genesis 29:33), Yehwdah (Genesis 29:35), and even Yowsef (Genesis 30:24), but it had been excluded in reference to Lewiy (Genesis 29:34). By excluding the invocation of Yahuwah in the birth of Lewiy, the J-writer had denied divine recognition for Lewiy. She had further insulted Lewiy in the portrayal of a curse (Genesis 49:5-7), in the portrayal of an idolatrous Lewiy priest (Judges 17:1-12, 18:17-20), in the portrayal of an unsympathetic man of Lewiy (Judges 19:1, 19:22-29), and in portraying the demise of the Shiloh priests (1Samuel 4:11-22) with the Ark distinctly remaining out of the house of Eliy's possession until coming under the authority of Zadowq (1Samuel 6:19-7:2,

2Samuel 6:2-17, 15:24). This shows that the J-writer had not only favored the Zadowq priests (a family of priests that had probably been her own family), the J-writer had also shared in possessing an animosity against the Lewiy priests, a group of foreigners who had aspired to impose their authority upon all.

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The Yaza-Amaleq

In contrast to the Yebwsiy priests of Yerwshalayim, the Yahuwah worshipping priests of Lewiy had not been long settled in the highlands inhabited by YisraEl (as attested by the lack of "Yahuwah" place-names in contrast to El and Baal). Biblically, they are first known to have been centered around Shiloh (Joshua 18:1, Judges 18:31, 1Samuel 1:3, Jeremiah 7:12) and to have been the primary worshippers of Yahuwah (Exodus 32:26, Numbers 3:45, Deuteronomy 18:1-2, 33:8-11, Joshua 13:14, 13:33, 1Samuel 2:27-28). As such, the worship of Yahuwah had undoubtedly been brought to the El and Baal worshipping people of YisraEl from the historical homeland of the Lewiy priests. This homeland had been in the land of Seiyir as indicated by biblical tradition.

Deuteronomy 33:2

He said:

"Yahuwah came from Siynay;

He shone upon them from Seiyir; He appeared from Mount Faran,

And approached from Rebabah-qodesh,

Lightning flashing at them from his right."

Judges 5:4-5

"O Yahuwah, when you came forth from Seiyir,

Advanced from the country of Edowm,

The earth trembled;

The heavens dripped,

Yea, the clouds dripped water.

The mountains quaked

Before Yahuwah, Him of Siynay,

Before Yahuwah, Elohiym of YisraEl."

Habakkuk 3:3

Eloahh is coming from Teyman,

Qadowsh from Mount Faran.

His majesty covers the skies,

His splendor fills the earth:

It will be noticed in Judges 5:5-4 that no mention of a leader named "Mosheh" or of an exodus out of Kamat is in any way hinted. It will also be noticed that Siynay is not referred to as a mountain but is regarded to be a land associated with the mountainous region of Seiyir in Edowm. Being among the earliest literature to have been incorporated into the Bible, the Song of Debowrah provides a window into the past before YisraEl had come to know of a Mosheh/Exodus tradition. The only exodus YisraEl had known in the time of Debowrah, just a century before the reign of King Dawid, had been the exodus of Yahuwah from Seiyir. This then is the historical biblical exodus of the ethnic element in YisraEl that had brought the worship of Yahuwah from the wilderness of Siynay to the highlands of Efrayim. Previously, the people of this exodus had had predecessors known in Kamat as the "shsw Yhwa" (shasw Yahuwah). Around 1400 BCE, lists of captured people in Soleb and Amarah reveal that members of the shsw Yhwa had been captured in Seiyir. In Lachiysh c. 1220 BCE, an Old Negeb inscription on an ewer (i.e. the Lachish Ewer) had associated the god "Yh" with icons of a ram (cf. Genesis 22:13-14, Exodus 29:15-33, Leviticus 5:15) and a seven-branched tree (Exodus 25:31-32). As the name "Yahuwah" is derived from the Kna'aniy version of the Sumerian water-deity Ea (Yh) and the verb "hwh" (meaning to "blow/breathe"), Yahuwah (i.e. Yh-hwh) may have originally been worshipped by the shepherds of Seiyir as the subterranean water-deity of a bubbling (i.e. "breathing") spring (cf. Genesis 2:6, 2:10, Exodus 17:6, Isaiah 12:2-3, Jeremiah 2:13, 17:13, Ezekiel 47:1-12, Zechariah 14:8). The location of this spring may have been somewhere between Jebel al-Ata'itah and the Wadi el-Hasa. All evidence therefore points to these people as having been composed of a shasw people from southernmost Kna'an. From these people, the biblical tradition of a wilderness habitation had been combined with the Zuriy account of an exodus from Kamat to produce the biblical story of YisraEl's origin and "liberation". As the wilderness experiences of the people to have joined YisraEl would become transposed upon YisraEl in tradition, so the animosity of these people towards one particular people would as well become the traditional animosity of YisraEl in biblical tradition.

Of all the people in the Bible, biblical tradition singles out Amaleq as being the subject of a divinely sanctioned genocidal blood feud (Exodus 17:14, 17:16, Deuteronomy 25:17-19, 1Samuel 15:1-3, 28:18). The cause of this feud is portrayed in the E-account as having begun at Khoreb (Exodus 17:6) with an attack from Amaleq (Exodus 17:8). The very first mention of Yehowshuwa, the first biblical character to bear a "Yahuwah" name, is also portrayed in this event (Exodus 17:9). Though the conclusion of the resulting battle portrays Yehowshuwa as being victorious over Amaleq (Exodus 17:13), various clues indicate that historically, Yehowshuwa and his people hadn't won a battle with Amaleq. For one, the sanctioned extreme hatred of

Amaleq indicates a situation far more personal than what is biblically portrayed. Even though the people of Kna'an are also portrayed as subjects for extermination, the hatred reserved for Amaleq is never extended to the rest of Kna'an. If simply being attacked had been the cause for portraying such hatred, then certainly the people portrayed as having enslaved YisraEl for hundreds of years and having pursued them into a sea would have also merited such hatred. The hatred of Amaleq had been personal not due to the attack of a foreign people but due to the division of a single people. An indication of this is revealed in two verses.

Judges 5:14

From Efrayim came they whose roots are in Amaleq;

Judges 12:15

?in the territory of Efrayim, in the hill country of Amaleq.

Revealed here is a puzzling identification for a people dwelling at the heart of YisraEl. How could Amaleq, a people sanctioned for ongoing hatred and extermination, be dwelling in the hill country of Efrayim, precisely where the ancestors of the Lewiy priests are known to have settled around Shiloh? All other indications point to Amaleq as having inhabited the southernmost part of Kna'an, far from the central hill country of YisraEl (Numbers 13:29, Numbers 14:45, 1Samuel 15:7, 1Samuel 27:8, 1Samuel 30:1, 1Chronicles 4:42-43). This is precisely where archaeological evidence is shown to place the homeland of the biblical god and the worshippers of Yh. Even when Amaleq is portrayed as being allied with people to the east (Judges 3:12-13, 6:3, 7:12), a southern habitation is still inferred. So what are such enemies of YisraEl doing at the heart of YisraEl, even being found to have provided military assistance as a functioning part of YisraEl (cf. Judges 5:14)? One answer is that the ancestors of the people to have become Lewiy had been a division of Amaleq. Yehowshuwa and his people hadn't been attacked by a different people, Yehowshuwa and his people had had irreconcilable differences with their own people resulting in their separation. The source of these irreconcilable differences would seem to have been centered upon the issue of relocation probably brought about by the decline of the New Kingdom Empire. It is at "Khoreb", just before the dramatic meeting with Yahuwah, that the E-account portrays both a test and a quarrel (Exodus 17:7) and Yehowshuwa's struggle with Amaleq (Exodus 17:8-10). A quarrel over relocating associated with doubt in the leadership would seem to be a likely explanation. This explains why the E-writer, a descendent of Yehowshuwa's people, hereby referred to as the Yaza-Amaleq (i.e. "Exodus Amalekites"), had portrayed the name "Yahuwah" as only becoming revealed at Khoreb. It also explains why Yehowshuwa had been portrayed in close connection with both the military and religious aspects of the leadership (Exodus 17:9-10, 17:13-14, 24:13, 32:15-18, 33:11, Numbers

11:28). The E-writer's more developed portrayal of the wilderness stories had resulted from a personal interest in his own heritage, something not shared with the J-writer. The event at "Khoreb" had signaled the beginning of a new history for his people and their undying animosity for those who had faithlessly chosen to remain behind.

An estimated time for this wilderness "Exodus" would be c. 1130 BCE. During this period, the area surrounding Shiloh was becoming the most heavily settled area in YisraEl ("Shiloh: The Archaeology of a Biblical Site", p. 386-387), the shasw to later become subject to YisraEl were becoming a sedentary people ("The Bible Unearthed", p.113-118), and the Song of Debowrah, revealing the exodus of Yahuwah (Judges 5:4-5), would soon be composed. Apart from the settlement of Efrayim by Amaleq, the settling shasw had not been composed of different tribes as is portrayed in the Bible. Such "tribal" designations had been derived from the names of the geographical regions occupied by YisraEl (i.e. Efrayim, Binyamiyn, Makiyr, Gilead/Gad, cf. Judges 5:14/17). Apart from "Lewiy" ("Joined" i.e. the Shiloh refugees who had joined the people of Binyamiyn), other designations had probably never existed until coined by the J-writer. Such designations would include "Rewben" (not known in either the song of Numbers 21:27-30 or in the Moabite Stone), "Shimown", "Yehwdah" (an area probably extended from Khebrowh to Beersheba during the reign of King Yehowshafat), "Asher" (corresponding to Fnix, a region never apart of YisraEl except through alliance cf. 1Kings 16:29-32, Amos 1:9), "Yissakar" (a fictional designation), and "Yowsef" (the original territory of YisraEl). However, the designation of "Menashsheh" had been an E-document designation corresponding to the original Makiyr highlands north of Shechem and to the YizreEl administrative division begun under the Omriy dynasty (cf. "The Bible Unearthed", p. 192). The southern territory of Dan had also been a fictional designation while the northern territory of Dan had been a single city that, along with the region of Naftaliy, had never been apart of YisraEl until conquered under the Omriy dynasty ("The Bible Unearthed", p. 203-205). In fact, the entire region of Galilee had been apart of Aram prior to the Omriy dynasty (1Kings 15:20) and seems to have only been known as Naftaliy (2Kings 15:29 cf. Tiglath-pileser III's account). This indicates that the name "Zebwlwn" (pertaining to Lower Galilee cf. Genesis 49:13, Deuteronomy 33:18-19, Isaiah 9:1) had probably as well been coined by the J-writer. If so, it would be an indication that most of Judges 5:14-18 had been inserted into the Song of Debowrah at a much later time, perhaps originally only referring to Efrayim, Binyamiyn, Makiyr, and Gilead. The "YisraEl" of the J-document, existing from "Dan to Beersheba", had therefore been the anachronistic projection of the political entity existing under King Akhab.

The name "Hebrew" or "Ibriy" had also not been an ethnic designation prior to the J-writer. Such a designation had probably been derived from the name "hapiru", a socioeconomic term that had been applied to troublesome outcasts from the cities of Kna'an. The Shechem centered hapiru of the highland

urban centers to have called themselves "YisraEl" (i.e. El-Contends) had probably come into being during the reign of Amanehatip III (cf. "Egypt, Canaan, And Israel In Ancient Times" p. 269, 274) and, like the people of Yerwshalayim, had probably been of predominate Khurri descent. This identification is supported by the fact that the Khurri had composed roughly 40% of the Kna'an population during the New Kingdom making it the single largest ethnicity of the land. During the 18th Dynasty the entire region had been named after them in becoming known as the land of the Kharw (Khurri) while at the beginning of the 22nd Dynasty, a people living in an area conforming to the biblical borders of Yowsef had been specifically referred to as "Asiatics of the army of Mitanni". Like the Khurri descended hapiru, yet unlike the shasw, Abraham and the wives of his descendants are portrayed as being definite urbanites (from Kharran) who become wanderers in a land their descendants were to dominate. It is only in the wilderness stories inspired by the Yaza-Amaleq that the people of YisraEl take on a distinctly shasw character. The warlike nature of YisraEl had also been more characteristic of the hapiru who had always posed an armed threat to the urban centers in contrast to the indigenous settling shasw who had been without weapons and fortifications ("The Bible Unearthed", p. 110). With access to the urban centers and the regional trade routs (cf. Judges 5:6-11), the descendants of the highland hapiru were far more capable of organizing themselves into a dominating force than the settling shasw. However, these hapiru had apparently invited the support of a very populous shasw group from Edowm that could otherwise have posed a serious threat to their dominance. The fictional portrayal of the situation surrounding Judges 6:3-5, 6:33, 7:12, probably reflects this threat while the E-document blessing of Efrayim in Genesis 48:19 probably testifies to the immense size of this foreign shasw population that was to settle around Shiloh. In fact, Judges 6:3-5, 6:33, 7:12, read together as if part of an earlier narrative that had focused upon Amaleq with no original mention of Midyan. It may therefore be speculated that upon invitation from YerubBaal to unite the Yahuwah worshipping shasw people of the Yaza-Amaleq with hapiru YisraEl (probably reflected in Joshua 24:22-25), the historical beginning of biblical YisraEl had begun.

Get a FREE Web site, company branded e-mail and more from Microsoft Office Live! <http://clk.atdmt.com/MRT/go/mcrssaub0050001411mrt/direct/01/22050>| 22050|2007-03-27 11:22:20|Paul Kekai Manansala|Re: The Khurri Aristocracy| Not sure if you're implying the story of David is historical, but is there any hard evidence of a Judean king named David, or any other Judean king for that matter, conquering Jerusalem?

Regards,
Paul Kekai Manansala
| 22051|2007-03-27 11:29:09|Djehuti Sundaka|A Chronology of Events|

A Chronology of Events

The beginning of biblical history c. 1130 BCE fits well with a chronological estimation of certain biblical events. However, these estimates do not fit a biblically based portrayal of time. For instance, the portrayal of over 300 years for the period of the Judges (Judges 11:26) had actually been about 125 years from c. 1130-1005 BCE. The judgeship of ShemuwEl and the 40-year reigns of Shauwl, Dawid, and Shelomoh, are far more likely to have been shorter periods of time approximating 25 years each. Almost all of the events portrayed during the period of the Judges are likely to be fictional and therefore don't require a chronological "fit". The two events that are historical despite being buried in fiction are the destruction of the Baal-Beriyth temple - Judges 9:45-49 (resulting in expansion into Gilead - Judges 12:4 cf. Judges 5:17) and the battle at Qiyshown - Judges 5. These two events had certainly taken place within a generation of each other rather than over several generations. This leaves eight generations of leaders over YisraEl and Binyamiyn prior to the reign of King Rechabaam.

Yehowshuwa/Exodus (c. 1130 BCE)
Covenant at Shechem uniting the Yaza-Amaleq with YisraEl (c. 1128 BCE)
Reign of YerubBaal (c. 1130 - 1105 BCE)
Reign of Abiymelek (c. 1105 - 1102 BCE)
Destruction of Baal-Beriyth (c. 1102 BCE)
Expansion into Gilead under Yiftach (c. 1102 BCE)
Battle at Qiyshown/Judgeship of Debowrah (c. 1080 BCE)
Supposed Life of Eliy (c. 1128 - 1030 BCE: a symbolic period of 2×49 years)
Destruction of Shiloh/Relocation of Yaza-Amaleq to Binyamiyn (c. 1030)
Judgeship of ShemuwEl/Priesthood of Achiytwb (c. 1030 - 1005 BCE)
Judgeship of Abner/Priesthood of Achiymelek/Reign of Shauwl (c. 1005 - 980 BCE)
Judgeship of Amasa/Priesthood of Ebyathar/Reign of Dawid (c. 980 - 955 BCE)
Judgeships of BenaYahw and Yarobaam/Reign of Shelomoh (c. 955 - 931 BCE)
Reign of Yarobaam beginning period of dual monarchy (c. 935 BCE)

It will be noticed that according to this estimate, the birth of Eliy takes place well within the lifetime of Yehowshuwa. If such a chronology as the one proposed is correct, it may be concluded that Eliy had probably been the actual grandson of Yehowshuwa. Though biblical tradition identifies them with two different "tribes", both are leaders of the Yaza-Amaleq and reside within the territory of Efrayim. While no children (not even a wife) are ever recorded for Yehowshuwa (Joshua 24:29-31), the name of Eliy's father is likewise never recorded (1Samuel 2:27-28, 2:30-31). In fact, aside from the late genealogical fiction to be found in 1Chronicles 7:20-27, the only place revealing the perspective of Yehowshuwa being of the tribe of Efrayim had

been a creation of the Redactor in Numbers 13:8 and 13:16b. A comparison of the names presented as tribal leaders in Numbers 1:5-15, 2:3-2:29, 7:12-7:78, 10:14-27, with the names in Numbers 13:4-15, shows that Numbers 13:1-16 had been produced by an earlier source that knew nothing of the other names. The note of Numbers 13:16b identifying Yehowshuwa with Hoshea also shows this identification to have been previously unknown while exposing the redaction to texts identifying Yehowshuwa as being "the son of Nun". The odd manner of listing Efrayim (Numbers 13:8) and Menashsheh (Numbers 13:11) apart from each other while only listing Menashsheh as a specification for Yowsef indicates redaction to the J-text that had originally made no references to Efrayim and Menashsheh, referring only to Lewiy and Yowsef. This means that prior to c. 457 BCE, biblical tradition hadn't known of Yehowshuwa as being of the tribe of Efrayim and that if he had been identified with Hoshea apart from Numbers 13:16b, he had been identified with the tribe of Lewiy. The names of Eliy's sons, Kofniy and Piynahas, are often cited as evidence of Lewiy having actually been in Kamat. However, such sons are most likely to have been fictional characters with names specifically chosen from Kamat to highlight their negative function (1Samuel 2:12, 2:25). The historical son of Eliy had probably been Achiytwb (1Samuel 14:3, 22:9). The interesting implication of all this is that if Eliy had actually been the grandson of Yehowshuwa, and Yehowash, king of Yehwdah, had secretly been the actual son of the Yaza-Amaleq priest Yehowyada and princess Yehowsheba (2Kings 11:1-4), the descendants of Yehowshuwa may have actually become the kings of Yehwdah. After the destruction of Shiloh, many of the Yaza-Amaleq had probably immigrated from Efrayim into the territory of Binyamiyn where, during the time of Shauwl, their leaders may have opposed the desire for Binyamiyn to become a monarchy, seeing it as a rejection of their own leadership (cf. 1Samuel 8:7). Though the rest of YisraEl had continued under a system of judges (perhaps fictitiously rendered as being the army leaders of kings cf. 1Samuel 14:50, 2Samuel 17:25, 1Kings 2:32-35), Binyamiyn had become a separate political entity under the kingship of Shauwl. It hadn't been YisraEl that had broken away from the kingdom of Yehwdah to become a monarchy, it had been Binyamiyn that had generations earlier separated from the judgeship of YisraEl to become a monarchy. This is indicated by the fact that Binyamiyn is shown to have remained under the house of Dawid in the fictional split between YisraEl and Yehwdah (1Kings 12:21, 12:23). Had Binyamiyn truly been a political part of YisraEl under Shauwl, Yehwdah would not have possessed the might to have ever conquered it. As shown by Israel Finkelstein in "The Bible Unearthed" (p. 116, 131-132, 142, 245), Yehwdah south of Yerwshalayim did not possess the population capable of standing up to YisraEl or even Binyamiyn for that matter. Until 722 BCE, at the fall of YisraEl, the vast majority of Yehwdah's population had resided within the territory of Binyamiyn. Furthermore, from the reign of Ba'sha unto the end of the Omriy dynasty, the house of Dawid had probably been subjugated to being the mere royal governors of YisraEl's southern domains extending from

BethEl to Beersheba. This means that neither Shauwl nor Dawid nor Shelomoh had ever exercised power over YisraEl. They had only ruled the highland domains extending from BethEl to Khebown. This also means that Dawid's power base had been composed of men from Binyamiyn, not Yehwdah, and that he had actually led a civil war against Shauwl, only becoming the undisputed king once Shauwl's successors had been soundly defeated. Highland Pilist garrisons (cf. 1Samuel 10:5, 2Samuel 23:14) allied with Yerwshalayim had probably provided support for Dawid upon his becoming king in Yerwshalayim. The Pilist city of Eqrown may also have dominated the area of Efrayim between the destruction of Shiloh and the rise of Yarobaam. The portrayal of Dawid's refuge among the Pilist and their role in the death of Shauwl are therefore likely to be fictional portrayals intended to mask Dawid's own primary leadership in the demise of Shauwl as an ally of the Pilist. The time portrayed at Khebown is also likely to be fictional and to have actually taken place at Yerwshalayim as indicated by the 'Shlm' derived name "Abshalowm" (cf. 2Samuel 3:2-3).

As for the Yaza-Amaleq, during the 300 years between the destruction of Shiloh and the construction of the Yerwshalayim temple (c. 1030 - 713 BCE), their cultic center had probably been at Gibeown (cf. Joshua 21:3, 21:17). An indication of this is in 1Kings 3:4-5 where Shelomoh is portrayed as having gone all the way to Gibeown to sacrifice and receive a dream from Yahuwah. Gibeown is portrayed as a place where its inhabitants had been specifically committed to the cultic services of Yahuwah (Joshua 9:23, 9:27) and where one of the most outstanding acts of Yahuwah is to have taken place (Joshua 10:12-14). Gibeown is also portrayed as the place of the decisive battle to have favored the house of Dawid over the house of Shauwl (2Samuel 2:12-24). Although the leadership of the Yaza-Amaleq is portrayed as having resided and been wiped out at Nob (1Samuel 21:1, 22:16-22), such a fictional portrayal is likely to have been written to support the J-document prophecy pertaining to the house of Eliy (1Samuel 2:31-33). If such a portrayal has any basis in an actual historical event, it's interesting to note that another fictional portrayal of similar circumstances features the inhabitants of Gibeown instead (2Samuel 21:1-6). The historical reality may be that the Yaza-Amaleq had been the inhabitants of Gibeown allied with Dawid against Shauwl and therefore the subjects of attacks from Shauwl. The possibility of such an event relates to another incident of history pertaining to the fifth year of King Rechabaam (1Kings 14:25-26) when King Sheshonq (Shishak) is supposed to have attacked Yerwshalayim. Though no temple of Shelomoh had existed for Sheshonq to have raided and no mention of Yerwshalayim had been made in his toponym list at the Karnak temple, the single place that had merited mention within the territory governed by Yerwshalayim had been Gibeown (cf. Joshua 10:2). If the high place of Gibeown had indeed been the cultic and administrative center of Binyamiyn as indicated, the priests of the Yaza-Amaleq and later the Zadowq priests during the reign of King Yehowash are both likely to have officiated there until the reign of King KhizqiYahw. The Deuteronomistic Historian, wanting

to portray the time between the destruction of Shiloh and the Yerwshalayim temple as a time of decentralized worship, had to ignore acknowledgment of Gibeown as the sole official place of worship (1Kings 3:2-4). In portraying the place of Yahuwah's worship as being divinely chosen until being divinely rejected by destruction (Deuteronomy 12:11 cf. Jeremiah 7:12), acknowledgment of a still thriving Gibeown had to be rejected to validate Yerwshalayim.

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| 22052|2007-03-27 11:45:34|Djehuti Sundaka|Origins of the Jewish Identity|
Origins of the Jewish Identity

Apart from indigenous agricultural observances preserved in the three Torah feasts, six other observances particular to distinguishing a modern Jewish identity had originally been foreign to the people of YisraEl. These six observances had been circumcision, dietary prohibitions, the observance of Pasach (Passover), the Shabbath, the exclusive worship of Yahuwah, and the prohibition of idolatry. Though three of these observances had been separately practiced well before the creation of the Jewish identity in the J-document, it was only upon the writing of the J-document that most of these observances had been brought together and perpetuated through a single people.

Concerning circumcision and the prohibition to pork, the proscribed use of a flint knife during the Iron Age when the greater efficiency of metal knives could be used implies the preservation of a most ancient ritual (Joshua 5:2-3). As Kamat had been the main source of the ritual and various peoples to the west, east, and north of YisraEl had not been known for circumcision (Judges 14:3, 15:18, 1Samuel 14:6, 17:26, 17:36, 31:4, 2Samuel 1:20, Ezekiel 32:21-22, 32:24-26, 32:29-30), the practice had probably been imposed upon the royal ancestors of the Zadowq priests during the New Kingdom and only later imposed upon the subjects of Yehwdah through the J-document (and through the P-document pertaining to infant circumcision). This imposition of circumcision during the New Kingdom also coincides with the time period in which the prohibition to pork is likely to have been adopted. As shown by Israel Finkelstein ("The Bible Unearthed" p. 119-120), Iron Age YisraEl had been unique among its neighbors in its abstinence from pork. The only other people who had shared in such an abstinence had been the very same people to have practiced circumcision and to have ruled Kna'an for the previous 400 years. Thus the two oldest practices central to a Jewish identity reveal the influence of New Kingdom dominance.

Pasach, a major observance central to a Jewish identity, is likely to have been a J-writer invention inspired by the practice of sacrificing firstborns

(cf. Exodus 22:29-30, 34:19-20). The J-document's intrusive inclusion of Pasach among the indigenous agricultural festivals (Exodus 34:25) and Pasach's absence in the Covenant Code (Exodus 23:18) indicate an observance probably unknown before the writing of the Exodus story. Pasach is therefore a feast of purely Jewish origin in commemoration of a fictional history.

The Shabbath, which is perhaps the single most known observance to be identified with a Jewish identity, has its origin in Naharaiym (Mesopotamia) from the priestly observance of the full moon. As the Shabbath is unheard of in Kna'an prior to the Covenant Code (Exodus 23:12) and the J-document (Exodus 34:21), it may be the case that it had been an adaptation from Kharran between 824-763 BCE when this center of the moon god Sin had been under the dominion of Asshur, and YisraEl, after 800 BCE, had been undergoing re-expansion and increased trade. The lunar shabbatu may therefore have been transformed into the weekly Shabbath as early as 798 BCE at the beginning of a seven year cycle (Exodus 23:10-11) when Yehwdah had received a new king (2Kings 14:1) and the year's first full moon had actually fallen on the Shabbath. As a man likely to have been the high priest at that time, Zadowq, father of Queen Yerwsha (2Kings 15:32-33), may have been the original author of the pre-redacted material composing Exodus 22:18-23:19 and therefore the actual creator of the Shabbath.

As the respective speculated authors of Exodus 22:20, 23:13, and 34:17, Zadowq and Yerwsha would have also been the originators of the exclusive worship of Yahuwah (c. 798 BCE) and the later prohibition of idolatry (c. 770 BCE). Based upon the previous history reported for the reign of King Yehowash (2Kings 11:17-18), these developments would seem to have been strong reactions to threatening foreign influences represented by Queen IyzeBel (1Kings 16:31, 18:4, 18:19-21, 19:1-2, 21:25). Historically, a conflict may have existed between the Zuriy supported Kna'aniy and Khurri believers in Baal (Hadad) and the long established Khurri believers in the supremacy of Yahuwah (El). Opposed to the state sponsorship of the Baal clergy that naturally disenfranchised the Yahuwah clergy, threatening its livelihood, Yahuwah supremacists under EliYahw may have resorted to violent attacks upon the Baal clergy resulting in their own repression by the state until the reign of King Yehw (2Kings 9:1-7, 9:30-37, 10:11-28). The actions taken by EliYahw against the IyzeBel sponsored reforms had probably been more in line with the actions taken by MattathYah Hashmown 700 years later rather than what is biblically portrayed. Although portrayed as the evil antagonist out to suppress the worship of Yahuwah, the names of royal offspring such as AkhazYahw (1Kings 22:40), Yehowram (2Kings 1:17), and AthalYahw (2Kings 8:26), all reveal that Queen IyzeBel hadn't been the opponent of Yahuwah she's made out to be. Being pro-Baal did not mean being anti-Yahuwah. It had been the Yahuwah supremacists who had aggressively made being pro-Yahuwah anti-Baal, eventually to the point of making Yahuwah the sole god for national worship in Yehwdah. It is their attitude towards the situation with IyzeBel and Akhab that is probably echoed in Exodus

34:14-16 (cf. 1Kings 19:10) and Exodus 23:24, 23:32-33. Ironically, a fictional portrayal of the historical Mosheh may have been responsible for the course of events leading to this Jewish henotheism. In "The Quarrel of Apophis and Seqenenre", it is claimed that King Apopy

made Seth his personal lord, and served no other god in this entire land except Seth.

Egypt, Canaan, And Israel In Ancient Times, p. 117

Although probably a mere polemic to liken Apopy to AkhnAtn, such a claim implies that Apopy would have been solely devoted to the god "Har" (i.e. "Mountain"), commonly identified with Satakh (Seth) and Baal. Having access to "The Quarrel of Apophis and Seqenenre", the creator of the Zuriy exodus account would have naturally substituted the name "Baal" for the god of Apopy. During the early reign of Yarobaam (c. 784 BCE), a Shomeriy version of the Zuriy account had probably been written that replaced the names of Apopy and Baal with Mosheh and Yahuwah to make it a pro-YisraEl/Yahuwah document. However, as YisraEl's version had more than likely remained polytheistic and idolatrous in its orientation, a new exodus story was written under Queen Yerwsha in conformity with the Yehowash initiated religious reforms intended to prevent any future challenges to Yahuwah supremacy. This story did away with any overt acceptance of polytheism and consigned the worship of all other deities to eradication (Exodus 34:13-14). This then is the beginning of the Jewish and subsequent Kristian and Islamic religious traditions, with all of their characteristic tendencies towards fanaticism. Prior to these extreme reactions, neither monotheism nor iconoclasm had ever been the norm for Yahuwah worship. Even Yahuwah's image as a creator-god had been an innovation of the J-writer's adaptation of myths involving his original water-god identity as Ea pertaining to Creation, the Flood, and the Confusion of Tongues. The gradual emergence of Jewish monotheism over a 260 year period (cf. Exodus 22:20, Hosea 13:4, Zechariah 14:9, Jeremiah 2:11, 5:7, 10:10, 16:20, Isaiah 43:11, 44:6, 44:8, 45:5-6, 45:14, 45:18, 45:21-22, 46:9) had thus been inspired by henotheistic Baal worship featured in a story during the reign of Queen IyzeBel. This in turn had probably been inspired by a polemic, itself inspired by the solar henotheism of AkhnAtn. Though the emergent Jewish monotheism would seem to have assimilated the storm-god/dragon-slaying attributes of the very god it sought to eradicate (cf. Judges 5:4, 2Samuel 22:8-16, Isaiah 27:1), it's possible that the El worshipped by YisraEl had originally been a version of Baal (like the covenant-god at Shechem cf. Joshua 24:25, Judges 8:33, 9:46) prior to a possible disassociation from Baal at the establishment of the state sponsored Yahuwah clergy under Yarobaam (1Kings 12:31). It's also possible that the El worshipped by YisraEl had been the local version of the Khurri god Teshup who also had storm-god/dragon slaying attributes and was identified with Baal. Like Teshup, the El worshipped in YisraEl was both a sky-god (cf. Genesis 24:7) and a god of war (cf. Exodus 15:3, Judges 3:1-2,

1Samuel 17:45, Jeremiah 10:16, Hosea 12:5, Amos 4:13, 5:27). The very name "YisraEl" meaning "El-Contends" implies the worship of a warrior-god. Also like Teshup, the El worshipped in YisraEl had mountainous associations (cf. Exodus 6:3, 1Kings 20:23), was represented by bulls (cf. Exodus 32:4, Hosea 8:5-6), and traditionally paired with the local mother-goddess (cf. Exodus 25:31-32, 34:13, 1Kings 14:23, 2Kings 21:7, Jeremiah 44:17). This identification is further supported by the fact that unlike the El at the head of the Kna'ani pantheon, neither Teshup nor the El of YisraEl had been the father of the gods (cf. Psalm 82:6). This Teshup-based identification for the El of YisraEl reveals how many had easily identified Yahuwah with Baal (cf. 2Samuel 5:20, Hosea 2:16, and the name "BaalYah" known as late as c. 370 BCE to be used in 1Chronicles 12:5). The disputed yet common identification for the two gods of the conflicting clergies during IyzeBel's reign would have made the conflict all the more intense resulting in extreme measures being taken by both sides. Like the reaction to the extreme religious repression that inspired Shimown ha-Zaddiq to father the Halakhic tradition and the Jewish belief in resurrection 700 years later (c. 167 BCE), the major ethno-religious/political conflict under Queen IyzeBel had led to the eventual monotheism of the Jewish religion and the birth of the biblical tradition. The irony of this is that while the traditions of the Kna'ani people are rejected in deference for Yahuwah (Deuteronomy 12:29-32), the biblical tradition forever bears the literary stamp of its origin from an adopted "Canaanite history". Though Baal is denounced as the god of unfaithful YisraEl and characters such as Yaaqob and Mosheh are upheld as role models of fidelity to Yahuwah, such literary characters had originally been the ancestors of Queen IyzeBel and the Kna'ani people of Zur. Baal, under the early designation of Har, had been the actual god of the historical Yaaqob (King Yaaqob-Har) and the actual god of the historical Mosheh (King Apopy). Polytheistic, idolatrous, "Canaanites", under the reigns of King EthBaal and the biblically despised IyzeBel, had been the actual originators of the literary tradition that was to become the Bible.

With the beginning of biblical history to be found in the Yaza-Amaleq, the biblical story can be somewhat seen as being the story of the Yaza-Amaleq. From Seiyr to Shiloh to Gibeown and finally Yerwshalayim, the biblical story follows the journey of the Yaza-Amaleq and their shared experiences with YisraEl and Yehwdah. However, the greater story is certainly to be seen in the Khurri people that became YisraEl and Yehwdah. From the mountainous region of Ararat in eastern Anatolia to the region of Kharran (adjacent to Eden i.e. Beth-Eden/Bit-Adini) to the conquest and occupation of Kna'an followed by nearly 400 years of subjugation under the New Kingdom empire, the history of the Khurri people to have left Mitanni is mythically immortalized by the biblical account. Through this Khurri history, the indirect influence of Kamat may again have provided the basis of a subsequent tradition to emerge from Judaism. The 18th Dynasty's adopted practice of anointing vassals of the Pharaoh (cf. Egypt, Canaan, And Israel

In Ancient Times, p. 160) and Pharaoh Shebitku's critically timed challenge to King Sinachcheriba that spared Yerwshalayim from certain destruction (cf. 2Kings 19:9-19) may have resulted in the royal and priestly institutions of the mashiyach and the atonement sacrifice. It is the concepts of these two institutions that would later be combined by a descendent of these Khurri people to form the Hellenistic notion of the Xristos that has become the religion of Xristianity.

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Israel Finkelstein and Neil Asher Silberman

Simon and Schuster

It's tax season, make sure to follow these few simple tips

<http://articles.moneycentral.msn.com/Taxes/PreparationTips/PreparationTips.aspx?icid=HMMartagline>

| 22053|2007-03-27 11:52:08|Djehuti Sundaka|Re: The Khurri Aristocracy|

There is evidence for a 'House of Dawid' in reference to what we would today call Yehwdah/Judah but there's no hard evidence of any individual king of Yehwdah before the time of King Akhab unless one is willing to go all the way back to the time of Abdi-Kepa.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> Not sure if you're implying the story of David is historical, but is

> there any hard evidence of a Judean king named David, or any other

> Judean king for that matter, conquering Jerusalem?

>

> Regards,

> Paul Kekai Manansala

>

| 22054|2007-03-27 12:07:36|Djehuti Sundaka|Legacy of Djhwty|
Legacy of Djhwty

From ancient antiquity, the legacy of a single deity's cult has had a most profound affect upon the traditions of Western society. Two examples of this affect can be seen in creation myths produced by the Jewish and Hellenic cultures. From the brief reviews of these myths, the legacy of Djhwty will be seen to have shaped the divine characters of both the Jewish and Hellenic philosophic deities of Western society.

In The Beginning

The influence of ancient Kamat upon the nature of the biblical god can be seen from the very beginning of the Bible in the P-source. As pointed out in "Who Wrote The Bible" (p. 191), the god of the P-source had been a cosmic god, an impersonal god of divine law and order. This is not a god who operates through dreams and angels. Nor is this a god who manifests in burning bushes or in corporeal form. This is a god totally transcendent and sacred. A god who can only be approached through the proper channels of mediation. Creation for this god is therefore a transcendent act resulting from his own utterance.

Genesis 1:3

And Elohiym said, ?Let there be light:? and there was light.

Genesis 1:6

And Elohiym said, ?Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.?

Genesis 1:9

And Elohiym said, ?Let the waters below the heavens be gathered together into one place, and let the dry land appear:? and it was so.

Genesis 1:11

And Elohiym said, ?Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, with seed in them, on the earth:? and it was so.

Genesis 1:14

And Elohiym said, ?Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs, and for seasons, and for days and years:?

Genesis 1:20

And Elohiym said, ?Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.?

Genesis 1:24

And Elohiym said, ?Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind:~ and it was so.

Genesis 1:26

And Elohiym said, ?Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.?

Psalms 33:6

By the word of Yahuwah the heavens were made,
By the breath of his mouth, all of their host.

Psalms 33:9

For he spoke, and it was;
He commanded, and it endured.

This process of creation through divine utterance is unlike the process of creation found in most of the neighboring cultures and can only be seen to have been inspired from Kamat where creation by divine utterance had been related on the Shabaka Stone.

Mnnafr Cosmogony: original formulation; third millennium BCE
Recorded on Shabaka Stone: c. 715 BCE

(48)

The natjuraw who came into being as Ptah:-
Ptah, who is upon the Great Throne...;
Ptah-Nwn, who begat Atum;
Ptah-Nwnat, the mother who bore Atum;
Ptah the Great, that is, the Heart and Tongue of the Paut;
Ptah...who gave birth to the natjuraw;...

(53)

There came into being as the Heart, and there came into being as the Tongue, something in the form of Atum. The Mighty Great One is Ptah, who transmitted life to all natjuraw, as well as to their kaw, through his Heart, by which Harw became Ptah, and through his Tongue, by which Djhwty became Ptah. Thus, it happened that the Heart and Tongue gained control over every member of the body, by teaching that he is in every body and in every mouth of all the natjuraw, all men, all cattle, all creeping things, and all that lives, by thinking and commanding everything that he wishes.

(55)

...The sight of the eyes, the hearing of the ears, and the smelling of the air by the nose - they report to the Heart. It is this which causes every completed concept to come forth, and it is the Tongue which announces what the Heart thinks. Thus all the natjuraw were formed and his Paut was completed. Indeed, all the divine order really came into being through what the Heart thought and the Tongue commanded...Thus were made all work and all crafts, the action of the arms, the movement of the legs, and the activity of every member, in conformance with this command which the Heart thought, which came forth through the Tongue, and which gives value to everything.

Here we see that the idea of creation through divine utterance had been expressed in the form of Djhwty, the god of the temporal order, wisdom, and justice. It is through the agency of Djhwty that the actual creation had taken place. It is also through Djhwty that the essence of the divine, expressed in the god Harw, had emanated into the world becoming all in all. Though this portrayal of Djhwty makes him out to have been a mere aspect of Ptah, the concept of creative divine utterance had already been associated with Djhwty long before its adoption in the Mnnafr (Memphis) cosmogony. In fact, the Mnnafr cosmogony is recognized to have been a propagandistic creation for the priesthood of Ptah incorporating the elements of the two major older cosmogonies from Awnw (Heliopolis) and Khmanw (Hermopolis). At Khmanw, four versions of the creation account had been produced. At least two of these had involved creation from a Cosmic Egg and one of these had involved Djhwty in the form of an ibis that had laid the egg. Though the only remaining record of the version pertaining to Djhwty had come from the beginning of the Hellenistic period, such a version had probably existed since the time Djhwty had been made the chief deity of Khmanw. It has even been suggested that the Cosmic Egg had originally represented the moon (Djhwty) during a solar eclipse and that the entire cosmogony represents creation from the moon. Nevertheless, in both of the Cosmic Egg versions of the cosmogony, the avian egg-layer brings creation into being through the divine sounds uttered by the egg-layer. Accompanying the egg-layer are four pairs of primordial principals represented as impersonal amphibian/reptilian-headed deities. The four male deities are represented as having the heads of frogs while their four female complements are

represented as having the heads of snakes. Together, they are sometimes referred to as the "chaos-gods" or as the "Hah (Unlimited)-gods" and it is from these eight that the city of Khmanw (Eight) had been named. These deities are:

Huh and Huhat (Unlimited Void)

Kak and Kakat (Darkness)

Amane and Amanat (Imperceptible)

Nwn and Nwnat (Primordial Deep)

Representing the eternal principals to have preexisted creation, it is through the interaction of the Eight that a sun deity is hatched to bring about the rest of creation. The Eight then continue as the fundamental principals that govern the physical world. In one case, they are referred to as the "souls of Djhwty" in the same propagandistic spirit in which the Mnnafr cosmogony had made Djhwty an aspect of Ptah. By doing so, Djhwty becomes identified with their principals and is extended through them becoming all in all. This perspective is independently enhanced by Djhwty's relationship with his female counterpart, the quintessential representation of justice and the natural order called Maat. As an abstract principal, Maat forms the basis of the orderly change and cyclic renewal that maintains the world. Maat had also been appealed to in other cosmogonies as being the foundation upon which creation itself had been enacted. For some, this association of Djhwty with the abstract principals of Maat and the Eight had helped to facilitate his conceptualization as a panentheistic entity.

However, given that Djhwty had been the god of the temporal order and therefore the governor of all events occurring with the cycles of time, his conception as a god of the cosmos had probably existed from the very beginning. This would explain why his prominence had greatly exceeded that of other moon-deities such as Montjw and Aah that individually had never approached his prestige. It would also explain why he had so strongly been associated with wisdom, providing the basis of his future adoption in other traditions.

An example of the Khmanw cosmogony's adoption outside of Kamat can be found as early as c. 628 BCE in the P-source verses of Genesis 1:2-3.

Genesis 1:2-3

The earth being unformed and void with darkness over the surface of the deep and a wind from Elohiym sweeping over the water - Elohiym said, "Let there be light:" and there was light.

Here, all four principals of the Khmanw cosmogony are readily recognized in the primordial void (Huh), darkness (Kak), wind (Amane), and water (Nwn). Although the mention of "tehowm" (deep) recalls Tiamat of the Enuma Elish, leading some to the perspective of inspiration from this account, the

overall inspiration is clearly to be seen in the Khmanw and Awnw cosmogonies of Kamat. Based on the Enuma Elish, it's been suggested that the seven days of creation are an inspiration of the six generations of deities in the Enuma Elish followed by the creation of man for their leisure. The prominent deities of these generations are:

Apsu and Tiamat (fresh water and primeval waters)

Lahmu and Lahamu (silt)

Anshar and Kishar (sky and earth horizons)

Anu (atmosphere)

Ea (wisdom)

Marduk (rulership)

Humanity (created from the blood of the slain god Kingu)

When compared with the creative events of Genesis 1:1-2:4, the only correspondence to be found in the order presented is that of humanity's creation and rulership over creation on the sixth day with the sixth generation rulership of Marduk over the gods.

Day 1

Genesis 1:5

Yowm (day/light)

Day 2

Genesis 1:8

Shameh (atmosphere)

Day 3

Genesis 1:10

Eretz (land)

Day 4

Genesis 1:14

Meorah (luminaries)

Day 5

Genesis 1:20

Nephesh (life forms)

Day 6

Genesis 1:27-28

Adam (humanity and its rulership over creation)

Day 7

Genesis 2:3

Shabbath (rest)

As seen from comparison, the validity of inspiration for Genesis 1:1-2:4 from the Enuma Elish is very meager. It should also be taken into account that the Shabbath rest had been an institution of the J-source long before the P-source had been written and therefore needed no inspiration from an outside source. The P-writer had only been concerned with creating acts of creation for the first six days as his own culture had already provided the basis for the seventh day. When the acts of creation for Genesis 1:3-2:3 are compared with the Awnw cosmogony, the model for the P-writer's acts of creation can be readily discerned.

Atum-Ria (sun/light)

Shw and Tfnwt (atmosphere and moisture)

Geb and Nwat (land and luminaries)

Asare and Asat (life)

Harw (earthly rulership personified in the Pharaoh)

Though five rather than six generations are seen here, the P-writer had obviously separated the third generation into two separate days in conformity with his six-day scheme. Just as the Awnw cosmogony begins with a sun-god (Atum-Ria) who establishes order (maat) to bring about the physical world and ends with a sun-god (Harw) who establishes order (maat) to rule the social world, so the six days of the P-account begins with a god who brings order to the physical world and ends with the living image of that god charged with maintaining the order of the living world. These comparisons of the P-writer's Genesis 1:2-2:3 creation account reveal his overall inspiration from the Khmanw and Awnw cosmogonies despite any elements found derived from the Enuma Elish. The influence of the Khmanw cosmogony revealed by this comparison also indicates that the actual god to have been the model of creation by divine utterance for the biblical writer had been Djhwty rather than Ptah. This corresponds with the fact that like Djhwty, the god of the P-writer had been a cosmic god of divine law and order. The timing of the P-writer's account c. 628 BCE also corresponds

with the general period in which literature (including cosmogonies) from Kamat had been shared with other cultures.

"?there is nonetheless good evidence that the late eighth and seventh centuries were marked by an increase in relations, commercial and political, between Judah and Egypt."

Egypt, Canaan, And Israel In Ancient Times, p. 356

"It is at that period, the two centuries say between 725 and 525 B.C., that Egypt and the entire eastern Mediterranean including the Aegean found themselves thrown together in a cultural, an economic, and, more importantly, a spiritual community of interests. This period has never been adequately explored by scholars."

Egypt, Canaan, And Israel In Ancient Times, p. 400

As shall be seen in the following examples, the adoption of the Khmanw cosmology had not been limited to Yehwdah.

From Fnix, an example of the Khmanw cosmogony's adoption outside of Kamat can be found in the survivals of Philon of Byblos' garbled report on Sanchuniathon. Sanchuniathon is said to have studied the writings of Taaautos (Djhwty) from which a cosmogony had been adopted. According to Philon:

"He supposes that a dark and windy air, or a breath of dark air and a muddy, infernal chaos, were infinite in both time and extension. When that wind, he says, fell in love with its own principles a conjunction resulted, and that coming together was called desire. Such was the principle of the creation of all things."

"That wind had no knowledge of what it had produced. From that cohabitation of the wind came Mot."

"Such was the sole germ of the creation and origin of all things."

"Mot had the shape of an egg when he was formed. He became luminous and produced the sun, the moon, the stars and the great constellations."

"Such is the cosmogony of the Phoenicians, which openly introduces atheism."

Here then is an example of the Khmanw cosmogony apparently derived from a version that had been centered upon the god Amane (the wind) rather than Djhwty. Discernible is the infinite primordial existence that had brought about the Cosmic Egg resulting in a luminous being who brings about the rest of creation. Though the Cosmic Egg had been a feature of this cosmogony, it

had evidently been derived from a version without an avian egg-layer. An estimated date for Sanchuniathon would be sometime within the first half of the sixth century BCE (Egypt, Canaan, And Israel In Ancient Times, p. 333). Not surprisingly, this same period had produced similar cosmogonies in yet another culture.

From the Hellenic cult of Orpheus, also thought to have originated around the sixth century BCE, another creation myth had shared similar traits with the Khmanw cosmogony. Though only surviving in fragments and having developed into several versions, the Orphic creation account is known to have begun with an entity of time called Xronos. From this entity had emerged Aether (uppermost atmosphere), Chaos (boundless abyss), and Erebus (Darkness). A commingling of such entities had produced a silvery Cosmic Egg from which the primordial sun-god Phanes (Light) had emerged as the first being to bring about the creation of the world from his androgynous being. Here are seen parallels with Djhwti (Xronos/Time), Amene (Aether), Huh (Chaos/Abyss), Kak (Darkness), the Cosmic Egg, and of course the sun deity which in the Awnw cosmogony had also brought about creation from his being. The cult of Orpheus is the earliest example of the Hellenic adaptation of the Khmanw cosmogony combined with an early imported Indian notion of reincarnation. This Hellenized tradition had strongly influenced Pythagoras and resulted in the mystery cults of the Western esoteric tradition. After 128 BCE, Phanes, the Atum-Ria inspired sun-deity, would later be identified as Mithra and "Sol Invictus" of the Mithraic cult (and by 274 would have a birthday celebration still kept to this day on December 25, the time of the original "Mswt-Ria" observed in predynastic Awnw). The aspect of Djhwti associated with this tradition from its inception would also seem to have foreshadowed the influence of Djhwti in later tradition as Hermes Trismegistus.

In another Hellenic tradition, during the first half of the sixth century BCE, a new cosmogony had been introduced to the seaport city of Miletos by one of its well-traveled natives named Anaximander. In this cosmogony, Anaximander had proposed the world's origin from an eternal divine existence called the "apeiron" (unlimited). From the undifferentiated quality of the apeiron, eight fundamental principals to compose the world are said to have separated from an initial germ (or egg). Among these had been a sphere of fire from which the sun and the other celestial bodies had emerged to surround the earth. These principals are thought to be:

Fire and Hot
Air and Cold
Water and Wet
Earth and Dry

Through these principals, it is said that the apeiron "steers all things". Thus, the apeiron had not been thought of as a mindless existence but rather as some sort of eternal divine intelligence, transcendent yet fundamentally

involved in the temporal world (i.e. panentheistic). This divine intelligence would later be identified as the Logos (Wisdom/Word) by Herakleitos, further identified as being Thoth/Hermes (Djhwty) by subsequent Hellenic tradition. This aspect of Hellenic tradition might therefore be referred to as Helleno-Khmanw Theology. Again, the parallels with the Khmanw cosmogony's eternal primordial existence, eight fundamental principals, Cosmic Egg, and resulting disk of light, are all discernible in Anaximander's scheme. Though half of Anaximander's principals had been different from the Eight (sharing in the principals of Nwn/Water and Amane/Air), the ultimate function of the principals had been all the same. This function had been viewed by Anaximander as being carried out through an ongoing process of conflicting change expressed in moralistic terms.

Whence things have their origin,
Thence also their destruction happens,
As is the order of things;
For they execute the sentence upon one another
- The condemnation for the crime -
In conformity with the ordinance of Time.

This Hellenic perspective of a world order based on conflict had become a dominant feature of Western society and had been in contrast to the Kamy perspective of harmonious change in Maat. Nevertheless, the moralistic concept employed by Anaximander (and later Herakleitos) to express the overall balance of nature is a notion strongly reminiscent of Maat. Khmanw theology expressed through Djhwty and his abstract feminine counterpart would therefore seem to have had a most profound influence upon the neighboring cultures of the Mediterranean and early Western tradition. In fact, as the priesthood of Djhwty had been the priesthood of the god of wisdom (focused upon such disciplines as astronomy, architecture, geometry, and mathematics), the scribes of this priesthood would naturally have been the custodians of knowledge imparted to individuals such as Thales. Through Thales and others, such knowledge and the cosmogonies learned with them had been Hellenized to become the foundation of the Western tradition referred to as "Greek philosophy". In turn, such concepts had become the principals of Platonism and Hermetism leading to the esoteric traditions of Gnosticism, the "Seveners", Qabbalah, the Rosicrucians, Freemasonry, Moorish Science Temple, Nation of Islam, Nation of Gods and Earths, Theosophy, and many others. The idea of a social order under an enlightened elite expressed in Plato's Polis and by the Rosicrucians, Freemasons, Illuminati, and Fabian Society, had also received historical support from the notion of an all-wise human Hermes Trismegistus having founded civilized society and passed on his knowledge to an intellectual elite. Though generally unknown to the adherents of these esoteric traditions, Djhwty had been the original "god of the philosophers", "Einsof", and "Architect of the Universe". However, it

would be through the Hellenic development of the Logos that the legacy of Djhwty would become the sacred foundation of Western society's most enduring Hellenistic tradition, perpetuating the divinity of Djhwty under the cherished title of "Xristos".

Suggested Readings

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Barnes & Noble Inc.

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| 22055|2007-03-27 12:23:33|Djehuti Sundaka|From Yeshw To Iesus|
From Yeshw To Iesus

As the evidence for the existence of Yeshw is most meager and indirect, details of his life and death are also next to non-existent. In ?Antiquities of the Jews?, Ioan?n the Immerser (i.e. John the Baptist) is mentioned by Iosefou (cf. Antiquities of the Jews 18:5:2) but Yeshw himself is nowhere to be found [1]. In fact, had it not been for the creation of Xristianity by Paulos, Yeshw would never have been remembered in any form. His memory would simply have perished with the first generation to have believed in his resurrection. Therefore, details of his existence can only be based upon what is most likely to have been the situation in relation to what has been claimed for him. Subject to such an examination is the plausibility of Yeshw having been a non-militant, teaching-messiah, who

never had his teachings written down for future dissemination or of Yeshw having been a wandering, preaching, non-messianic, social reformer, unlearned in formal Torah education, attracting other unlearned men from their homes and occupations with words devoid of any apocalyptic or militaristic content. The implausible state of affairs to be observed in such conclusions stems from an uncritical acceptance of the gospel portrayals of Yeshw as a teacher with disciples. In not recognizing the teacher-disciple portrayals as being a late 1st century Xristian reaction to the cherished rabbinic master-pupil relationship of contemporary Rabbinic Judaism, an unhistorical perspective of Yeshw is projected into the past resulting in conclusions of an implausible nature. The following is a summary of situations that are most likely to have pertained to Yeshw and the first believers in his resurrection.

Yeshw had been an affiliate of the late Ioan?n the Immerser and Zealot leader of the apocalyptic Nazorai movement that had advocated the imminent restoration of YisraEl. As a ?Galilean? who had been hailed as a king (i.e. messiah) and crucified by the Romans, Yeshw had most certainly been a failed insurrectionist.

That Yeshw had been an affiliate of Ioan?n the Immerser is based upon the fact that Iesus is supposed to have been a man without sin (2Corinthians 5:21) yet is portrayed as having been immersed by Ioan?n (Mark 1:9) who is declared to have immersed people for the forgiveness of their sins (Mark 1:4). Had there been no known relationship between Yeshw and Ioan?n, there would have been no reason to have created a fictional portrayal that had contradicted the very core of Xristian theology. Thus, the message of Ioan?n for the Jewish people to exercise righteousness towards one another and piety towards the Jewish god (Antiquities of the Jews 18:5:2 cf. Micah 6:7-8, Ezekiel 18:21-22) had been the same social message inherited by the Nazorai movement and Xristianity (Romans 13:8-10, Mark 12:31, 12:30). The similar nature of the immersion ritual to have been adapted by Paulos for Xristianity (Romans 6:3-7, 1Corinthians 1:11-16, 12:13, Galatians 3:27) also testifies to its Ioan?n inspired presence in the Nazorai movement to which Paulos had belonged. That Yeshw had been apart of an apocalyptic group advocating the imminent restoration of YisraEl known as the ?Nazorai? (i.e. Faithful ?Keepers? of the Torah) is based upon the ?Nazarene? or ?Nazoraios? (Nzr) designation that had been applied to Iesus and others of the movement (Matthew 2:23, Acts 24:5) and could never have implied a person from a location spelled as Nazareth (Nzrth). Their advocacy for the imminent restoration of YisraEl is indicated from the subsequent movement?s own expectations (Mark 1:15, Romans 13:11-12). The ?Galilean? or ?Galilaaios? designation (Mark 14:70) had also implied rebellious persons known to have come from Galilee (cf. Wars of the Jews 3:3:2, Antiquities of the Jews 18:1:1, 18:1:6) while Mark 14:46-48 and Mark 15:7 together indicate that the

earliest gospel writer had known of an association of Yeshw with armed followers and an insurrection. If the claims of having driven people from the Temple are in any way true (Mark 11:15-16), it must be recognized that such an action would have required violent group support resulting in a violent response from the Temple-based Roman garrison. In short, Yeshw had been

1. a Galilean (associated with armed followers)
2. held to have been an expected king (i.e. messiah)
3. advocating the imminent restoration of YisraEl (i.e. the Kingdom of God)
4. executed by the Romans
5. at the Jewish capital
6. during a major feast
7. that had followed an insurrection (and personal involvement in Temple violence).

Such factors point not to a healing preacher of peace and love, wrongly killed at the request of his own people, but to a Zealot leader of violent acts and intentions, posing a significant threat to the Roman administration. This is further supported by the fact that the epistles of Paulos are devoid of any notion pertaining to a miracle-working Iesus known for his public sayings. To the contrary of such a public figure, Paulos provides the perspective that Iesus had been betrayed (1Corinthians 11:23) implying involvement in some type of covert situation that was subject to betrayal. This is of course counter to the gospel image of a publicly preaching Iesus who, like Ioan?n the Immerser, could have been publicly seized by the authorities at any time (Mark 14:49). The fact that the gospel writer had invented a scene in which Iesus had to be identified (Mark 14:44-45) to people who should already have been able to recognize him (Mark 11:27) also testifies to the fictitious nature of a publicly preaching Iesus. The element of betrayal could not be denied as it had been an aspect of tradition publicly known to the author and his audience from 1Corinthians 11:23 for over a generation. This undeniable aspect of tradition had therefore conflicted with the author?s fictional portrayal of a publicly known Iesus who logically would never have needed to have been betrayed.

Both Yeshw and Ioan?n the Immerser had been prominent men of Kapernaum.

As the location clearly identified as being the home of Iesus (Mark 2:1, 9:33), in contrast with the popularized claim for Nazareth (Mark 1:9), Yeshw and his siblings (as well as their parents) had probably been born and raised in Kapernaum. The reference from Paulos of Iesus having been wealthy prior to becoming personally poor (2Corinthians 8:9) combined with the fact that the earliest gospel writer had no problem portraying Iesus as a builder (Mark 6:3), with homes in two different locations (Mark 1:9, 6:1-4, 2:1,

9:33), possessing clothing that Roman soldiers would gamble for (Mark 15:24), indicates that, contrary to unfounded popular belief, Yeshw had been the head of a wealthy family, well established in the local construction business. Kapernaum had also probably been the hometown of Ioan?n the Immerser who had been a Galilean of popular authority with no historical indication of having been critical of the authorities (Antiquities of the Jews 18:5:2). As a person of a significant following presenting no challenge to the Jewish leadership, Ioan?n may historically have been the rosh ha-keneset of Kapernaum in great contrast to his biblically inspired portrayal in the gospels as a river valley, wilderness wandering, prophet of Yehwdah, critical of the Yerwshalayim leadership (cf. Malachi 4:5-6, Mark 9:11-13, Matthew 11:7-14, Deuteronomy 18:15, Isaiah 40:3, 2Kings 1:8, Mark 1:3-6, Matthew 3:7-12). The great popularity ascribed to Iesus in the gospels had historically been the popularity enjoyed by Ioan?n the Immerser. Yeshw and his closest Zealot followers would therefore have merely been the fellow members of the synagogue over which Ioan?n had presided while Kefas and the apostles would actually have been the former scribal students of the late Ioan?n.

Kefas and the apostles had actually been the non-combatant members of the Nazorai movement and had been in Kapernaum at the time of the crucifixion.

That the apostles hadn't been with Yeshw is based on the fact that they hadn't been killed with Yeshw or had even been wanted by the Roman authorities of Yerwshalayim when they had established their headquarters there. Had they been with Yeshw in Yerwshalayim and been associated with him (cf. Mark 14:50, 14:67-71), they would have been crucified with him and left for the scavengers along with the rest of the crucified insurrectionists. The stories of them having traveled the land with a preaching, healing, miracle working, Iesus, are all apart of the reaction-based fiction to have been presented by the anonymous Hellenic gospel writers half a century later who had interwoven such characters into stories partly inspired by proto-Rabbinic lore (cf. Mark 9:5, 10:51). None of the specific words and deeds to have been ascribed to the gospel characters can be found to have had any basis in history. It had been Rabbinic Judaism that had caused the complete independence of Xristianity from the Jewish fold (Mark 13:13, John 9:22, 12:42, 16:2 cf. the Birkat ha-Minim of the Shemoneh Eshreh) and had inspired the teacher-disciple portrayal of Yeshw and the apostles in the subsequent gospel literature (Mark 2:18). The character of Iesus portrayed in the synoptic gospels reflects both the attitudes ascribed to Hillel the Elder and the attitudes of the outcast Xristian community critical of contemporary Rabbinic leadership. Even the unpopular anti-Gentile attitude to have been implied for Iesus (Matthew 15:22-26) is to be seen as a plausible assumption to have been made based upon a Gentile interaction with observant Jews (e.g.

Galatians 2:11-13) and common knowledge of Jewish nationalist attitudes. In turn, the character ?Judas Iscariot?, the only character whose surname identified him as being from Yehwdah (i.e. Qeriyowth cf. Joshua 15:25), had existed as an anti-Jewish symbol of the Jewish nation. Also, with the exception of Kefas and the apostle Ioan?n, none of the twelve disciples can be shown to have been historical characters nor is it likely that such a specific grouping of twelve had ever existed. Paulos himself had only acknowledged a grouping of three who are referred to as ?pillars? (Galatians 2:9) and had included Iakob, the brother of Yeshw, who had never been designated as a member of ?the twelve? (cf. Mark 3:17, 6:3). It is therefore probably of no coincidence that while the Iakob of Galatians and the Iakob of ?the twelve? are two different people, the names of the inner circle portrayed in the gospels (Mark 1:16-20, 3:16-17, 5:37, 9:2, 13:3, 14:33) matches the names of the historical ?pillars?. Of these three, it is only Kefas (Mark 8:29, 8:32, 9:5, 10:28, 11:21, 14:29, 14:31, 14:68, 14:71) and Ioan?n (Mark 9:38) who are portrayed as actually speaking individually while in the early chapters of Acts they are portrayed as being the leading apostolic pair to the exclusion of Iakob (Acts 3:1, 3:3-4, 3:11, 4:13, 4:19, 8:14). In fact, with the exception of the betrayal (Mark 14:44-45), Kefas and Ioan?n had been the only apostles ever portrayed as speaking individually.

Upon receiving report of Yeshw?s death and his pre-Pasach failure to restore the Kingdom of YisraEl, the apostles had allowed their emotional state of denial to result in the ideological conclusion that Yeshw had been resurrected.

The probability of Yeshw?s insurrection to have taken place before a Pasach is based upon Paulos? perspective of Iesus as having been a Pasach sacrifice (1Corinthians 5:7) [2] and upon the historical tendency of Jewish revolts to have taken place around the times of Jewish feasts (cf. Antiquities of the Jews: 20:5:3). As victims of crucifixion had usually lasted from one to three days, Yeshw had certainly not died within a mere six hours of his having been crucified as is reported for Iesus (Mark 15:25, 15:34, 15:37). The concept of Iesus having died and been laid in a tomb the day before a weekly shabbath (Mark 15:42) and resurrected by sunrise specifically the day after the shabbath (Mark 16:2) expressed the idea of the resurrection as the beginning of a new creation (cf. Genesis 1:3, 2Corinthians 4:6, 5:17, 1Corinthians 15:22, 15:45-49) [3]. This fictitious three day scenario had probably been inspired by biblical verses such as Deuteronomy 21:23 and Hosea 6:2. In reality, it would have taken at least two days for word of the failed restoration and crucifixion to reach the ears of the believers in Kapernaum. Their inferred presence in Kapernaum rather than in Yerwshalayim is reflected in their absence at the crucifixion (requiring the creation of characters to witness the fate of the crucified body cf. Mark 15:40-47) and

in the earliest gospel tradition of the resurrection appearance having taken place in Galilee (Mark 14:28, 16:7 cf. Matthew 26:32, 28:7, 28:10, 28:16-17), not Yerwshalayim.

As the eldest brother of the Nazorai movement's hailed king, Iakob had become the interim leader of the group (until the expected return of the king) with the message of the group remaining essentially the same; that the Restoration of YisraEl (i.e. the Kingdom of God) and the resurrection was at hand. The only modification to the message had been the ideological conclusion that Yeshw had been the first to be resurrected in an impending general resurrection. The Restoration of YisraEl and the resurrection, not the person of Yeshw, had still been the central hope and focus of their message.

As an apocalyptic movement that had probably interpreted Daniel 9:24-25 and Ezra 7:12-26 as having begun a 490 year period (c. 457 BCE - 34 CE) ending in a yobel (cf. Leviticus 25:8-10), the central focus of the Nazorai movement had always been the imminent restoration of YisraEl accompanied by the general resurrection, not the presence of a self-proclaimed mashiyach (messiah). The claim of a mashiyach had not been the cause for the belief in an imminent restoration. The apocalyptic belief in an imminent restoration accompanied by a general resurrection had been the cause for claiming a mashiyach and his subsequent resurrection. The specific person of Yeshw had been irrelevant as the restoration belief had required that someone be mashiyach be it Yeshw or anyone else. Had Yeshw never existed to be claimed as the mashiyach, some other Nazorai would have surely fulfilled the role resulting in the same failure and subsequent belief in that person's resurrection to maintain the belief of an imminent restoration. The central focus on the person of Yeshw had only come about when Paulos had had a "revelation" after 17 years of his involvement with the Nazorai movement (Galatians 2:1-2). This "revelation" had allowed the male Gentiles to be considered as full members of YisraEl without having to undergo the risky and painful process of circumcision. However, such a "revelation" had not been accepted by the apostles and had caused a schism between them and Paulos. A key aspect of this "revelation" had been Paulos' Hellenized view of Yeshw as shaped by the writings of Philon (i.e. Philo) concerning the Logos. This view had allowed Iesus (i.e. the Hellenized Yeshw) to accomplish in death what no mere resurrected mortal (such as Yeshw) ever could. Thus, 20 years after the crucifixion (assuming a 34 CE crucifixion date), the beginning of what would become Xristianity had taken root with Paulos (probably in Antioch) and had never been the perspective of the apostles nor that of their Jewish successors known as the Ebyowniym (i.e. the "Ebionites" or "Poor"). Consequently, all of the known letters of Paulos must post date 54 CE.

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| 22056|2007-03-27 12:32:45|Djehuti Sundaka|Facts About Paulos|

The great gulf to have been created by Paulos? ?revelation? that had separated his movement from that of the apostles? becomes most apparent upon reviewing certain facts about Paulos concerning his nature and the nature of his gospel. These facts provide the basis for understanding the background of Xristianity and its theological independence from the original movement for which Yeshw had suffered.

FACT 1

Paulos Had Been A Person Given In To Having Babbled Out Meaningless Gibberish

1Corinthians 14:9

So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.

1Corinthians 14:18-19

I thank God, I speak in tongues more than you all; however, in church I desire to speak five words with my mind that I may instruct others also rather than ten thousand words in a tongue.

1Corinthians 14:23

If therefore the whole church should assemble together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad?

FACT 2

The Majority Attracted To Paulos? Preaching Had Not Been Known For Their Intelligence

1Corinthians 1:26-27

For consider your calling brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong,...

FACT 3

Paulos Could Claim Neither Divine Verification Nor Reason To Substantiate His Gospel

1Corinthians 1:21-23

For since, in the wisdom of God, the world did not know God through wisdom, God was well-pleased through the foolishness of what we preach to save those who believe. For indeed Yehwdiym ask for signs and Hellenes search for wisdom but we preach Xristos crucified, to the Yehwdiym, a stumbling block, and to Gentiles, foolishness.

1Corinthians 2:1

And when I came to you, brethren, I did not come with superiority of speech or with wisdom, proclaiming to you the testimony of God.

1Corinthians 2:4-5

And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the spirit and of power that your faith should not rest on the wisdom of men, but on the power of God.

1Corinthians 2:7

But we speak God's wisdom in a mystery,...

1Corinthians 3:18

Let no man deceive himself. If any man among you thinks that he is wise, let him become foolish that he may become wise.

FACT 4

Paulos Had Been A Self Proclaimed Apostle Who Had To Repeatedly Defend His Claim

1Corinthians 7:40

...and I think that I also have the spirit of God.

1Corinthians 9:1-3

Am I not free? Am I not an apostle? Have I not seen Jesus our lord? Are you not my work in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. My defense to those who examine me is this;...

2Corinthians 11:5

For *I consider myself* not in the least inferior to the most eminent apostles.

2Corinthians 12:11-12

I have become foolish; you yourselves compelled me. Actually, I should have

been commended by you, for in no respect was I inferior to the most eminent apostles, even though I am a nobody. The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.

2Corinthians 12:19

All this time you have been thinking that we are defending ourselves to you. It has been in the sight of God that we have been speaking in Xristos; and all for your upbuilding, beloved.

2Corinthians 13:1

This the third time I am coming to you. Every fact is to be confirmed by the testimony of two or three witnesses.

2Corinthians 13:3

...since you are seeking for proof of the Xristos who speaks in me and who is not weak toward you, but mighty in you.

2Corinthians 13:7

Now we pray to God that you do no wrong; not that we ourselves may appear approved, but that you may do what is right, even though we should appear unapproved.

2Corinthians 13:10

For this reason I am writing these things while absent, in order that when present I may not use severity, in accordance with the authority which the Lord gave me, for building up and not for tearing down.

Galatians 1:1

Paulos, an apostle, not from men nor through the agency of man, but through Iesus Xristos and God the Father, who raised him from the dead.

FACT 5

Paulos Had Had Visions And Revelations From Which He Had Preached His Own Gospel Significantly Different From The Message Of The Apostles

Romans 2:16

...on the day when, according to *my* gospel, God will judge the secrets of men through Xristos Iesus.

Romans 15:15-16

...because of the grace that was given *me* from God to be a minister of Xristos Iesus to the Gentiles, ministering as a priest, the gospel of God,...

Romans 16:25

Now to him who is able to establish you according to *my* gospel and the preaching of Iesus Xristos according to the revelation of the mystery which has been kept secret for long ages past,...

1Corinthians 7:10

But to the married I give instructions, not I, but the Lord,...

1Corinthians 11:2

Now I praise you because you remember me in everything and hold firmly to the traditions just as *I* delivered them to you.

1Corinthians 11:23

For *I* received from the Lord that which I also delivered to you,...

1Corinthians 14:36-38

Was it from you that the word of God went forth? Or has it come to you only? If anyone thinks he is a prophet or spiritual, let him recognize that the things which *I* write to you are the Lord's commandment. But if anyone does not recognize, he is not recognized.

2Corinthians 12:1

Boasting is necessary, though it is not profitable; but I will go on to visions and revelations of the Lord.

2Corinthians 12:7-9

And because of the surpassing greatness of the revelation, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me, to keep me from exalting myself. Concerning this, I entreated the Lord three times that it might depart from me. And he has said to me, ?My grace is sufficient for you, for power is perfected in weakness.?

Galatians 1:1

Paulos, an apostle, not from men nor through the agency of man, but through Iesus Xristos and God the Father, who raised him from the dead.

Galatians 1:11-12

For I would have you know brethren, that the gospel which was preached by *me* is not according to man. for I neither received it from man nor was I taught it, but through a revelation of Iesus Xristos.

Galatians 1:15-19 & 21

But when he who had set me apart from my mother's womb and called me through his grace was pleased to reveal his son in me that I might preach him among the Gentiles, I did not immediately consult with flesh and blood, nor did I

go up to Yerwshalayim to those who were apostles before me; but I went away to Arabia and returned once more to Damaseq. Then, three years later, I went up to Yerwshalayim to become acquainted with Kefas and stayed with him fifteen days. But I did not see any other of the apostles except Iakob, the Lord's brother...(1:21) then I went into the regions of Syria and Kilikia.
[4]

Galatians 2:1-2

Then after an interval of fourteen years, I went up again to Yerwshalayim with Barnabas taking Titus along also. And it was because of a revelation that I went up; and I submitted to them the gospel which *I* preach among the gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run in vain.

As can be discerned from above, Paulos' gospel of a divine human savior who had died for the sins of the world, no longer requiring circumcision, came to him, not from the apostles (with whom he had had no more than 15 days of acquaintance with only two), but in a revelation, after his 14 years of traveling in Syria and Kilikia. It had neither been his original preaching of the previous 14 years nor ever that of the apostles?.

FACT 6

Paulos Had Expressed Opposition To The Apostles Who Themselves Had Maintained Circumcision

2Corinthians 10:14

For we are not overextending ourselves as if we did not reach to you, for we were the first to come even as far as you in the gospel of Xristos.

2Corinthians 11:4-5

For if one comes and preaches another Iesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear beautifully. For I consider myself not in the least inferior to the most eminent apostles.

2Corinthians 11:12-15

But what I am doing, I will continue to do, that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting. For such men are false apostles, deceitful workers, disguising themselves as apostles of Xristos. And no wonder, for even Satan disguises himself as an angel of light. Therefore, it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.

2Corinthians 11:22-23

Are they Hebrews? So am I. Are they YisraEliym? So am I. Are they descendants of Abraham? So am I. Are they servants of Xristos? (I speak as if insane) I, more so;...

2Corinthians 12:11

I have become foolish; you yourselves compelled me. Actually, I should have been commended by you, for in no respect was I inferior to the most eminent apostles, even though I am a nobody.

Galatians 1:6-9

I am amazed that you are so quickly deserting him who called you by the grace of Xristos for a different gospel; which is not another; only there are some who are disturbing you and want to distort the gospel of Xristos. But even though we or an angel from heaven should preach to you a gospel contrary to that which we have preached to you, let him be accursed. As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed.

Galatians 2:4-6

But because of the false brethren who had sneaked in to spy out our liberty which we have in Xristos Jesus, in order to bring us into bondage. But we did not yield in subjection to them for even an hour, so that the truth of the gospel might remain with you. But those who were of high reputation (what they were makes no difference to me; God shows no partiality), well those who were of high reputation contributed nothing to me.

Galatians 2:9

...Iakob and Kefas and Ioan?n, who were reputed to be pillars...

Galatians 2:11-14

But when Kefas came to Antiox, I opposed him to his face because he stood condemned...certain men from Iakob...when they came, he withdrew and held himself aloof, fearing the party of circumcision, and the rest of the Yehwdiym joined him...even Barnabas...I saw that they were not straightforward about the truth of the gospel,...

Galatians 1:3

You foolish Galatians, who has bewitched you...?

Galatians 4:17

They eagerly seek you, not commendably, but they wish to shut you out in order that you may seek them.

Galatians 5:2

Behold, I Paulos, say to you that if you receive circumcision, Xristos will

be of no benefit to you.

Galatians 5:11

But I, brethren, if I still preach circumcision, why am I still persecuted?

Galatians 6:12

Those who desire to make a good showing in the flesh, try to compel you to be circumcised.

In brief, Paulos had been a man who had been given in to having visions, hearing disembodied voices, engaging in meaningless utterances by which any normal observer would have considered him mad, and in his own terminology, had preached a message of foolishness only to have been considered as wisdom in a private mysterious way by those not known for their intelligence. In preaching this message, he had been incapable of fulfilling the biblical requirement of showing any sign for verifying his revelation-based gospel that only he had received (Deuteronomy 18:20-22, Galatians 1:11-12, 1Corinthians 1:22-23). He had been an apostle in his own eyes with his own gospel and had been opposed to the actual apostles who had naturally insisted upon the biblical requirement of circumcision for all male converts. He had even advocated the authority of the Roman Empire as having been legitimately instituted by his god [5]. In having such perspectives, Paulos had clearly been at odds with the people of the movement for which Yeshw had given his life. As their simple belief in the resurrection of Yeshw could never satisfy Paulos? need to have embraced the Gentiles without circumcision, Paulos had been subconsciously compelled to have transformed the originally mortal Yeshw into a divine being capable of superseding Torah authority. This divine being would be the essence of Xristianity, forever separating it from the Judaism of the apostles.

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| 22057|2007-03-27 12:41:11|Djehuti Sundaka|Paulos Necessity For A Divine Savior|
Paulos? Necessity For A Divine Savior

The subconscious need for Paulos to have created a divine savior is revealed by the nature of his gospel concerning circumcision and the concept of salvation.

Galatians 2:16

Nevertheless, knowing that a man is not justified by the works of the Torah but through faith in Xristos Jesus, even we have believed in Xristos Jesus, that we may be justified by faith in Xristos, and not by the works of the

Torah; since by the works of the Torah shall no flesh be justified.

Galatians 5:1-4

It was for freedom that Xristos set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. Behold, I, Paulos, say to you that if you receive circumcision, Xristos will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Torah. You have been severed from Xristos, you who are seeking to be justified by Torah; you have fallen from grace.

Romans 2:26

Therefore, if the uncircumcised man keeps the requirements of the Torah, will not his uncircumcision be regarded as circumcision?

Romans 2:28-29

For he is not a Yehwdiy who is one outwardly; neither is circumcision that which is outward in the flesh. But he is a Yehwdiy who is one inwardly; and circumcision is that which is of the heart by the Spirit, not by the letter, and his praise is not from men, but from God.

(cf. Deuteronomy 10:16, Jeremiah 31:33, Antiquities of the Jews 18:5:2 -concerning baptism)

Romans 3:23-24

For all have sinned and fall short of the glory of God, being justified as a gift by his grace through the redemption which is in Xristos Iesus.

Romans 6:23

For the wages of sin is death, but the free gift of God is eternal life in Xristos Iesus our lord.

Romans 10:9

If you confess with your mouth Iesus lord, and believe in your heart that God raised him from the dead, you shall be saved.

1Corinthians 5:7-8

Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Xristos, our Pasach, has been sacrificed. Let us therefore celebrate the feast, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

1Corinthians 10:16-18

Is not the cup of blessing which we bless a sharing in the blood of Xristos? Is not the bread we break a sharing in the body of Xristos? Since there is one bread, we who are many are one body, for we all partake of the one

bread. Look at the nation YisraEl; are not those who eat the sacrifices sharers in the altar?

1Corinthians 11:23-29

For I received from the Lord that which I also delivered to you, that the Lord Iesus, in the night in which he was betrayed, took bread; and when he had given thanks, he broke it and said, "This is my body which is for you; do this in remembrance of me." In the same way the cup also, after supper, saying, "This cup is the new covenant in my blood; do this as often as you drink, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly.

Contrary to popular opinion, the "works of the Torah" that Paulos had spoken of had had nothing to do with such things as keeping the shabbath, keeping kosher, or the keeping of biblical holy days. The "works of the Torah" as inferred by Paulos had only pertained to that aspect of the Torah that had been seen as being able to "justify" or "save" a person from their sins. Such "works" had only pertained to the redemptive sacrifices offered in Yerwshalayim for the entire Jewish nation. In order for those sacrifices to have been applicable to a male individual, that individual had to have been a circumcised member of the Covenant community. Being uncircumcised had meant being unqualified for the redemptive sacrifices. In turn, being unqualified had meant being unforgiven for sins and therefore ineligible for salvation. As circumcision had been a painful and risky procedure, many male Gentiles who had been attracted to Judaism had chosen to remain uncircumcised while adhering to any Jewish customs that hadn't required circumcision. Such men had been referred to as "God-reveres" or "Geyriym" yet, despite their way of life, had nevertheless been seen as having been condemned. Though not a perspective to have been universally embraced throughout the various Jewish communities, it apparently had been the perspective with which Paulos had viewed the Gentiles before his "revelation". Having been thoroughly Hellenistic in culture and of a special concern for Gentiles, Paulos had required a perspective that would have allowed his uncircumcised congregations to have been "saved". Since circumcision had been a requirement of the Covenant as established in the Torah, Paulos would need to recognize a "new covenant" as a means of superseding the Torah and nullifying its circumcision requirement. For Paulos, the purpose of circumcision had been for salvation. In turn, the obtainment of salvation had been through sacrifice. As a member of the Nazorai movement that had already acknowledged the unintentional death of its mashiyach resulting in resurrection, Paulos had already been in

possession of the solution to his dilemma. An end to the circumcision requirement would mean an end to the Torah necessity for sacrifices. As there could be no salvation without sacrifice, one outstanding sacrifice would be required to supersede all others and forever after be commemorated in a meal [6]. The death of the mashiyach that had resulted in resurrection had already been an outstanding event in the minds of the Nazorai believers. However, a mere mortal, even a resurrected mashiyach, could never have sufficed as being an ultimate atonement sacrifice. To have been an ultimate sacrifice and to have superseded the authority of the Torah that had been established by the biblical god, a sinless being of a divine nature would be required. Yeshw, the mortally unsuccessful insurrectionist would have to be ?revealed? as having actually been the divine ?son of God? who had successfully sacrificed himself for the sins of humanity. Such a ?revelation? in a monotheistic religion would at first seem to have been out of the question. Yet, Hellenistic Judaism in its embrace of Hellenic philosophy had already produced the perspective that had enabled Paulos to realize his divine savior. From the philosophical writings of Philon, the concept of the Logos had provided Paulos with the key to making his vision a religious reality.

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The Logos

The importance of Philon?s development of the Logos cannot be overemphasized in its impact upon both Pauline and post-Pauline Xristianity. Although the concept of the Logos had been known since the third millennium BCE [7], it had been Philon?s application of the Logos in his biblical exegesis that had greatly personified it to others. From his writings, many of the attributes that had been ascribed to Iesus are clearly seen to have been expressed before the existence of any Xristian writings.

Philon Iudaeus of Alexandreus (c. 20 CE)

On The Creation

(31)

Now that invisible light, perceptible only by mind, has come into being as an image of the Divine Logos who brought it within our ken.

Allegorical Interpretation

(2:86)

But the primal existence is God, and next to him is the Logos of God.

(3:173)

This bread is the food which God has given to the soul for it to feed on his own utterance and his own Logos;

(3:174)

And the Logos of God is above all the world, and is eldest and most all-embracing of created things.

(3:177)

Now those of whom we have been speaking pray to be fed by the Logos of God.

The Worse Attacks The Better

(118)

In another place he uses a synonym for this Rock and calls it 'manna'. Manna is the Divine Logos, eldest of all existences,

The Sacrifices of Qayin and Abel

(8)

But through the Logos of the Supreme Cause, he is translated, even through that Logos by which also the whole universe was formed. Thus you may learn that God prizes the wise man as the world, for that same Logos, by which he made the universe, is that by which he draws the perfect man from things earthly to himself.

On the Posterity of Qayin and His Exile

(102)

This royal road then, which we have just said to be true and genuine philosophy, is called in the Torah, the Utterance and Logos of God.

On Husbandry

(51)

This hallowed flock he leads in accordance with right and law, setting over

it his true Logos and First-Born Son who shall take upon him its government like some viceroy of a Great King.

The Confusion Of Tongues

(146)

But if there be any as yet unfit to be called a son of God, let him press to take his place under God's First-Born, the Logos, who holds eldership among the angels, their ruler as it were. And many names are his, for he is called, 'The Beginning,' and 'The Name of God,' and 'His Logos,' and 'The Man After His Image,' and 'He That Sees,' that is, YisraEl.

(147)

For the Logos is the eldest born image of God.

Who Is The Heir

(79)

The one extends his vision to the ether and the revolutions of the heaven; he has been trained also to look steadfastly for the manna which is the Logos of God, the heavenly incorruptible food of the soul which delights in the vision.

(119)

For he that opens the womb... is the Invisible Seminal Artificer, the Divine Logos, which will be fitly dedicated to his Father.

(205-206)

To his Logos, his Chief Messenger, highest in age and honor, the Father of all has given the special prerogative to stand on the border and separate the creature from the Creator. This same Logos both pleads with immortality as suppliant for afflicted mortality and acts as ambassador of the Ruler to the subject. He glories in this prerogative and proudly describes it in these words 'and I stood between Yahuwah and you?', that is, neither uncreated as God nor created as you, but midway between the two extremes, a surety to both sides.

On Flight and Finding

(95)

He who created the world through the Logos wrought his work...

(97)

The man who is capable of running swiftly, it bids stay not to draw breath but pass forward to the Supreme Divine Logos who is the fountain of wisdom, in order that he may draw from the stream and, released from death, gain life eternal as his prize.

(101)

The Divine Logos, who is high above all these, has not been visibly portrayed, being like to no one of the objects of sense. Nay, he is himself the image of God, chiefest of all beings intellectually perceived, placed nearest, with no intervening distance, to the Alone truly Existent One.

(108)

We say then that the High Priest is not a man but is the Divine Logos and immune from all unrighteousness whether intentional or unintentional.

(111)

Mosheh also says that he shall never remove the mitre from his head; he shall not, that is to say, lay aside the kingly diadem.

(112)

For the Logos of Him That Is, as has been stated, the bond of all existence, and holds and knits together all the parts, preventing them from being dissolved and separated.

(117)

For this holy Logos is by nature incapable of taking part in and of admitting to itself any sin whatsoever.

(118)

We should pray that he who is at once High Priest and King may live in our soul as monitor on the seat of justice,...

On Dreams

(1:215)

For there are, as is evident, two temples of God: one of them this universe in which there is also as High Priest, his First-Born, the Divine Logos,

(1:230)

Here it gives the title of ?God? to his Chief Logos, not from any superstitious nicety in applying names, but with one aim before him, to use words to express facts.

(1:239)

For just as those who are unable to see the sun itself see the gleam of the

perihelion and take it for the sun, and take the halo around the moon for that luminary itself, so some regard the image of God, his messenger the Logos, as his very self.

(1:241)

?...and that it was I alone that established the being of all things, bringing confusion and disorder into order and array, and sustained the universe to rest firm and sure upon the mighty Logos, who is my viceroy.?

Questions And Answers: Genesis

(2:62)

For nothing mortal can be made in the likeness of the Most High One and Father of the universe but in that of the second god, who is his Logos. For it was right that the ration of the human soul should be formed as an impression by the Divine Logos since the pre-Logos god is superior to every rational nature. But he who is above the Logos exists in the best and in a special form - what thing that comes into being can bear his likeness? Moreover, scripture wishes to show that God most justly avenges the virtuous and decent men because they have a certain kinship with his Logos, of which the human mind is a likeness and image.

Questions And Answers: Exodus

(2:13)

Of necessity was the Logos appointed as Judge and Mediator, who is called Messenger.

Keeping in mind that the writings of the seven genuine letters of Paulos had pre-dated the other Xristian writings, it can be seen that the latter Xristian writers had not only drawn from Paulos for certain attributes they had ascribed to Iesus but had also directly drawn from the perspectives to have been expressed by Philon.

Romans 8:29

For those whom he foreknew he also predestined to be conformed to the image of his son, in order that he might be the first-born among many brethren.

1Corinthians 8:6

yet for us there is one god, the Father, from whom are all things, and we for him; and one lord; Iesus Xristos, through whom are all things, and we through him.

1Corinthians 10:1-4

For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; and all were immersed into Mosheh in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual Rock which followed them; and the Rock was Xristos.

2Corinthians 4:3-4

And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving that they might not see the light of the gospel of the glory of Xristos, who is the image of God.

2Corinthians 5:10

For we must all appear before the judgment seat of Xristos, so that each one may receive good or evil, according to what he has done in the body.

2Corinthians 5:21

He made him who knew no sin, sin on our behalf, that we might become the righteousness of God in him.

Philippians 2:5-7

Have this attitude in yourselves which we also have in Xristos Iesus who, although he existed in the form of God, did not regard equality with God a thing to be grasped, but emptied himself, taking the form of a bond-servant, being made in the likeness of men. [8]

1Thessalonians 1:10

and to wait for his son from heaven, whom he raised from the dead, Iesus who delivers us from the wrath to come.

Colossians 1:15-17

He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities--all things were created through him and for him. He is before all things, and in him all things hold together.

1Timothy 2:5

For there is one God, and there is one Mediator between God and men, the man Xristos Iesus,

Hebrews 1:1-3

God, after he spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in his son, whom he appointed heir of all things, through whom also he made the world. And he

is the radiance of his glory and the exact representation of his nature, and upholds all things by the word of his power. When he had made purification of sins, he sat down at the right hand of the majesty on high.

Hebrews 7:26

For it is fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

John 1:1-3

In the beginning was the Logos, and the Logos was with God, and the Logos was God. He was in the beginning with God. All things came into being through him; and apart from him, nothing came into being that has come into being.

John 1:14

And the Logos became flesh and dwelt among us, and we beheld his glory, glory as the only begotten of the Father, full of grace and truth.

John 1:18

No man has seen God at any time; the only begotten god, who is in the bosom of the Father, he has explained.

John 6:33

?For the bread of God is he who comes down from heaven, and gives life to the world.?

John 6:51

?I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.?

John 7:38-39

Now on the Last day, the great day of the feast, Jesus stood and cried out saying, ?If any man is thirsty, let him come to me and drink. He who believes in me as the scripture said, ?From his innermost being shall flow rivers of living water.??

As can be seen, as time had progressed, more and more of the attributes of the Logos had been ascribed to Jesus. In later history, in association with the philosophical concepts of the Supreme, Nous, and Psyche, these accepted concepts of the Logos would provide the basis for formulating the Xristian trinity [9]. The unity of the Logos with the godhead would be extended in recognition of a third aspect called the Spirit. As both the Utterance and the Spirit of the biblical god would be conceptualized as being distinctly divine persons, the Xristian god would become more the reflection of a

certain ancient Kamy deity than of the Jewish one. The god Ptah (Supreme), Harw (Mind/Nous), Djhwty (Tongue/Logos) of Mnnaf would nearly 3000 years later become God the Father (Supreme), the Son (Logos), and Spirit (Psyche) of mainstream Christianity. Through this concept of the Logos, the door had been opened for Christianity to become more and more Gentile in its departure from the Jewish fold.

Perhaps it had only been fitting that a failed Jewish messiah should have been replaced by a Gentile concept for a Gentile people. However, it is certainly ironic that as Paulos had only desired that the Jewish living Gentiles be fully recognized as being Jews, his solution to the problem had only resulted in a course of events that had barred his Gentile communities from ever becoming Jews. So long as the Logos had remained a purely philosophical idea of a non-material nature, its pagan implications would have remained symbolic at most. Yet the moment Paulos had fused the concept of the Logos with the belief in a historical man's resurrection, he had created an entity whose pagan attributes would be beyond all reconciliation with Judaism. Separately, both the Logos and the belief in a resurrected mashiyach could have been accepted by the various perspectives of Judaism. Combined, with the focus on salvation, these concepts could only have proven acceptable for faith in a Gentile religion. In fact, the association of such elements had already been thousands of years old. In the Pyramid Texts, the god Djhwty had been the protector and bearer of the deceased king in the afterlife. Without Djhwty, the king would never have obtained the goal of eternal life. For others, the goal of eternal life had been to dwell as a star with Djhwty (the moon) in the night sky. Djhwty is later found to be the source of the spells used to resurrect the god Asare and to have been at the Scales of Judgment that had weighed the hearts of the deceased against Maat. Understandably, Djhwty had been seen as the source of the spells and secret knowledge that lead to salvation. His eventual conceptualization as the Logos and source of salvation through resurrection in Christianity would therefore appear to have been a Hellenistic simplification of his various ancient roles pertaining to salvation. Christianity, in essence, continues the 5000-year-old tradition of obtaining salvation through Djhwty. However, Christianity is just as fundamentally dependent upon the Yerwshalayim aristocracy inspired concepts of the mashiyach (Exodus 29:6-7, Leviticus 8:9, 8:12, 2Samuel 5:3, Zechariah 4:14, Psalm 2:1-12, 89:20-29, 110:1-7, Romans 1:3, 1Corinthians 15:24-25, Philippians 2:10-11), atonement (Leviticus 16:30-33, 17:11, Romans 3:23-25, 5:6-10, 2Corinthians 5:21, 1Thessalonians 5:10-11), and divine sanction (Genesis 15:7, 15:18-21, Numbers 33:50-53, Romans 8:28-34, 9:8-24, 11:7-10, 1Corinthians 1:21-24) combined with the Hellenized Indian tradition of seeking spiritual escape through divine identification (Romans 8:5-17, 2Corinthians 3:17-18, Philippians 3:20-21). Without Paulos to have fused these elements into a single expression, the female family members and circumcised infant sons of God-reveres would have been fully accepted into the Nazorai community while the uncircumcised men would have ever remained

free to have accepted circumcision. In recombining Gentile ideas to justify uncircumcision, Paulos had created a dividing wall (c. 54 CE) resulting first in a Xristo-Geyriym community of synagogue attending Gentiles who had to meet apart from the Jewish community for the observance of Jewish feasts (cf. Galatians 2:12-13, Exodus 12:43-49, 1Corinthians 5:7-8, 11:18-34), and later (c. 88 CE [10]) in a totally separate Xristian community with an ecclesiastical hierarchy modeled upon that of the synagogue, producing its own gospel literature while embracing the disguised worship of a most ancient non-Jewish god.

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Footnotes

[1]

While Antiquities of the Jews 18:3:3 is an obvious Xristian forgery not known before 324 CE, the phrase "who was called the Xristos" in Antiquities of the Jews 20:9:1 is also a Xristian forgery not known before 330 CE. This forgery attempts to misidentify the brother of the subsequent high priest (the son of Damneus) as having been the brother of Yeshw.

[2]

The fact that Paulos had declared Iesus to have been a Pasach sacrifice although having regarded him as having been an atonement sacrifice indicates an historical reference to the time of Yeshw's death. The Pasach sacrifice had not been an atonement sacrifice and the atonement sacrifice that Iesus is seen as having fulfilled had only taken place on Yowm Kippur (Leviticus 16:29-34). Had Iesus been merely the product of mythical invention, there would have been no reason to have had his death assigned to Pasach rather than to Yowm Kippur.

[3]

The reports of a burial and third day resurrection by Paulos (1Corinthians 15:3-4) are actually apart of a post-Pauline interpolation (1Corinthians 15:1-11) inspired by the gospels.

[4]

Contrary to the portrayal in Acts 9:1-11, Galatians 1:13-17 (cf. 2Corinthians 11:32-33) and Galatians 2:11 provide the hint that Paulos may actually have been a native of Damaseq who had relocated to Antioch and there

opposed the Nazorai movement and experienced his first 'revelation' of Yeshw. His persecution of the Nazorai community would have been nothing more than antagonistic opposition to fellow members of the Antioch synagogue.

[5]

It is interesting that while Paulos had referred to the apostles as having been 'servants of Satan' - 2Corinthians 11:15, he had referred to the Roman authorities, the very people to have crucified his Xristos - 1Corinthians 2:8, as having been 'ministers of God' - Romans 13:1-7.

Romans 13:1-7

'Let every person be in subjection to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.'

[6]

Most of the inspiration behind the ideas at the foundation of Xristianity can be found to have been present in Judaism. While the idea of a mashiyach can be found in the Bible (Jeremiah 23:5-6), the latter idea of resurrection (Daniel 12:2, 12:13) had been a Hellenistic innovation from the beginning of the Hashmonean period. The ideas of a covenant sacrifice, an atonement sacrifice, and the eating of a sacrifice, all come directly out of the Torah (Exodus 24:3-8, Leviticus 1:2-4, 7:15-17). However, the idea of actually consuming the blood of a sacrifice, even as wine, is definitely one of a non-Jewish origin (Leviticus 3:17, 7:26-27, 17:10-14) and can be found as having been a 'pagan' rite of Hellenistic tradition. Around 150 CE, Justin Martyr in his 'Dialogue With Trypho' had attempted to explain the embarrassing fact of the observance of a pagan rite at the center of his supposedly non-pagan religion. As he could not refute the fact of such a rite as having existed before Xristianity, he could only try to explain its pre-Xristian existence as having been a satanic deception in anticipation to a biblical prophecy (cf. Genesis 49:11).

Dialogue With Trypho

Chapter 69

For when they tell that Bacchus, son of Iupiter, was begotten by [Iupiter?s] intercourse with Semele, and that he was the discoverer of the vine; and when they relate, that being torn in pieces, and having died, he rose again, and ascended to heaven; and when they introduce wine into his mysteries, do I not perceive that [the devil] has imitated the prophecy announced by the patriarch Yaaqob, and recorded by Mosheh?

Though post-Pauline Xristianity has clearly been an absorption and continuation of pagan traditions, it would seem from the above that in the establishment of the eucharist, Paulos himself had been influenced by the non-Jewish ideas of Hellenistic paganism. This, however, need not have been the actual case. In carefully reviewing the words of 1Corinthians 10:16-17 & 11:23-26, it will be noticed that an actual symbolic consumption of the Xristos is never stated. All that had actually been implied had been the identification of the bread and wine with the sacrificed body and blood of the Xristos (1Corinthians 10:17) and the consumption of the bread and wine as a means of identification with the Xristos in death (1Corinthians 11:26 cf. Romans 6:5, 6:8). The consumption of the symbols had been the means of sharing in the fate of what they symbolized, not in the consumption of what they symbolized. This subtle distinction could very easily have been misunderstood as being the symbolic consumption of the Xristos by post-Pauline Xristians. Thus, the mention of sharing in the blood and body of the Xristos (1Corinthians 10:16) no more implies a symbolic consumption of his blood and body than the mention of sharing in the altar (1Corinthians 10:18) or demons (1Corinthians 10:20) implies a symbolic consumption of an altar and demons. The original Xristian consumption of bread and wine observed at every Seder meal (cf. 1Corinthians 5:7-8) had been the symbolic identification with a divine man?s fate, not the symbolic consumption of him.

[7]

Mnnafr Cosmogony: original formulation; third millennium BCE
Recorded on Shabaka Stone: c. 715 BCE

(48)

The natjuraw who came into being as Ptah:-
Ptah, who is upon the Great Throne...;
Ptah-Nun, who begat Atum;
Ptah-Naunet, the mother who bore Atum;
Ptah the Great, that is, the Heart and Tongue of the Paut;
Ptah...who gave birth to the natjuraw;...

(53)

There came into being as the Heart, and there came into being as the Tongue, something in the form of Atum. The Mighty Great One is Ptah, who transmitted life to all natjuraw, as well as to their kaw, through his Heart, by which Harw became Ptah, and through his Tongue, by which Djhwty became Ptah. Thus, it happened that the Heart and Tongue gained control over every member of the body, by teaching that he is in every body and in every mouth of all the natjuraw, all men, all cattle, all creeping things, and all that lives, by thinking and commanding everything that he wishes.

(55)

...The sight of the eyes, the hearing of the ears, and the smelling of the air by the nose - they report to the Heart. It is this which causes every completed concept to come forth, and it is the Tongue which announces what the Heart thinks. Thus all the natjuraw were formed and his Paut was completed. Indeed, all the divine order really came into being through what the Heart thought and the Tongue commanded...Thus were made all work and all crafts, the action of the arms, the movement of the legs, and the activity of every member, in conformance with this command which the Heart thought, which came forth through the Tongue, and which gives value to everything.

Herakleitos (c. 500 BCE)

Fragment 1

Though this Logos is true evermore, yet men are as unable to understand it when they hear it for the first time as before they have heard it at all. For, though all things come to pass in accordance with this Logos, men seem as if they had no experience of them, when they make trial of words and deeds such as I set forth, dividing each thing according to its kind and showing how it truly is. But other men know not what they are doing when awake, even as they forget what they do in sleep.

Fragment 2

So we must follow the common, yet though my Logos is common, the many live as if they had a wisdom of their own.

Fragment 50

It is wise to hearken, not to me, but to my Logos, and to confess that all things are one.

Plato (c. 350 BCE)

Timaeus 34a/b

Such, then, was the sum of the Logismos of the ever-existing God concerning the god which was one day to be existent,...

Timaeus 38c

Wherefore, as a consequence of this Logos and design on the part of God,...

Epinomis 986a/b, c (falsely ascribed to Plato)

You know that there are eight powers of those contained in the whole heaven which are cognate to each other: these I have observed, and it is no great achievement; for it is easy enough for anybody. Three of them are that of the sun, for one, that of the moon for another, and a third that of the stars which we mentioned a little while ago; and there are five others besides...[986c] let us render them due honor, not by giving to one a year, to another a month; but to none of them let us appoint either a certain lot or a certain time in which it travels through its particular orbit, completing the system which the Divine Logos of all appointed to be visible.

Kleanthes (c. 260 BCE)

Hymn To Zeus

Such a minister have you in your invincible hands; -the two-edged blazing, imperishable thunderbolt. For under its stroke all Nature shudders, and by it you guide aright the Universal Logos, that roams throughout all things, mingling itself with the greater and the lesser lights, until it has grown so great, and becomes supreme king over all.

And thus, in one, all things are harmonized, the evil with the good, so that one Logos should be in all things everlastingly.

Aristobulus (c. 160 BCE)

Fragment 4:4

And further, Orpheus also imitates Mosheh in verses from his books on the holy Logos.

[8]

Philippians 2:5-11 is probably a post-Pauline hymnal addition to the text, not pre-Pauline, as assumed by those presuming a pre-Pauline Xristian community.

[9]

Tertullian (c. 200 CE)

Against Praxeas

Chapter 2

As if in this way also one were not All, in that All are of One, by unity (that is) of substance; while the mystery of the dispensation is still guarded, which distributes the Unity into a Trinity, placing in their order the three Persons -- the Father, the Son, and the Holy Spirit: three, however, not in condition, but in degree; not in substance, but in form; not in power, but in aspect; yet of one substance, and of one condition, and of one power, inasmuch as he is one God, from whom these degrees and forms and aspects are reckoned, under the name of the Father, and of the Son, and of the Holy Spirit.

Chapter 31

But, (this doctrine of yours bears a likeness) to the Jewish faith, of which this is the substance -- so to believe in One God as to refuse to reckon the Son besides Him, and after the Son the Spirit. Now, what difference would there be between us and them, if there were not this distinction which you are far breaking down? What need would there be of the gospel, which is the substance of the New Covenant, laying down (as it does) that the Law and the Prophets lasted until Ionnes the Immerser, if thenceforward the Father, the Son, and the Spirit are not both believed in as Three, and as making One Only God?

Against All Heresies

1:5

Afterwards broke out the heretic Basilides. He affirms that there is a Supreme Deity, by name Abraxas, by whom was created Mind, which in Greek he calls Nous; that thence sprang the Logos;

Plotinus (c. 250 CE)

Ennead 4:3:5

Thus the gist of the matter is established: one psyche the source of all; those others, as a many founded in that one, are, on the analogy of the Nous, at once divided and undivided; that Psyche which abides in the Supreme is the one expression or Logos of the Nous, and from it spring other

Reason-Principles, partial but immaterial, exactly as in the differentiation of the Supreme.

Ennead 4:3:11

The Nous in the Supreme has ever been the sun of that sphere - let us accept that as the type of the creative Logos - and immediately upon it follows the Psyche depending from it, stationary Psyche from stationary Intelligence. But the Psyche borders also upon the sun of this sphere, and it becomes the medium by which all is linked to the overworld; it plays the part of an interpreter between what emanates from that sphere down to this lower universe, and what rises - as far as, through psyche, anything can - from the lower to the highest.

[10]

The year 88 is the earliest date generally accepted for the earliest historical bishop of Rome i.e. Clement I. It coincides with the time in which the Birkat ha-Minim of the Shemoneh Eshreh had been worded to exclude non-rabbinic Jewish observers from the synagogues. Subsequently, the gospel ascribed to Mark and all other gospel accounts post date this event (cf. Mark 13:13, John 9:22, 12:42, 16:2) while the earliest writings of the Church Fathers also emerge from this time.

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| 22060|2007-03-27 13:08:18|Djehuti Sundaka|Yeshw ha-Nazorai|

Yeshw ha-Nazorai

The Historical Jesus and the Origin of Xristianity

Did a historical ?Jesus? actually exist? In the ongoing debate about the historicity of ?Jesus?, two schools of thought tend to dominate the body of perspectives. One, a product of the Jesus Seminar, proposes a ?historical Jesus? whose hypothetical life can be partially discerned from a scholarly reading of the gospel texts. In extreme opposition to this, the ?mythical Jesus? school of thought sees the gospels? ?Jesus? as being a totally mythical creation of the Hellenistic world with no historicity whatsoever. The problem that both of these perspectives share is in an over reliance upon the gospels to either support or deny the historicity of ?Jesus?. Both acknowledge the gospels as essentially post-Pauline fictional accounts yet both base the majority of their arguments in these accounts. If a ?historical Jesus? is to be either denied or confirmed, the first step will have to be an examination of the sources deemed to be primary by scholarship. Only then may one be able to determine what historical

elements may or may not exist in the gospel accounts.

The Evidence For Yeshw

If reliable evidence for a ?historical Jesus?, hereby to be referred to as ?Yeshw?, is to be found, it will have to be found among seven surviving epistles deemed to be the authentic letters of a man named Paulos. These seven epistles are the earliest surviving Xristian writings and are known as:

Romans
1Corinthians
2Corinthians
Galatians
Philippians
Philemon
1Thessalonians

Of these seven epistles, three present information indicating the existence of the historical figure; Yeshw, who Paulos had referred to as ?Jesus?.

Romans 1:3-4

concerning his son, who was born of the seed of Dawid according to the flesh, who was declared with power the son of God by the resurrection from the dead according to the spirit of holiness, Iesus Xristos our Lord,

Romans 8:3

For what the Torah could not do, weak as it was through the flesh, God, sending his own son in the likeness of sinful flesh and for sin, he condemned sin in the flesh,

Romans 9:5

whose are the fathers, and from whom is the Xristos according to the flesh, who is over all, God blessed forever. Amen.

1Corinthians 2:8

which none of the rulers of this age had understood; for if they had understood it, they would not have crucified the Lord of Glory.

1Corinthians 9:5

Do we not have the right to take along a believing wife, even as the rest of the apostles, and the brothers of the Lord, and Kefas?

2Corinthians 5:16

Therefore from now on we recognize no man according to the flesh; even

though we have known Xristos according to the flesh, yet now we know him thus no longer.

2Corinthians 8:9

For you know the grace of our lord Iesus Xristos, that though he was rich, yet for your sake he became poor, that you through his poverty might become rich.

Galatians 1:19

But I saw none of the other apostles except Iakob the Lord's brother.

Galatians 4:4

But when the time had fully come, God sent forth his son, born of woman, born under the Torah,

As can be seen from Romans 1:3-4, Romans 8:3, Romans 9:5, 2Corinthians 5:16, and Galatians 4:4, Paulos had acknowledged the existence of a person of whom, at least in the mind of Paulos, had been born into the human world as a flesh and blood living being. This is at odds with those who claim an unheard of 'fleshy' 'spirit' character conceived to have only existed in a demonic spirit realm. 1Corinthians 2:8 reveals that Paulos had perceived this person as having been crucified by the rulers of the time. Since the domain of such rulers is categorized with wisdom (1Corinthians 2:6) that is shown to have been distinctly human in nature (1Corinthians 1:20-22, 2:5-6, 2:13, 3:19), it follows that such rulers had also been perceived as having been distinctly human in nature and therefore could only have crucified a person of the human world. In 1Corinthians 9:5 and Galatians 1:19, Paulos had also given specific acknowledgment of brothers for this person. Such brothers are distinct from mere believers who are never designated as being 'the brothers of the Lord' or as 'the Lord's brother'. Even Kefas, who had been the most mentioned and perhaps most highly regarded of the apostles, had never been designated as being 'the Lord's brother'. From this it is clear that in the mind of the earliest Xristian writer, a flesh and blood person had once existed whose literal blood brothers had still been alive for the writer to have interacted. Paulos had only conceived of his 'Lord' as having spiritually interacted with people from beyond the grave but he had nevertheless conceived of him as having lived a quite real and physical life within Paulos' own lifetime and to have even have been wealthy (2Corinthians 5:16, 8:9). Despite having never met this person in life, Paulos reveals that he had certainly met his literal brother who had assumed the position of earthly leadership in his brother's earthly absence. Had there been no historical person to have lived as the template for the character referred to as Iesus, there would have been no historical person to have been specifically distinguished as having been his literal brother. The evidence, no matter how meager, is certainly there and the preference

for a completely ?mythical Jesus? explanation must dogmatically seek to explain such evidence away.

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| 22061|2007-03-27 14:10:14|Mahari Mengistu|Re: The Khurri Aristocracy|

>>Not sure if you're implying the story of David is historical, but is

there any hard evidence of a Judean king named David, or any other Judean king for that matter, conquering Jerusalem?<<

There is no archeological evidence to suggest that this took place by a jewish king David at the time it is SUPPOSED to have taken place. However, there is evidence to suggest that such a battle took place earlier, before the establishment of a physical place called Israel, lead by Pharoah Thutmosis 4 (?) in this region.

I'm unsure what others' intents are when discussing the content of the bible and its biblical stories. Personally, I don't consider it historical AT ALL. I consider it to a collection of myths, legends, and philosophy which come from various sources but maintains its main spiritual core/meat solidly in Afrika/Kemet (as you might expect since "Ethiopian are the most religious of people"). Furthermore, the bible was compiled by Roman enslaving imperialists which discredits it even more for me. However, the legends come from somewhere: either out of a deep spiritual need and expression or from some event that took place. And they were subsequently embellished through ignorance, racism, xenophobia or self-grandiosity.

I don't know how many may remember a little experiment in school where the teacher gives the students a sentence to pass through out the classroom to each student whose job it was to whisper the phrase into the ear of the next student until the last student heard it.

Then he/she was to repeat it to the whole classroom. The result ?in 5 to 10 minutes ? invariably was a total distortion of what was originally said. What was left was generally a word or two frequently unrelated to the original statement or some disjointed unintelligible jumble of words. These biblical stories were generally orally passed on for THOUSANDS OF YEARS (10 minutes to 1000's of years of gossip puts truth and accuracy in great jeopardy) until religious scribes got hold of them. How close to the original events ? if there were any ? would you expect them to be? I would expect little to none.

My intent and goal is to find where these myths/legends/philosophies come from and what might have stimulated their evolution or

transformation. My conclusions would be based on historical evidence, archeology and research. And obviously I have no desire to prove the historicity of the bible because I don't believe that it is historical.

==

HTP,

Mahari

| 22062|2007-03-27 14:30:35|MR|Re: The Khurri Aristocracy|

Thanks for these postings, Djehuti. It is good to see your work in 'long form' rather than just as responses. Blessings. mark

On 27 Mar 2007 14:10:14 -0700, **Mahari Mengistu** <mahari@myway.com> wrote:

>>Not sure if you're implying the story of David is historical, but is there any hard evidence of a Judean king named David, or any other Judean king for that matter, conquering Jerusalem?<<

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==

HTP,
Mahari

--

//\\//\\//\\//\\//\\//\\//\\//\\//\\//

Within people there is a longing and a desire such that, even if a hundred thousand worlds were theirs to own, still they would find no rest or comfort. They try every trade and craft, studying astronomy, medicine and every other subject, but they reach no completion, for they have not found their true desire. Poets call the Beloved "heart's ease," because there the heart finds ease. How can we find peace and rest in anything but the Beloved? - Mevlana Jelaluddin Rumi

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Myspace~ <http://www.myspace.com/rahkyt>

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| 22063|2007-03-27 15:40:21|Djehuti Sundaka|Re: The Khurri Aristocracy|

"AkhazYahw, son of King Yehowram of the House of Dawid (bt dwd)"

-Tel Dan inscription

This is the earliest mention of the kings of Yehwdah mentioned by King HazaEl of Aram c. 835 BCE. This inscription reveals the kings of YisraEl and Yehwdah to have been killed by King HazaEl in contrast to the fictitious claim made for King Yehw in 2Kings 9:14-27.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>

> There is evidence for a 'House of Dawid' in reference to what we

would

> today call Yehwdah/Judah but there's no hard evidence of any
> individual king of Yehwdah before the time of King Akhab unless

one is

> willing to go all the way back to the time of Abdi-Kepa.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

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but is

> > there any hard evidence of a Judean king named David, or any

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> > Judean king for that matter, conquering Jerusalem?

> >

> > Regards,

> > Paul Kekai Manansala

> >

>

| 22064|2007-03-28 13:19:18|Mahari Mengistu|Re: The Khurri Aristocracy|

Hi,

Even the phrase "House of David" connotes the Egyptian language. If

I recall correctly the symbol for kingship/castle is the symbol for

house,i.e., House of _____ which is also the symbol for woman/wife.

To me this also suggests a likely matrilineal kingship.

Additionally, in Hebrew the "t" becomes "d", "w" and "u" are

interchangeable thus transliterated to Hebrew, "tut" becomes "dwd",

i.e, "Tuth" becomes "David".

HTP,

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>>> Regards,

>>> Paul Kekai Manansala

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>>

>

| 22065|2007-03-28 14:58:09|Mahari Mengistu|ZIONIST RABBI CALLS BLACKS
MONKEYS|

With the moderator's permission, the link below is to YOUTUBE which
shows a rabbi's hateful, degrading racist tactics.

If anyone wonders why the face of the world's premier religions which
seem to have their origins in Afrika/Kamet has been transformed into
the face of the caucasian/West Asian, this clip will tell you. Today
we are supposed to live in a more enlightened time. Imagine what the
attitude must have been like 3000 years ago.

<http://dabble.com/node/9385574>

HTP,
Mahari

| 22071|2007-03-28 16:00:57|Paul Kekai Manansala|Re: The Khurri Aristocracy|
--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

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There are some people who think the inscription should be rendered
"House of Thoth."

Usually the beth- prefix is used with place names like Bethshan,
Bethsaida, Bethlehem, etc.

Regards,

Paul Kekai Manansala

| 22074|2007-03-28 19:06:30|Mahari Mengistu|SATELLITE SEES ANCIENT NORTHERN
DARFUR MEGA-LAKE|

Segments of the lake's shoreline were identified at the constant
altitude of 573 3 meters above sea level. Ghoneim incorporated
these segments with the Shuttle Radar Topography Mission (SRTM) data
into a Geographical Information System to reconstruct the lake and
the ancient river courses that led to it. At its maximum extent, the
lake occupied an area of about 30,750 km² (larger than the area of
Massachusetts) and would have contained approximately 2,530 km³ when
full of water in the past.

The researchers made no inferences regarding the age of the lake;
however, its vast extent suggests that it existed for a long period
of time when rainfall was plentiful in the eastern Sahara.

"Field investigations and samples will determine the exact age of the
lake," said El-Baz, director of the Boston University Center for
Remote Sensing. "One thing is certain ? much of the lake's water
would have seeped through the sandstone substrate to accumulate as
groundwater."

"This ancient lake, which represents indisputable evidence of the
past rainy conditions in the eastern Sahara, will have significant
consequences for improving our knowledge of continental climate

change and regional palaeohydrology," said Ghoneim.

According to the researchers, mapping the site of the former lake, named the Northern Darfur Mega-lake, will help with groundwater exploration efforts in the Darfur region, where access to fresh water is essential for refugee survival.

As proven by El-Baz in Egypt, just north of Darfur, former lakes in this part of the Sahara are underlain by vast amounts of groundwater. His earlier detection of the "East Uweinat" basin in southwestern Egypt ? where the groundwater rises to 25 meters below the surface ? resulted in the drilling of 500 wells to irrigate 100,000 acres of agricultural land.

"Such large sedimentary basins have potential not only in groundwater resources, but also oil and gas resources at depth," said El-Baz.

A paper detailing the discovery will be published in an upcoming issue of the International Journal of Remote Sensing.

The Boston University Center for Remote Sensing is a research facility that was established in 1986. Researchers at the Center apply techniques of remote sensing and geographic information systems (GIS) to research in the fields of archaeology, geography and geology. In 1997, the Center was recognized by NASA as a "Center of Excellence in Remote Sensing."

Founded in 1839, Boston University is an internationally recognized institution of higher education and research. With more than 30,000 students, it is the fourth largest independent university in the United States. BU contains 17 colleges and schools along with a number of multi-disciplinary centers and institutes, which are central to the school's research and teaching mission.

Source: Boston University

===

HTP,

Mahari

| 22075|2007-03-28 19:09:04|Mahari Mengistu|Re: The Khurri Aristocracy|

Hi, Paul,

I am missing posts 22066 thru 22070. Did they get lost in the netherland of the internet? :0)>

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
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> "House of Thoth."

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> Bethsaida, Bethlehem, etc.

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> Regards,

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| 22076|2007-03-28 19:13:10|Mahari Mengistu|Re: The Khurri Aristocracy|

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| 22077|2007-03-28 19:13:19|Paul Kekai Manansala|Yahoo broken, sending multiple copies of messages|

I'm placing the group on full moderation for now, as Yahoo is malfunctioning sending out multiple copies of messages. I'll monitor the situation to see when it changes.

Regards,

Paul Kekai Manansala

| 22078|2007-03-28 19:15:41|Mahari Mengistu|Re: The Khurri Aristocracy|

Hi, Paul,

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> Regards,

> Paul Kekai Manansala

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| 22079|2007-03-28 19:19:32|Mahari Mengistu|SATELLITE SEES ANCIENT NORTHERN
DARFUR MEGA-LAKE|

Segments of the lake's shoreline were identified at the constant altitude of 573 3 meters above sea level. Ghoneim incorporated these segments with the Shuttle Radar Topography Mission (SRTM) data into a Geographical Information System to reconstruct the lake and the ancient river courses that led to it. At its maximum extent, the lake occupied an area of about 30,750 km² (larger than the area of Massachusetts) and would have contained approximately 2,530 km³ when full of water in the past.

The researchers made no inferences regarding the age of the lake; however, its vast extent suggests that it existed for a long period of time when rainfall was plentiful in the eastern Sahara.

"Field investigations and samples will determine the exact age of the lake," said El-Baz, director of the Boston University Center for Remote Sensing. "One thing is certain ? much of the lake's water would have seeped through the sandstone substrate to accumulate as

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"This ancient lake, which represents indisputable evidence of the past rainy conditions in the eastern Sahara, will have significant consequences for improving our knowledge of continental climate change and regional palaeohydrology," said Ghoneim.

According to the researchers, mapping the site of the former lake, named the Northern Darfur Mega-lake, will help with groundwater exploration efforts in the Darfur region, where access to fresh water is essential for refugee survival.

As proven by El-Baz in Egypt, just north of Darfur, former lakes in this part of the Sahara are underlain by vast amounts of groundwater. His earlier detection of the "East Uweinat" basin in southwestern Egypt ? where the groundwater rises to 25 meters below the surface ? resulted in the drilling of 500 wells to irrigate 100,000 acres of agricultural land.

"Such large sedimentary basins have potential not only in groundwater resources, but also oil and gas resources at depth," said El-Baz.

A paper detailing the discovery will be published in an upcoming issue of the International Journal of Remote Sensing.

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Source: Boston University

====

HTP,
Mahari

| 22080|2007-03-28 19:20:23|Paul Kekai Manansala|Yahoo broken, sending multiple copies of messages|

I'm placing the group on full moderation for now, as Yahoo is malfunctioning sending out multiple copies of messages. I'll monitor the situation to see when it changes.

Regards,

Paul Kekai Manansala

| 22081|2007-03-28 19:22:34|Mahari Mengistu|SATELLITE SEES ANCIENT NORTHERN DARFUR MEGA-LAKE|

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Source: Boston University

===

HTP,

Mahari

| 22082|2007-03-28 19:25:31|Mahari Mengistu|SATELLITE SEES ANCIENT NORTHERN DARFUR MEGA-LAKE|

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Source: Boston University

===

HTP,

Mahari

| 22083|2007-03-28 19:27:04|Paul Kekai Manansala|Yahoo broken, sending multiple copies of messages|

I'm placing the group on full moderation for now, as Yahoo is malfunctioning sending out multiple copies of messages. I'll monitor the situation to see when it changes.

Regards,

Paul Kekai Manansala

| 22084|2007-03-28 19:43:47|Paul Kekai Manansala|Yahoo broken, sending multiple copies of messages|

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Regards,

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| 22085|2007-03-28 19:44:38|Mahari Mengistu|Re: The Khurri Aristocracy|

Hi, Paul,

I am missing posts 22066 thru 22070. Did they get lost in the netherland of the internet? :0)>

HTP,

Mahari

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> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

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> > Hi,

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> >

>

> There are some people who think the inscription should be rendered

> "House of Thoth."

>

> Usually the beth- prefix is used with place names like Bethshan,

> Bethsaida, Bethlehem, etc.

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> Paul Kekai Manansala
>
| 22086|2007-03-28 19:45:10|Mahari Mengistu|Re: The Khurri Aristocracy|
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> Regards,
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| 22087|2007-03-28 19:48:27|Mahari Mengistu|SATELLITE SEES ANCIENT NORTHERN
DARFUR MEGA-LAKE|

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Source: Boston University

===

HTP,

Mahari

| 22088|2007-03-28 19:49:14|Paul Kekai Manansala|Yahoo broken, sending multiple copies of messages|

I'm placing the group on full moderation for now, as Yahoo is malfunctioning sending out multiple copies of messages. I'll monitor the situation to see when it changes.

Regards,

Paul Kekai Manansala

| 22089|2007-03-28 19:57:06|Paul Kekai Manansala|Re: The Khurri Aristocracy|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Hi,

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> i.e, "Tuth" becomes "David".

>

There are some people who think the inscription should be rendered "House of Thoth."

Usually the beth- prefix is used with place names like Bethshan, Bethsaida, Bethlehem, etc.

Regards,

Paul Kekai Manansala

| 22090|2007-03-28 20:05:41|Paul Kekai Manansala|Re: The Khurri Aristocracy|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>
> Hi,
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| 22091|2007-03-28 20:13:22|Paul Kekai Manansala|Re: The Khurri Aristocracy|
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Regards,

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| 22092|2007-03-28 20:14:56|Mahari Mengistu|Re: The Khurri Aristocracy|
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I am missing posts 22066 thru 22070. Did they get lost in the
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| 22093|2007-03-28 20:25:00|Paul Kekai Manansala|Re: The Khurri Aristocracy|

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| 22094|2007-03-28 20:26:48|Mahari Mengistu|SATELLITE SEES ANCIENT NORTHERN DARFUR MEGA-LAKE|

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Source: Boston University

===

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Mahari

| 22095|2007-03-28 20:32:50|Paul Kekai Manansala|Re: The Khurri Aristocracy|

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| 22096|2007-03-28 20:44:57|Paul Kekai Manansala|Yahoo broken, sending multiple copies of messages|

I'm placing the group on full moderation for now, as Yahoo is malfunctioning sending out multiple copies of messages. I'll monitor the situation to see when it changes.

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| 22097|2007-03-28 21:01:29|Mahari Mengistu|Re: The Khurri Aristocracy|

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| 22098|2007-03-28 21:15:41|Paul Kekai Manansala|Re: The Khurri Aristocracy|

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| 22099|2007-03-28 21:18:53|Paul Kekai Manansala|Yahoo broken, sending multiple copies of
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I'm placing the group on full moderation for now, as Yahoo is
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Regards,

Paul Kekai Manansala

| 22100|2007-03-28 21:27:39|Mahari Mengistu|SATELLITE SEES ANCIENT NORTHERN
DARFUR MEGA-LAKE|

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Source: Boston University

===

HTP,

Mahari

| 22101|2007-03-28 22:09:07|Paul Kekai Manansala|Re: The Khurri Aristocracy|

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Source: Boston University

====

HTP,

Mahari

| 22103|2007-03-28 22:55:07|Mahari Mengistu|Re: The Khurri Aristocracy|

Hi, Paul,

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Mahari

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> Regards,

> Paul Kekai Manansala

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| 22104|2007-03-28 22:55:35|Paul Kekai Manansala|Yahoo broken, sending multiple copies of messages|

I'm placing the group on full moderation for now, as Yahoo is malfunctioning sending out multiple copies of messages. I'll monitor the situation to see when it changes.

Regards,

Paul Kekai Manansala

| 22105|2007-03-28 23:50:33|Paul Kekai Manansala|Re: The Khurri Aristocracy|
--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>
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Paul Kekai Manansala

| 22106|2007-03-29 02:20:02|Mahari Mengistu|Re: The Khurri Aristocracy|

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> There are some people who think the inscription should be rendered

> "House of Thoth."

>

> Usually the beth- prefix is used with place names like Bethshan,

> Bethsaida, Bethlehem, etc.

>

> Regards,

> Paul Kekai Manansala

>

| 22107|2007-03-29 02:21:16|Mahari Mengistu|SATELLITE SEES ANCIENT NORTHERN DARFUR MEGA-LAKE|

Segments of the lake's shoreline were identified at the constant altitude of 573 3 meters above sea level. Ghoneim incorporated these segments with the Shuttle Radar Topography Mission (SRTM) data into a Geographical Information System to reconstruct the lake and the ancient river courses that led to it. At its maximum extent, the lake occupied an area of about 30,750 km² (larger than the area of Massachusetts) and would have contained approximately 2,530 km³ when full of water in the past.

The researchers made no inferences regarding the age of the lake; however, its vast extent suggests that it existed for a long period of time when rainfall was plentiful in the eastern Sahara.

"Field investigations and samples will determine the exact age of the lake," said El-Baz, director of the Boston University Center for Remote Sensing. "One thing is certain ? much of the lake's water would have seeped through the sandstone substrate to accumulate as groundwater."

"This ancient lake, which represents indisputable evidence of the past rainy conditions in the eastern Sahara, will have significant consequences for improving our knowledge of continental climate change and regional palaeohydrology," said Ghoneim.

According to the researchers, mapping the site of the former lake, named the Northern Darfur Mega-lake, will help with groundwater exploration efforts in the Darfur region, where access to fresh water is essential for refugee survival.

As proven by El-Baz in Egypt, just north of Darfur, former lakes in this part of the Sahara are underlain by vast amounts of groundwater. His earlier detection of the "East Uweinat" basin in southwestern Egypt ? where the groundwater rises to 25 meters below the surface ? resulted in the drilling of 500 wells to irrigate 100,000 acres of agricultural land.

"Such large sedimentary basins have potential not only in groundwater resources, but also oil and gas resources at depth," said El-Baz.

A paper detailing the discovery will be published in an upcoming issue of the International Journal of Remote Sensing.

The Boston University Center for Remote Sensing is a research facility that was established in 1986. Researchers at the Center apply techniques of remote sensing and geographic information systems (GIS) to research in the fields of archaeology, geography and geology. In 1997, the Center was recognized by NASA as a "Center of Excellence in Remote Sensing."

Founded in 1839, Boston University is an internationally recognized institution of higher education and research. With more than 30,000 students, it is the fourth largest independent university in the United States. BU contains 17 colleges and schools along with a number of multi-disciplinary centers and institutes, which are central to the school's research and teaching mission.

Source: Boston University

===

HTP,

Mahari

| 22108|2007-03-29 02:33:17|Paul Kekai Manansala|Yahoo broken, sending multiple copies of messages|

I'm placing the group on full moderation for now, as Yahoo is malfunctioning sending out multiple copies of messages. I'll monitor the situation to see when it changes.

Regards,

Paul Kekai Manansala

| 22109|2007-03-29 03:14:22|Paul Kekai Manansala|Re: The Khurri Aristocracy|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Hi,

> Even the phrase "House of David" connotes the Egyptian language. If

> I recall correctly the symbol for kingship/castle is the symbol for

- > house,i.e., House of _____ which is also the symbol for woman/wife.
- > To me this also suggests a likely matrilineal kingship.
- > Additionally, in Hebrew the "t" becomes "d", "w" and "u" are
- > interchangeable thus transliterated to Hebrew, "tut" becomes "dwd",
- > i.e, "Tuth" becomes "David".
- >

There are some people who think the inscription should be rendered "House of Thoth."

Usually the beth- prefix is used with place names like Bethshan, Bethsaida, Bethlehem, etc.

Regards,

Paul Kekai Manansala

| 22110|2007-03-29 06:41:53|Djehuti Sundaka|Re: The Khurri Aristocracy|

A "House" in Kna'an simply refers to a family line with nothing to do with Kamy royalty.

The 't's and 'd's are two different letters with 't's either becoming 'th's or remaining 't's such as in

Pa-ta-rusi (Pathrusiy)

Par-Atum (Pithom)

Shabtaka (Sabteka)

Taharqa (Tirhaqah)

Djehuti Sundaka

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If

> I recall correctly the symbol for kingship/castle is the symbol for

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> interchangeable thus transliterated to Hebrew, "tut" becomes "dwd",

> i.e, "Tuth" becomes "David".

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

>>

>> "AkhazYahw, son of King Yehowram of the House of Dawid (bt dwd)"

>> -Tel Dan inscription

>>

>> This is the earliest mention of the kings of Yehwdah mentioned by

>> King HazaEl of Aram c. 835 BCE. This inscription reveals the kings

>> of YisraEl and Yehwdah to have been killed by King HazaEl in

>> contrast to the fictitious claim made for King Yehw in 2Kings 9:14-

>> 27.

>>

>> Djehuti Sundaka

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>> wrote:

>>>

>>> There is evidence for a 'House of Dawid' in reference to what we

>> would

>>> today call Yehwdah/Judah but there's no hard evidence of any

>>> individual king of Yehwdah before the time of King Akhab unless

>> one is

>>> willing to go all the way back to the time of Abdi-Kepa.

>>>

>>> Djehuti Sundaka

>>>

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

>>> wrote:

>>>>

>>>> Not sure if you're implying the story of David is historical,

>> but is

>>>> there any hard evidence of a Judean king named David, or any

>> other

>>>> Judean king for that matter, conquering Jerusalem?

>>>>

>>>> Regards,

>>>> Paul Kekai Manansala

> > > >

> > >

> >

>

| 22111|2007-03-29 07:00:06|Paul Kekai Manansala|Re: The Khurri Aristocracy|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> A "House" in Kna'an simply refers to a family line with nothing to
> do with Kamy royalty.

>

>

Here is a quote from Scott Needham on the Tel Dan inscription, again from the old ANE list. Btw, the phrase btdwd never occurs in the Old Testament. It is always separated by a dot word divider (???????). Also, the phrase "king of the House of David" is not found in OT.

"The appearance of the _single_ word, _bytdwd_, has induced some scholars-including Thomas Thompson and myself-to ask the question: Does the Tel Dan inscription at all speak about `the House of David'? (Lemche and Thompson 1994). May _bytdwd_ be nothing more or less than a reference to a locality and function as a toponym of a place, for example, in the vicinity of Dan? Or might it be the name of an object of some sort? We might, for instance, think of _bytdwd_ as the name of a temple devoted to a deity, _Dwd_-something that earlier scholars such as Gosta Ahlstrom believed could be identified on the basis of Hebrew personal names (Ahlstrom 1959). Other scholars have referred to a passage in the aforementioned Mesha inscription (1. 12), in which King Mesha boasts of having removed something called [71'fl'f ~R-IA] from its sacred place at Atarot. In most translations, the passage is rendered along the lines of `and I removed its DWD-altar(?) from its place...' We do not, however, know for sure if this is a special altar constructed according to a DWD-model, or whether it was an altar devoted to a deity called DWD. However, this passage in the Mesha inscription may indicate that not every inscription bearing the element [dwd/'Tl 7] might include a reference to biblical King David. It might not be the House of King David which is mentioned in the Tel Dan inscription."

Regards,

Paul Kekai Manansala

| 22112|2007-03-29 11:14:51|Mahari Mengistu|Re: The Khurri Aristocracy|

Paul,

As I understand it "Thoth" is Greek for "Tehuti" which is written "tw" which "dw" in Hebrew as "t's" become "d's"; thus, when pronounced would be "dawood" which is "David". I'm repeating the findings of others who have done the research.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

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> > interchangeable thus transliterated to Hebrew, "tut"

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> "House of Thoth."

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> Usually the beth- prefix is used with place names like Bethshan,

> Bethsaida, Bethlehem, etc.

>

> Regards,

> Paul Kekai Manansala

>

| 22113|2007-03-29 11:14:58|Djehuti Sundaka|Re: The Khurri Aristocracy|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

> >

> > A "House" in Kna'an simply refers to a family line with nothing

to

> > do with Kamy royalty.

> >

> >

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> Here is a quote from Scott Needham on the Tel Dan inscription,

again

> from the old ANE list. Btw, the phrase btdwd never occurs in the

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> Testament. It is always separated by a dot word divider

(???????).

> Also, the phrase "king of the House of David" is not found in OT.

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> "The appearance of the _single_ word, _bytdwd_, has induced some
> scholars-including Thomas Thompson and myself-to ask the question:
> Does the Tel Dan inscription at all speak about `the House of

David"?

> (Lemche and Thompson 1994). May _bytdwd_ be nothing more or less

than

> a reference to a locality and function as a toponym of a place, for
> example, in the vicinity of Dan? Or might it be the name of an

object

> of some sort? We might, for instance, think of _bytdwd_ as the

name of

> a temple devoted to a deity, _Dwd_-something that earlier scholars
> such as Gosta Ahlstrom believed could be identified on the basis of
> Hebrew personal names (Ahlstrom 1959). Other scholars have

referred to

> a passage in the aforementioned Mesha inscription (1. 12), in which
> King Mesha boasts of having removed something called [71'fl'f ~R-

IA]

> from its sacred place at Atarot. In most translations, the passage

is

> rendered along the lines of `and I removed its DWD-altar(?) from

its

> place...' We do not, however, know for sure if this is a special

altar

> constructed according to a DWD-model, or whether it was an altar

> devoted to a deity called DWD. However, this passage in the Mesha

> inscription may indicate that not every inscription bearing the

> element [dwd/"Tl 7] might include a reference to biblical King

David.

> It might not be the House of King David which is mentioned in the

Tel

> Dan inscription."

>

> Regards,

> Paul Kekai Manansala

>

A line by line translation by Andr^公emaire is as follows (with text that cannot be read due to being missing from the stele, or too damaged by erosion, represented by "[.....]"):

1'. [.....].

[.....] and cut

[.....]

2'. [.....] my father went up [.....f]ighting
at/against Ab[....]

3'. And my father lay down; he went to his [fathers]. And the king
of I[s-]

4'. rael penetrated into my father's land[. And] Hadad made me?
myself?king.

5'. And Hadad went in front of me[, and] I departed from
[.....]

6'. of my kings. And I killed two [power]ful kin[gs], who harnessed
two thou[sand cha-]

7'. riots and two thousand horsemen. [I killed Jo]ram son of [Ahab]

8'. king of Israel, and I killed [Achaz]yahu son of [Joram kin]g

9'. of the House of David. And I set
[.....]

10'. their land ...

[.....
]
 11'. other ...
 [.....
 and Jehu ru-]
 12'. led over Is
 [rael.....
]
 13'. siege upon
 [.....]

Due to the mention of both "Israel" and the "House of David", the Tel Dan Stele is often quoted as supporting evidence for the Bible. However, critics have suggested other readings of ??????, usually based on the fact that the written form "DWD" can be rendered both as David and as Dod (Hebrew for "beloved") or related forms.

In ancient Hebrew, to separate words, a word divider represented by a dot would be placed between the letters. For example, the phrase "House of David" would be written as ??????. However, in the Tel Dan Stele we find the phrase ??????, which does not have a word divider. Anson Rainey, defending the reading of "House of David", writes that "a word divider between two components in such a construction is often omitted, especially if the combination is a well-established proper name." Gary Rendsburg provides additional evidence for Rainey's point and points out that the phrase Bit + X is the Aramaean, Assyrian, and Babylonian way of referring to an Aramaean state. (Note: in this pattern, Bit is equivalent to BYT, "house of", and X is usually the name of the person who was regarded as the founder of a dynasty.) Rendsburg adds, "One might even venture that the Assyrian designation Bit-Humri "house of Omri" for the kingdom of Israel reached Assyrian scribes through Aramaean mediation." (Omri was a king of Israel who reigned 844-873 B.C. and founded a dynasty that ruled it through the reigns of four kings. During their reigns, Israel came into military conflict with Assyria. Assyrian records mention King Ahab, Omri's son, as "Ahab the Israelite" who fought against Assyria.)

George Athas proposes that the three extant fragments of the inscription have been placed in a wrong configuration (for the popular configuration, see the figure above). He argues that Fragment A (the largest) should be placed well above Fragments B1 and B2 (which fit together). He also suggests that ?????? is actually a reference to Jerusalem, arguing that it is the Aramaic equivalent of "City of David". He also provides evidence for the

authenticity of the fragments (called into question by some, such as Russell Gmirkin), and downdates the inscription, proposing that the author is not Hazael, as is popularly touted, but rather his son Bar Hadad.

A minority view is that DWD is the Hebrew rendering of Thoth (pronounced, according to the Ancient Greeks, as Toot - as in Tutmose), thus the expression might refer to a temple of Thoth. The Egyptologist Kenneth Kitchen points out that there is no known temple of Thoth in the area. Others believe that ?????? refers to an unknown geographic location.

It has been argued by Thomas L Thompson that, even if it could be shown that the terms "of the house of David" and "of the house of Omri" were used to describe the kings of Judah and Israel at that time, we should not conclude that they saw David and Omri as recent ancestors who had founded dynasties in the modern sense, other interpretations of the term "house of" in this context are possible.
http://en.wikipedia.org/wiki/Tel_Dan_Stele

Djehuti Sundaka
| 22114|2007-03-29 12:09:39|Herman Patton|Re: The Khurri Aristocracy|
Do you have the documentation of this hard evidence (thanks in advance) ...

I think a real good place to start at is: <http://www.domainofman.com/>

Dr. Herman Patton
<http://www.ebonyissues.com>

----- Original Message -----

From: Djehuti Sundaka
To: Ta_Seti@yahoogroups.com
Sent: Tuesday, March 27, 2007 11:52:09 AM
Subject: [Ta_Seti] Re: The Khurri Aristocracy

There is evidence for a 'House of Dawid' in reference to what we would today call Yehwdah/Judah but there's no hard evidence of any individual king of Yehwdah before the time of King Akhab unless one is willing to go all the way back to the time of Abdi-Kepa.

Djehuti Sundaka

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>

> Not sure if you're implying the story of David is historical, but is

> there any hard evidence of a Judean king named David, or any other
> Judean king for that matter, conquering Jerusalem?
>
> Regards,
> Paul Kekai Manansala
>

Don't pick lemons.

See all the [new 2007 cars](#) at [Yahoo! Autos](#).

| 22115|2007-03-29 16:04:19|Mahari|Re: The Khurri Aristocracy|

>>The Egyptologist Kenneth Kitchen points out that there is no known temple of Thoth in the area. Others believe that יב נ&# 1491;יָדָה refers to an unknown geographic location.<<

This strikes me as a very strict rendering of the phrase, if it is connected to the Egyptian language. The symbol for "temple", according to Budge Egyptian dictionary, can mean "temple", "house", "palace", "castle", "hall" or "dynasty line", even "tomb".

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.
Henry Ford (23)

--- On Thu 03/29, Djehuti Sundaka <Djehuti_Sundaka@hotmail.com> wrote:

From: Djehuti Sundaka [mailto:Djehuti_Sundaka@hotmail.com]

To: Ta_Seti@yahoogroups.com

Date: Thu, 29 Mar 2007 15:25:13 -0000

Subject: [Ta_Seti] Re: The Khurri Aristocracy

--- In [Ta_Seti@yahoogroups .com](#), "Paul Kekai Manansala"

...> wrote:

>

> --- In [Ta_Seti@yahoogroups .com](#), "Djehuti Sundaka"

> > wrote:

> >

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> from the old ANE list. Btw, the phrase btdwd never occurs in the Old

> Testament. It is always separated by a dot word divider

(דן; 1491? בית).

> Also, the phrase "king of the House of David" is not found in OT.

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>

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> scholars-including Thomas Thompson and myself-to ask the question:
> Does the Tel Dan inscription at all speak about `the House of
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> a reference to a locality and function as a toponym of a place, for
> example, in the vicinity of Dan? Or might it be the name of an
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> Regards,

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It has been argued by Thomas L Thompson that, even if it could be shown that the terms "of the house of David" and "of the house of Omri" were used to describe the kings of Judah and Israel at that time, we should not conclude that they saw David and Omri as recent ancestors who had founded dynasties in the modern sense, other interpretations of the term "house of" in this context are possible.

http://en.wikipedia.org/wiki/Tel_Dan_Stele

Djehuti Sundaka

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>

| 22116|2007-03-29 16:04:39|Djehuti Sundaka|Re: The Khurri Aristocracy|

The Hellenic renderings of Thwty are "Tautos" and "Thoth". To render "Thwty" as "Twt" in the original tongue, the 'h' and the 'y' would have to be ignored. To try to derive dwd from Djhwty (Thwty), indigenous attestations for the word dwd (meaning 'beloved') would have to be ignored while some type of significant association with Djhwty (such as associations with wisdom or lunar symbolism) would have to be shown.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Paul,

> As I understand it "Thoth" is Greek for "Tehuti" which is

> written "tw" which "dwd" in Hebrew as "t's" become "d's"; thus, when

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> HTP,

> Mahari

>

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 > > Regards,
 > > Paul Kekai Manansala
 > >
 >
 | 22117|2007-03-29 16:07:52|Djehuti Sundaka|Re: The Legacy of the 15th Dynasty|
 A slight revision has been necessary for the section below.

Yet one thing does in fact point to Apopy as being referred to as "Mosheh" and that is the possible confusion of "Apopy" with "Apap" in Kna'aniy script. In Kamat, the name "Apap" (aApp) had referred to the serpentine night-demon that had constantly striven to prevent the sunrise and overthrow the divine order (maat). In the Sumerian language, the basic reference to a serpentine entity is "mush" (Hellenosemitica, p. 89). This reference had been adopted by the speakers of other local languages and rendered into several variants such as "Mushus" and "Mushussu" in application to serpentine-like dragon entities. The name "Mosheh" would therefore have been derived from a variant of "mush" familiar to the people of Kna'an. Presumably, the

spelling of the names "Apopy" (ippi) and "Apap" (aApp) in the 9th century BCE script of Zur would have been undistinguished and assumed to have had a serpentine reference. The name would then have been translated as "Mosheh" in a derivative of the Zuriy account that had been brought to YisraEl during the reign of Queen IyzeBel, the daughter of King EthBaal and wife of King Akhab (1Kings 16:31). The name's existence in a document prior to the J-document is indicated by the J-writer's creation of a folk etymology for it (Exodus 2:10) in contrast to the name's originator who created it to have the same meaning as "Apap".

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>

> Yet one thing does in fact point to Apopy as being referred
> to as "Mosheh" and that is the name "Apopy" itself. In Kamy

religion,

> Apopy's name had ultimately referred to the serpentine night-demon

that had

> constantly striven to prevent the sunrise and overthrow the divine

order

> (maat). In the Sumerian language, the basic reference to a

serpentine

> entity is "mush" (Hellenosemitica, p. 89). This reference had

been adopted

> by the speakers of other local languages and rendered into several

variants

> such as "Mushus" and "Mushussu" in application to serpentine-like

dragon

> entities. The name "Mosheh" would therefore have been derived

from a

> variant of "mush" familiar to the people of Kna'an.

Presumably, "Apopy"

> would have been translated as "Mosheh" in a derivative of the

Zuriy account

> that had been brought to YisraEl during the reign of Queen

IyzeBel, the

> daughter of King EthBaal and wife of King Akhab (1Kings 16:31).

The name's

> existence in a document prior to the J-document is indicated by

the

> J-writer's creation of a folk etymology for it (Exodus 2:10) in

contrast to

> the name's originator who created it to have the same meaning

as "Apopy".

> The J-writer had therefore adopted the name "Mosheh" from a

previous account

> and adapted its character for the J-document. The historical

Apopy had

> henceforth been forever commemorated as the fictional "Mosheh",

the hero of

> the biblical Exodus account.

>

>

>

| 22118|2007-03-29 18:33:51|Djehuti Sundaka|Re: The Khurri Aristocracy|

One other thing about the Hellenic rendering of "Taautos" is that it's derived from the Kna'aniy rendering of "Thwty". Thus, in looking at "Taaut", it can be seen that the 't's remained 't's and didn't transform into 'd's.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> The Hellenic renderings of Thwty are "Taautos" and "Thoth". To

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> would have to be ignored. To try to derive dwd from Djhwty

(Thwty),

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>> As I understand it "Thoth" is Greek for "Tehuti" which is

>> written "twf" which "dwd" in Hebrew as "t's" become "d's"; thus,

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>> pronounced would be "dawood" which is "David". I'm repeating

the

>> findings of others who have done the research.

>> HTP,

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>>>> Hi,

>>>> Even the phrase "House of David" connotes the Egyptian

> language.

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>>>> I recall correctly the symbol for kingship/castle is the

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>>>> house,i.e., House of _____ which is also the symbol for

>> woman/wife.

>>>> To me this also suggests a likely matrilineal kingship.

>>>> Additionally, in Hebrew the "t" becomes "d", "w" and "u" are

>>>> interchangeable thus transliterated to Hebrew, "tut"

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> rendered
> > > "House of Thoth."
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> > > Usually the beth- prefix is used with place names like

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> > > Regards,
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| 22119|2007-03-29 18:34:49|Mahari Mengistu|Re: The Khurri Aristocracy|
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According to Budge's dictionary, in Egyptian it is "Te.hu.ti" and as
there are no vowels in either Egyptian or Hebrew I could see it being
written as "tw't". "W" and "hu" are articulated practically the same
when sounded aloud. And as you know there is no exact way of
translating from one language to another. You basically get the best
essence of the words or phrase unless it's a specific verb or noun
that clearly expresses a thing or act. Linguistically, we know
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| 22120|2007-03-29 19:23:38|Djehuti Sundaka|Re: The Khurri Aristocracy|
 For the common renderings of 'Djhwty' look in

Gardiner's "Egyptian Grammar" page 470 (G26) and
 Faulkner's "Middle Egyptian" page 324.

Djehuti Sundaka

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Djehuti Sundaka

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>

| 22122|2007-03-29 21:19:36|Octavia Snowden|Re: Yahoo broken, sending multiple copies of messages|

PLEASE REMOVE ME IMMEDIATELY FROM THIS GROUP LIST. I HAVE TRIED TO BE REMOVED BEFORE BUT WAS NOT SUCCESSFUL IN DOING SO.....THERE ARE WAY TO MANY EMAILS FOR ME TO REVIEWAND IT IS COUNTER PRODUCTIVE FOR ME TO KEEP RECEIVING THEM AT THIS TIME.

Paul Kekai Manansala wrote:

I'm placing the group on full moderation for now, as Yahoo is malfunctioning sending out multiple copies of messages. I'll monitor the situation to see when it changes.

Regards,
Paul Kekai Manansala

8:00? 8:25? 8:40? [Find a flick](#) in no time

with the [Yahoo! Search movie showtime shortcut](#).

| 22123|2007-03-30 07:48:48|Paul Kekai Manansala|Egypt to retrieve stolen Ramses II hair from France|

Egypt's team heads for France to retrieve mummy's hair

http://english.people.com.cn/200703/30/eng20070330_362400.html

An Egyptian archaeological delegation Thursday headed for Paris to retrieve locks of hair from the mummy of Ramses II (about 1,302 BC - 1,213 BC), one of the greatest pharaohs in ancient Egypt, the official news agency MENA reported.

Chairman of Egypt's Supreme Council of Antiquities Zahi Hawass said the retrieving of the precious hair was guaranteed under a protocol signed between Egypt and France 31 years ago.

Hawass hailed the efforts exerted by the French authorities to get back the stolen locks.

The tress of Ramses II's hair has been lost for 32 years before appearing in France when it was offered for auction in the Internet last year.

The French authorities handed over Ramses II's hair to the Egyptian embassy in Paris after arresting a doctor who sought to sell them via the Internet for 2,500 euros, said MENA.

The man said he had obtained the relic when his father worked on the pharaoh's mummy in France in the 1970s, it said.

Ramses II's mummified body was moved to France in 1976 for treatment to stop it being destroyed by fungus.

Ramses II was the third Egyptian pharaoh of the 19th dynasty (about 1,292 BC - 1,185 BC). Ramses II's mummy was found in 1881.

Source: Xinhua

| 22124|2007-03-30 07:49:05|Paul Kekai Manansala|Pyramids 'built inside-out'|
<http://uktv.co.uk/index.cfm/uktv/History.news/aid/585544>

Pyramids 'built inside-out'

A French architect is claiming that the Great Pyramid of Giza was built from the inside.

It has puzzled construction experts for millennia - but now a French architect claims he has solved the mystery of the construction of the Great Pyramid of Giza.

After eight years' research, Jean-Pierre Houdin believes he has worked out how the 4,000 year old wonder of the ancient world was constructed without the aid of iron tools, pulleys or wheels.

Mr Houdin says the pyramids were built using a method that started from the inside, out, with huge limestone and granite building blocks building blocks being carried by Egyptian builders up an internal ramp within the pyramid's outer walls.

In an interview with the Independent, M. Houdin said: "My idea is that the pyramid was two different projects. The first was to build the volume of the pyramid and the second problem was to build the king's chamber."

Speaking to the Independent, Neal Spencer, of the British Museum, said the new discoveries should not be dismissed: "It's not as outlandish as some of the theories put forward,"

"Elements of the idea might be reasonable, but the thing is to find the archaeological evidence to support it."

The pyramid of the pharaoh Khufu has been the subject of years of dilemma - Greek historian Herodotus travelled to Egypt in about 450BC to try to work the riddle. Later theories even suggested that a ramp

was wound around the outside of the pyramid as it grew - impossible given the weight of the structure.

| 22125|2007-03-30 07:54:08|Paul Kekai Manansala|Pharaonic flowers and funeral vases are the latest news from Luxor|

Say it with flowers

<http://weekly.ahram.org.eg/2007/838/he2.htm>

Pharaonic flowers and funeral vases are the latest news from Luxor, [Nevine El-Aref](#) reports

The discovery in 2003 of the tomb of Djehuty, overseer of works at Thebes during Queen Hatshepsut's reign, amazed Egyptologists and historians not only because of its distinguished and uncommon architectural design and decorative scenes, but also for the artefacts found within its corridors -- objects from different dynasties piled in the tomb to form a haphazard treasury. These finds, made at Draa Abul-Nagaa on Luxor's west bank by a Spanish-Egyptian archaeological team, revealed more details about an unusual time in Egypt's ancient history.

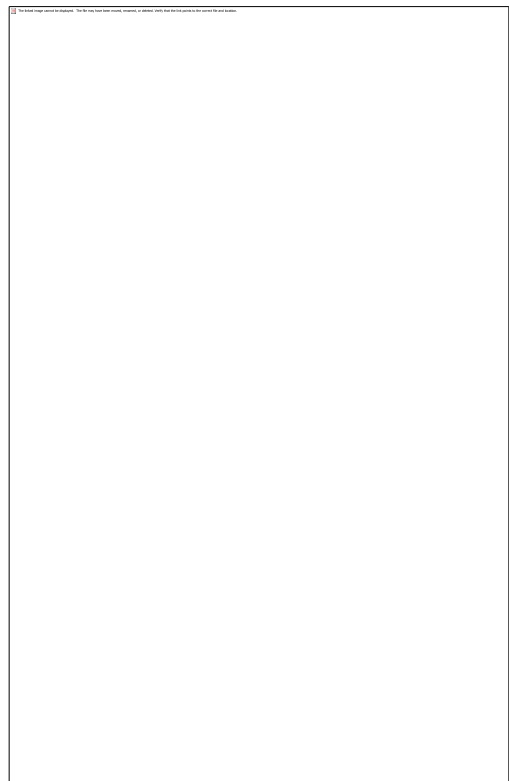
This week after six consecutive concessions, the mission has unearthed instruments used at the funeral inside the tomb that add emphasis to the importance of Djehuty's position.

While cleaning the debris in the tomb's open courtyard archaeologists found a 70cm-deep pit containing 42 clay vases and 42 flower bouquets.

"These are probably the remains of Djehuty's funerary [bouquets] that were later thrown inside the tomb,"

Spanish mission director Jose Gal   said. A contemporary scene carved on the walls in Djehuty's burial chamber showed participants at the funeral bringing in bouquets and vases of flowers. Neighbouring the pit, Gal   continued, an unidentified, Middle-Kingdom wooden coffin was unearthed. Early studies on this reveal that it belonged to a middle-class woman who was buried with just a faience necklace. Preliminary studies on the bones found inside the coffin revealed that it predated the construction of Djehuty's tomb by 500 years.

Excavating another trench at the open courtyard, the mission stumbled upon a six-metre-long wall that was once the tomb's facade. The wall was built with masonry coated with a fine limestone mortar. Mud bricks were used to fill the two-metre thick wall. Two clusters of ceramic



vases, mostly bottles, with typical shapes of those fabricated during the reign of Thutmosis III, have also been unearthed.

Supreme Council of Antiquities (SCA) Secretary- General Zahi Hawass said excavation work extended towards the area in front of the tomb, and that this had uncovered two funerary shafts, both hewn at in the 18th to 19th dynasties and were both reused later on and afterwards robbed. The shafts were, therefore, emptied and filled more than once, making it difficult to be precise about the date. One contained up to 16 individual burials from various times, while the second bears some pottery vases that can be dated to the early 18th Dynasty.

The tomb's walls are beautifully decorated with scenes featuring the annual pilgrimage to Abydos, hunting in the desert and in the marshes, and funerary rituals. Culture Minister Farouk Hosni said one of the most interesting scenes showed a harpist with two singers standing behind him; with the lyrics of their song engraved above the figures. This scene shows the onset of the realistic style typical of the period, with the harpist depicted with a round fat belly and haunches.

"Djehuty's tomb is of both historical importance and artistic value," Hosni said.

The excitement generated by the original discovery four years ago resounded all over the necropolis. There was enthusiastic discussion about a painted wooden tablet showing the figures of the deceased nobleman and Pharaoh Thutmosis III enjoying a day's duck hunting, their faces looking forward and not, as was usual in Pharaonic art, in profile.

"This tablet is not the training sketch of an artist that some might think," SCA art consultant Mahmoud Mabrouk argues. "It is an executive drawing used as an artistic model with figures, painted over a grid of 18 squares in order that they can be adjusted to their canonical proportion and then have the correct measurements for cutting the rock and sculpting the statues."

Gal  described Djehuty as an important official who lived in the reign of Hatshepsut, but who died in the reign of Thutmosis III, which would explain why the names of both Pharaohs are written on the tomb wall but the name of Hatshepsut is slightly scratched. Djehuty would appear to have participated in the construction and decoration of most of Hatshepsut's monumental constructions in Thebes. Moreover, as overseer of the treasury and "controller of all the revenues coming from all foreign lands", he would have been responsible for registering all the exotic products, including minerals and spices, brought from the land of Punt as shown on his tomb walls. "He was such an important official that he is even represented carrying out such activities on one of the walls of the mortuary temple of Hatshepsut at Deir Al-Bahari," Gal  said.

During excavation of the tomb, eight mummies of falcons were unearthed, and a demotic graffito relating to them was found on one of the tomb walls. "This means that the tomb of Djehuty was reused in the Graeco- Roman era," Gal  added.

While work was in progress around Djehuty's tomb, another tomb dating from the beginning of the 18th Dynasty was unearthed.

It belongs to a man named Hery who was the supervisor of the Treasury of Queen Iya-Hutep, the mother of Ahmose I, who died in the reign of Amenhotep I. Up to now only a 25-sq-m base of a pyramidion has been found at Hery's tomb, which, he explained was the superstructure of the tomb.

"Both tombs were seen by early archaeologists, the French scholar [Jean-François] Champollion and the German scholar [Carl Richard] Lepsius," Hawass said. "But they were only interested in documenting some of the reliefs without bothering with the funerary collection."

To protect both tombs from urban encroachment, possible flash floods or other unforeseen disaster, a large stone wall has been constructed around the tombs, and the wooden roof, originally built in 1910 to cover the open court of the tomb, has been strengthened and consolidated.

| 22126|2007-03-30 16:59:39|Mahari Mengistu|Re: The Khurri Aristocracy|
You are precisely correct with the translation of "Tutankhamen" according to Gadalla and Osman; however, they indicate that for some perhaps nefarious reason the rendering of "Te.hu.ti" which they say is written as "twf" was overtime written as "tut" by euro egyptologists.

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| 22127|2007-03-30 18:38:27|Djehuti Sundaka|Re: The Khurri Aristocracy|
 The name rendered as "Tuthmosis" is actually "Djhwtyms"
 i.e. "Djhwty" was rendered as "Tuth" by them.

See "Egyptian Grammar" page 436.

Djehuti Sundaka

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> wrote:
>>
>> An indigenous spelling of 'tw't' would render the word as 'image'
as
>> in "Tutankhaman" (tw't-ankh-imn) "image-life-amane" or "Living
Image
>> of Amane".
>>
>> Djehuti Sundaka
>>
>>
>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
wrote:
>>>
>>> We also need to decide what is the correct rendering of
Thoth.
>>> According to Budge's dictionary, in Egyptian it is "Te.hu.ti"
and
>> as
>>> there are no vowels in either Egyptian or Hebrew I could see
it
>> being
>>> written as "tw't". "W" and "hu" are articulated practically the
>> same
>>> when sounded aloud. And as you know there is no exact way of
>>> translating from one language to another. You basically get
the
>> best
>>> essence of the words or phrase unless it's a specific verb or
> noun
>>> that clearly expresses a thing or act. Linguistically, we know
>>> that "b's" become "p's" , "v's" become "w's", etc. over time.
>>> HTP,
>>> Mahari
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>>>> The Hellenic renderings of Thwt'y are "Taautos" and "Thoth".
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>>>> would have to be ignored. To try to derive dwd from Djhwty
>>> (Thwt'y),
>>>> indigenous attestations for the word dwd (meaning 'beloved')

> > would
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 > > > > written "twf" which "dwd" in Hebrew as "t's" become "d's";
 > > thus,
 > > > > when
 > > > > pronounced would be "dawood" which is "David". I'm
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 > > the
 > > > > findings of others who have done the research.
 > > > > HTP,
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 > > > > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
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 > > > > >
 > > > > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

 > > > > wrote:
 > > > > >
 > > > > > Hi,
 > > > > > Even the phrase "House of David" connotes the Egyptian
 > > > > language.
 > > > > If
 > > > > > I recall correctly the symbol for kingship/castle is
 the
 > > > > symbol
 > > > > for
 > > > > > house,i.e., House of _____ which is also the symbol
 for
 > > > > > woman/wife.
 > > > > > To me this also suggests a likely matrilineal kingship.
 > > > > > Additionally, in Hebrew the "t" becomes "d", "w"
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> > are
> > > > > interchangeable thus transliterated to Hebrew, "tut"
> > > > becomes "dwd",
> > > > > i.e, "Tuth" becomes "David".
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> > > > >
> > > > > There are some people who think the inscription should
be
> > > > rendered
> > > > > "House of Thoth."
> > > > >
> > > > > Usually the beth- prefix is used with place names like
> > Bethshan,
> > > > > Bethsaida, Bethlehem, etc.
> > > > >
> > > > > Regards,
> > > > > Paul Kekai Manansala
> > > > >
> > > >
> > >
> >
>
>

| 22128|2007-03-31 06:01:22|Manu Ampim|Re: Egypt to retrieve stolen Ramses II hair from France|

>The man said he had obtained the relic when his father worked on the
>pharaoh's mummy in France in the 1970s, it
said.

Paul,

This is yet another example of the ongoing intergenerational criminality of European "scientists" and "professionals" who have no respect for ancient African ancestors. These same criminals would not consider going to the Basilica of Saint Denis (outside of Paris), where French kings are buried, to steal body parts and souvenirs.

Advancing the work,

Manu Ampim

Posted by Paul Kekai Manansala:

Egypt's team heads for France to retrieve mummy's hair

http://english.people.com.cn/200703/30/eng20070330_362400.html

An Egyptian archaeological delegation Thursday headed for Paris to retrieve locks of hair from the mummy of Ramses II (about 1,302 BC - 1,213 BC), one of the greatest pharaohs in ancient Egypt, the official news agency MENA reported.

Chairman of Egypt's Supreme Council of Antiquities Zahi Hawass said the retrieving of the precious hair was guaranteed under a protocol

signed between Egypt and France 31 years ago.

Hawass hailed the efforts exerted by the French authorities to get back the stolen locks.

The tress of Ramses II's hair has been lost for 32 years before appearing in France when it was offered for auction in the Internet last year.

The French authorities handed over Ramses II's hair to the Egyptian embassy in Paris after arresting a doctor who sought to sell them via the Internet for 2,500 euros, said MENA.

The man said he had obtained the relic when his father worked on the pharaoh's mummy in France in the 1970s, it said.

Ramses II's mummified body was moved to France in 1976 for treatment to stop it being destroyed by fungus.

Ramses II was the third Egyptian pharaoh of the 19th dynasty (about 1,292 BC - 1,185 BC). Ramses II's mummy was found in 1881.

Source: Xinhua

| 22129|2007-03-31 06:09:21|Manu Ampim|LAST CALL: Kemet (Egypt) Educational Tour 2007|

CLASSICAL AFRICA EDUCATIONAL TOUR VIII

ANCIENT EGYPT (KEMET)

Personally escorted by

PROF. MANU AMPIM

May 31 - June 14, 2007

\$3229 from New York

TRIP INCLUDES:

- All tips, taxes, and domestic travel in Egypt
- Deluxe hotel accommodations& two meals per day
- Entrance fees to over 40 sites & monuments
- CD on "Documenting Your Travel Experiences"
- On-site and evening presentations by Prof. Ampim
- Optional 3 units college credit

TOUR HIGHLIGHTS (LAND OF THE PHARAOHS):

We will visit...

- The great pyramids of Giza & the Great Sphinx (Heru-em-akhet), which is the most well-known statue in the world.
- The ancient capital city of Memphis and the extensive monuments of Sakkara, including the Tomb of Ptah-Hotep, author of the oldest surviving book in the world.
- The massive Dahshure & Meidum pyramids, and the Mastaba of Ra-Hotep & Nofret, whose famous statues in the Cairo Museum are forgeries according to Prof. Ampim in his book, Modern Fraud.
- The Egyptian Museum with its renowned collection of well-preserved Pharaonic antiquities.
- The temples of Luxor and Karnak, which constitute one of the largest open-air museums in the world.
- The famous Valley of the Kings/Queens and Noble Tombs, including the Tomb of King Tutankhamen & the Temple of Queen Hatshepsut.

- The ancient city of the tomb builders, Deir el-Medina.
- The Luxor Museum& the Nubian Museum in Aswan.
- The Dendera, Edfu,and Abydos temples
- The Noble Tombs in Aswan &the templesof Pharaoh Ramses II / Queen Nefertari at Abu Simbel.
- The ancient Workmen's Village of Deir el Medina
- The Nubian village tour
- and much more...

Tour Intinerary:

http://manuampim.com/kmt_07.doc

FOR MORE INFO:

Prof. Manu Ampim
Director, Advancing the Research
510-482-5791

www.ManuAmpim.com

Profmanu@acninc.net

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Atlanta, GA 30337

Tel. 404-767-2727

Fax. 404-766-4520

Email: ctoinc@aol.com

| 22130|2007-03-31 10:06:22|kcamm23063@aol.com|Pyramids 'built inside-out'|

<http://uktv.co.uk/index.cfm/uktv/History.news/aid/585544>

Pyramids 'built inside-out'

A French architect is claiming that the Great Pyramid of Giza was built from the inside.



This 3D computer image reveals a French architect's hypothesis that the pyramid was built from the inside using an internal ramp and counterweight system.

It has puzzled construction experts for millennia - but now a French architect claims he has solved the

mystery of the construction of the Great Pyramid of Giza.

After eight years' research, Jean-Pierre Houdin believes he has worked out how the 4,000 year old wonder of the ancient world was constructed without the aid of iron tools, pulleys or wheels.

Mr Houdin says the pyramids were built using a method that started from the inside, out, with huge limestone and granite building blocks building blocks being carried by Egyptian builders up an internal ramp within the pyramid's outer walls.

In an interview with the Independent, M. Houdin said: "My idea is that the pyramid was two different projects. The first was to build the volume of the pyramid and the second problem was to build the king's chamber."

Speaking to the Independent, Neal Spencer, of the British Museum, said the new discoveries should not be dismissed: "It's not as outlandish as some of the theories put forward,"

"Elements of the idea might be reasonable, but the thing is to find the archaeological evidence to support it."

The pyramid of the pharaoh Khufu has been the subject of years of dilemma - Greek historian Herodotus travelled to Egypt in about 450BC to try to work the riddle. Later theories even suggested that a ramp was wound around the outside of the pyramid as it grew - impossible given the weight of the structure.

This news story was first published on 30th March 2007.

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Forward Ever (by any means necessary)!

Karen C. Aboiralor

See what's free at AOL.com.

| 22131|2007-03-31 12:10:48|cristofori whitakara|Prophecy|

Isaiah, chapter 11

[Chapter](#)
[Book](#)

"11": And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from **Pathros**, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

does Hamath, son of Canaan, mean blackness from the root word (c)ham? and is this prophecy for that time or another time?

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| 22132|2007-03-31 14:54:18|MessiahTwain|Re: [DavidIcke] Do It, Do It ... Do The Dolphin Murder ...|

"Scott Phillips" wrote:

The Karl Rove rap was staged all the way .It was funny though . But the dolphin video was some of the most cruel actions I have ever seen to a live creature in all my life . I mean those dolphins were suffering badly and did not die quickly . Cruel indeed .

Millennium Twain wrote:

~~
~~~

Do the MC Rove ...

<http://www.ojaipost.com/>  
<http://www.glumbert.com/media/dolphin>

~~~  
~~

| 22133|2007-03-31 15:39:47|Peter Clark|Re: Pyramids 'built inside-out'|
That theory is foolish also.

----- Original Message -----

From: Paul Kekai Manansala

To: ta_seti@yahoogroups.com

Sent: Friday, March 30, 2007 9:44:14 AM

Subject: [Ta_Seti] Pyramids 'built inside-out'

<http://uktv.co.uk/index.cfm/uktv/History.news/aid/585544>

Pyramids 'built inside-out'

A French architect is claiming that the Great Pyramid of Giza was

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"Elements of the idea might be reasonable, but the thing is to find the archaeological evidence to support it."

The pyramid of the pharaoh Khufu has been the subject of years of dilemma - Greek historian Herodotus travelled to Egypt in about 450BC to try to work the riddle. Later theories even suggested that a ramp was wound around the outside of the pyramid as it grew - impossible given the weight of the structure.

| 22134|2007-03-31 15:43:10|Peter Clark|Re: Prophecy|
Pathros= The south

----- Original Message -----

From: cristofori whitakara

To: ta seti

Sent: Saturday, March 31, 2007 2:10:49 PM

Subject: [Ta_Seti] Prophecy

Isaiah, chapter 11

[Chapter](#)

[Book](#)

"11": And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from **Pathros**, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

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| 22135|2007-03-31 16:47:34|Djehuti Sundaka|Re: Prophecy|
The name "Khamath" implies "Walled".

Isaiah 10:24-25 & 11:1 implies that the prophecy had been meant for that time during the reign of KhizqiYahw (Hezekiah).

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> Isaiah, chapter 11 Chapter

> Book

>

> -----

>

> "11": And it shall come to pass in that day, that the Lord shall

set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

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>

> -----

> Finding fabulous fares is fun.

> Let Yahoo! FareChase search your favorite travel sites to find

flight and hotel bargains.

>

| 22136|2007-03-31 16:57:48|Ask|Re: Prophecy|

I don't know but be carefull with this one you know people like to say Ham was cursed instead of Canaan.

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> Isaiah, chapter 11 Chapter

> Book

>

> -----

>

> "11": And it shall come to pass in that day, that the Lord shall

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flight and hotel bargains.

>

| 22137|2007-03-31 20:31:13|Paul Kekai Manansala|Barack Obama and Ancient Egypt|

You might be surprised that presidential candidate Barack Obama can be linked in a way with ancient Egypt.

Obama's parents were members of the Luo people of Kenya.

The Luo are among a number of peoples speaking languages that branched off from Nilo-Saharan Proto-Luo probably thousands of years ago.

These speakers of Luo family languages often carry peculiar customs reminiscent of Ancient Egypt.

One of the most well-known of these are the Shilluk peoples.

Toynbee thought the Shilluk were the closest representatives culturally and even physically to the AEs.

Seligman attempted to explain the correspondences in Shilluk and Egyptian culture by suggesting the presence of a "Hamitic" cultural elite.



A non-Hamitic Shilluk male according to Seligman



A Shilluk "Hamite" according to Seligman

At one time, the Shilluk and Luo were classified as "Nilo-Hamitic" peoples.

Regards,
Paul Kekai Manansala

| 22138|2007-04-01 19:01:19|Mahari Mengistu|Re: Barack Obama and Ancient Egypt|
Obama does resemble the Shilluk phenotypically.
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>

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>

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 > peoples.
 >
 > Regards,
 > Paul Kekai Manansala
 >
 | 22139|2007-04-01 19:01:33|Mahari Mengistu|Re: The Khurri Aristocracy|
 >> "Djhwty"<<

Well, there you have it - the "w". Now, we could quibble about why did they use this or that, write this or that. But you have the "w" being changed to a "u". And honestly without more research into Hebrew translations I can say no more; I don't know Hebrew. However, my belief is that Osman and Gadalla are onto something significant in this interpretation particularly when you add the archeological and historical evidence that they present.
 HTP,
 Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
 wrote:

>
 > The name rendered as "Tuthmosis" is actually "Djhwtyms"
 > i.e. "Djhwty" was rendered as "Tuth" by them.
 >
 > See "Egyptian Grammar" page 436.

>
> Djehuti Sundaka
>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>
>> You are precisely correct with the translation of "Tutankhamen"
>> according to Gadalla and Osman; however, they indicate that for
> some
>> perhaps nefarious reason the rendering of "Te.hu.ti" which they
> say
>> is written as "twi" was overtime written as "tut" by euro
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| 22140|2007-04-01 23:53:41|K. Loganathan|Ancient riddle of the Great Pyramid's construction is turned inside|

Ancient riddle of the Great Pyramid's construction is turned inside out

By Steve Connor, Science Editor

Published:30 March 2007

It was one of the seven wonders of the ancient world, and the only one of them to remain standing today.

Yet the story of how the Great Pyramid of Giza was actually built has remained a mystery for more than four millennia - until, perhaps, now.

A French architect believes he has finally solved one of the most puzzling construction problems in history by working out how the ancient Egyptians built such a massive structure without the benefit of iron tools, pulleys or wheels.

In Paris tomorrow, Jean-Pierre Houdin will unveil the fruits of eight years' work by describing at a conference how the pyramid of the pharaoh Khufu was built from the inside out. He will propose that the Egyptians carried the building blocks up an internal ramp that formed a spiral tunnel within the structure's outer wall. These tunnels, he believes, must still exist today.

With the help of sophisticated computer software developed by the French company Dassault Systemes, M. Houdin has been able to reconstruct a three-dimensional simulation of how the great limestone and granite blocks of the pyramid were put together stone by stone.

The simulation shows the logic behind building such a pyramid from the inside out. M. Houdin even believes he has solved the mystery of the king's chamber - why it had five granite ceilings instead of one, and how these great granite blocks were lifted to such a height.

The first recorded attempt to explain how the Pyramid of Khufu was built came from Herodotus, the Greek historian, who travelled to Egypt in about 450BC. Herodotus said that thousands of slaves dragged the stones to the site, which were then lifted up from one step of the pyramid to the next by a series of machines. The trouble with this, however, is that it was written about 2,000 years after the great pyramid was built.

Mechanical engineers today believe that it was unlikely that this was done with the limited technology of the time, especially when some of the granite stones of the king's chamber weigh up to 60 tons.

Another theory is that a giant external ramp was built to take the stones to the highest points on the pyramid. But such a ramp could not have had an incline any greater than 7 or 8 per cent, which would mean it must have been a mile long to build a structure 146 metres tall.

Such a ramp would also require as much building material as the pyramid itself - an unlikely scenario.

Others suggested that the ramp may have been wound around the outside of the pyramid as it grew. But such a ramp would have been prone to collapsing without being firmly fixed to the pyramid - and there is no evidence of any fixing points remaining on the outside of the pyramid today.

An external ramp would also raise the issue of where the waste products from the building went. What happened to such immense volumes of waste material when the pyramid was finished?

There is no evidence of it today.

M. Houdin's explanation is that the "spoil" has been left within the pyramid because the internal, spiral ramp built a few metres inside the outer wall was left behind and remains there to this day.

"I am an architect - in my brain I have a 3-D computer," M. Houdin explained in an interview with The Independent. "My idea is that the pyramid was two different projects. The first was to build the volume of the pyramid and the second problem was to build the king's chamber."

According to his theory, the first stage of construction used a traditional external ramp that led up to a height of 43 metres from the base. Once completed, this volume of material would account for more than 70 per cent of the pyramid's total mass.

The next stage involved building the internal ramp in the shape of a spiral. "It was like a tunnel with a covered roof, but open to the sky at the four corners of the pyramid so that the stone blocks could be turned," M. Houdin said.

He has calculated that at a gentle incline of 7 per cent, such a ramp would be about a mile long as it wound itself up to a point just short of the pyramid's summit. One-ton blocks were hauled up this ramp by teams of eight to 10 men.

M. Houdin believes that the stone blocks used to construct the external ramp were eventually "recycled" by taking them up the internal ramp to the upper parts of the pyramid above the king's chamber.

Once the bulk of the pyramid was finished, the open corners of the ramp were filled in as the pyramid was finished off, but the ramp's tunnels were left empty.

The crucial piece of evidence in support of an internal network of spiral tunnels comes from a microgravity test carried out in 1986, he said. French scientists found a peculiar anomaly - a less-dense structure in the form of a spiral within the pyramid.

"They had it in the drawer for 15 years because it could not be explained. But when we put my drawings over it, there it was," M. Houdin said. "It is strong evidence, but not proof, that the tunnels still exist inside the pyramid and that they were not filled in," he said.

As for the task of lifting the 60-ton granite blocks as high as the ceilings of the king's chamber, M. Houdin believes this was done using a system of counterweights dragged down the internal ramps as the granite blocks, which were attached by ropes on the other side, were hauled up.

He also believes that the reason for the five false ceilings above the king's chamber was to act as a weight-saving device. They prevented too much weight being brought to bear on the supporting arch above the chamber's ceilings.

M. Houdin now has to convince sceptical Egyptologists, who have been offered rival theories in the past, that his construction theory is correct.

Neal Spencer, of the British Museum, said that from what little he knows of it, M. Houdin's idea seems plausible. "It's not as outlandish as some of the theories put forward," he added. "Elements of the idea might be reasonable, but the thing is to find the archaeological evidence to support it." http://news.independent.co.uk/world/science_technology/article2405133.ece

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| 22141|2007-04-02 08:17:10|cristofori whitakara|Re: Ancient riddle of the Great Pyramid's construction is turned in|

did the pyramids begin as mastabas and then the engineers/architects build more of them on top of each other?

"K. Loganathan" wrote:

Ancient riddle of the Great Pyramid's construction is turned inside out

By Steve Connor, Science Editor

Published:30 March 2007

It was one of the seven wonders of the ancient world, and the only one of them to remain standing today.

Yet the story of how the Great Pyramid of Giza was actually built has remained a mystery for more than four millennia - until, perhaps, now.

A French architect believes he has finally solved one of the most puzzling construction problems in history by working out how the ancient Egyptians built such a massive structure without the benefit of iron tools, pulleys or wheels.

In Paris tomorrow, Jean-Pierre Houdin will unveil the fruits of eight years' work by describing at a conference how the pyramid of the pharaoh Khufu was built from the inside out. He will propose that the Egyptians carried the building blocks up an internal ramp that formed a spiral tunnel within the structure's outer wall. These tunnels, he believes, must still exist today.

With the help of sophisticated computer software developed by the French company Dassault Systemes, M. Houdin has been able to reconstruct a three-dimensional simulation of how the great limestone and granite blocks of the pyramid were put together stone by stone.

The simulation shows the logic behind building such a pyramid from the inside out. M. Houdin even believes he has solved the mystery of the king's chamber - why it had five granite ceilings instead of one, and how these great granite blocks were lifted to such a height.

The first recorded attempt to explain how the Pyramid of Khufu was built came from Herodotus, the Greek historian, who travelled to Egypt in about 450BC. Herodotus said that thousands of slaves dragged the stones to the site, which were then lifted up from

one step of the pyramid to the next by a series of machines. The trouble with this, however, is that it was written about 2,000 years after the great pyramid was built. Mechanical engineers today believe that it was unlikely that this was done with the limited technology of the time, especially when some of the granite stones of the king's chamber weigh up to 60 tons.

Another theory is that a giant external ramp was built to take the stones to the highest points on the pyramid. But such a ramp could not have had an incline any greater than 7 or 8 per cent, which would mean it must have been a mile long to build a structure 146 metres tall.

Such a ramp would also require as much building material as the pyramid itself - an unlikely scenario.

Others suggested that the ramp may have been wound around the outside of the pyramid as it grew. But such a ramp would have been prone to collapsing without being firmly fixed to the pyramid - and there is no evidence of any fixing points remaining on the outside of the pyramid today.

An external ramp would also raise the issue of where the waste products from the building went. What happened to such immense volumes of waste material when the pyramid was finished? There is no evidence of it today.

M. Houdin's explanation is that the "spoil" has been left within the pyramid because the internal, spiral ramp built a few metres inside the outer wall was left behind and remains there to this day.

"I am an architect - in my brain I have a 3-D computer," M. Houdin explained in an interview with The Independent. "My idea is that the pyramid was two different projects. The first was to build the volume of the pyramid and the second problem was to build the king's chamber."

According to his theory, the first stage of construction used a traditional external ramp that led up to a height of 43 metres from the base. Once completed, this volume of material would account for more than 70 per cent of the pyramid's total mass.

The next stage involved building the internal ramp in the shape of a spiral. "It was like a tunnel with a covered roof, but open to the sky at the four corners of the pyramid so that the stone blocks could be turned," M. Houdin said.

He has calculated that at a gentle incline of 7 per cent, such a ramp would be about a mile long as it wound itself up to a point just short of the pyramid's summit. One-ton blocks were hauled up this ramp by teams of eight to 10 men.

M. Houdin believes that the stone blocks used to construct the external ramp were eventually "recycled" by taking them up the internal ramp to the upper parts of the pyramid above the king's chamber.

Once the bulk of the pyramid was finished, the open corners of the ramp were filled in as the pyramid was finished off, but the ramp's tunnels were left empty.

The crucial piece of evidence in support of an internal network of spiral tunnels comes from a microgravity test carried out in 1986, he said. French scientists found a peculiar anomaly - a less-dense structure in the form of a spiral within the pyramid.

"They had it in the drawer for 15 years because it could not be explained. But when we put my drawings over it, there it was," M. Houdin said. "It is strong evidence, but not proof, that the tunnels still exist inside the pyramid and that they were not filled in," he said.

As for the task of lifting the 60-ton granite blocks as high as the ceilings of the king's chamber, M. Houdin believes this was done using a system of counterweights dragged down the internal ramps as the granite blocks, which were attached by ropes on the other side, were hauled up.

He also believes that the reason for the five false ceilings above the king's chamber was to act as a weight-saving device. They prevented too much weight being brought to bear on the supporting arch above the chamber's ceilings.

M. Houdin now has to convince sceptical Egyptologists, who have been offered rival theories in the past, that his construction theory is correct.

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Houdin's idea seems plausible. "It's not as outlandish as some of the theories put forward," he added. "Elements of the idea might be reasonable, but the thing is to find the archaeological evidence to support it."

http://news.independent.co.uk/world/science_technology/article2405133.ece

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| 22142|2007-04-02 12:00:07|arumese|Controversy over race of Ancient Egyptians|

Good afternoon all,

Has anyone seen this article on Wikipedia, or attempted to respond to it?

"The racial identity of ancient Egyptians is steeped in controversy. Although Ancient Egypt was a cosmopolitan society, consisting of varying degrees of indigenous African (Negroid), Semetic, and Caucasoid people, many disagree on the proportions and contributions of these groups. Some historians insist that the character of the Egyptian society and culture more closely resembled that of black people.[citation needed] Among them are scholars known as Afrocentrists whom insist that ancient Egyptians were black African peoples, suggesting that this "black identity" was strongest in early Egyptian history and waned over time.[citation needed] They also assert that Egypt remained essentially a black African civilization throughout the dynastic era..."

See full article:

[http://www.search.com/reference/Controversy over race of Ancient Egyptians](http://www.search.com/reference/Controversy_over_race_of_Ancient_Egyptians)

I was just curious.

Fred

| 22143|2007-04-02 12:54:39|cristofori whitakara|Re: Controversy over race of Ancient Egyptians|

i guess its like looking at american indians today. they were dark-skin people til the invasion and now when u look at american indians u cant tell them apart from euro-americans and 1000 years from now people will say the same thing about ancient america, i think.

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See full article:

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Fred

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| 22144|2007-04-02 14:03:42|Herman Patton|Re: The Khurri Aristocracy|

There is an interesting statement you've made here. You just render the word Tehuti as 'tw't' which is ironic given the fact that king 'David' is rendered 'dwd'. The two words or renderings are interchangeable. 'd' and 't' are interchangeable through Hebrew and Egyptian writings. Thus, the words Tehuti/twt can also be rendered Tehuti/dwd and the word king 'David/dwd' can be rendered 'David/twt'.

Very interesting to say the least. What is interesting is that King David's son of the Yisra'elite myth is the essence of living wisdom as would be the Thoth i.e. Tehuti. King David in Yisra'el mythic stories is seen as the tree from which branch i.e. saviors came through. Solomon, Yahshuah, John the baptist, etc ... A major part of Yisra'el myths is centered around the lunar cycle which is what Tehuti represents. The question is, is King David/dwd/twt the Moon deity and his son (son = The waning period of the moon) Solomon the moon's wisdom? In many cultures the moon is viewed as Wisdom she is either named Sophia, Proverb, etc yet the Egyptians seen the moon deity as a male deity named Twt (if translation is in fact true).

The story of David and Goliath takes a new twist. If the word David/dwd/twt is in fact Tehuti then what is the real story to Goliath? The word Goliath is actually two words; Gol & iath/Yath/Yah. The Egyptian translation of the word 'Gol/GI' is 'Kneel or to bow down' and the word Iath/Iah/Yah is naturally another name for Thoth/Tehuti. So then the word Goliath becomes: To bow down to Tehuti:

I'm actually attempting to translate this as I write because I just saw this email for the first time. Now please consider that the moon has 3 cycles which represent 10 days each. European call these decadents. You have the *Mother* which is *Isis* the full moon which last for 10 days. Then you have the waning period which last for 10 days as well (a period of darkness) and then you have the crescent moon which last for 10 days. Please note that the crescent moon is seen as the masculine deity which some identify as Ra/Re.

So then it appears that the Yisra'elites may have possibly taken the story which Gerald Massey explains so well about the moon and its three cycles but encoded into the story of King David. Goliath is seen as a giant which is what the full moon is to the crescent moon. Could the crescent moon be seen as the conquer of the full moon (Goliath) to be the new conquer. In other words is story of Tehuti/David(twt/dwd) is a real story about the defeat Isis/Full Moon society to issues in the new Tehuti/King David society? The word Goliath i.e. To kneel to Yah/Thoth/Tehuti.

I hope this is making some sense here but I would love to hear from the scholars on this issues.
Herman Patton Ph.D, D.D.
<http://www.ebonyissues.com>

----- Original Message -----

From: Mahari Mengistu

To: Ta_Seti@yahoogroups.com

Sent: Thursday, March 29, 2007 6:34:50 PM

Subject: [Ta_Seti] Re: The Khurri Aristocracy

We also need to decide what is the correct rendering of Thoth. According to Budge's dictionary, in Egyptian it is "Te.hu.ti" and as there are no vowels in either Egyptian or Hebrew I could see it being written as "twt". "W" and "hu" are articulated practically the same when sounded aloud. And as you know there is no exact way of translating from one language to another. You basically get the best essence of the words or phrase unless it's a specific verb or noun

that clearly expresses a thing or act. Linguistically, we know that "b's" become "p's" , "v's" become "w's", etc. over time.

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

- >
- > The Hellenic renderings of Thwty are "Taaautos" and "Thoth". To
- > render "Thwty" as "Twt" in the original tongue, the 'h' and the 'y'
- > would have to be ignored. To try to derive dwd from Djhwty

(Thwty),

- > indigenous attestations for the word dwd (meaning 'beloved') would
- > have to be ignored while some type of significant association with
- > Djhwty (such as associations with wisdom or lunar symbolism) would
- > have to be shown.

>

> Djehuti Sundaka

>

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> >

> > Paul,

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> > written "tw" which "dwd" in Hebrew as "t's" become "d's"; thus,

> when

> > pronounced would be "dawood" which is "David". I'm repeating the

> > findings of others who have done the research.

> > HTP,

> > Mahari

> >

> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> > wrote:

> > >

> > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu"

> wrote:

> > > >

> > > > Hi,

> > > > Even the phrase "House of David" connotes the Egyptian
> language.

> > If

> > > I recall correctly the symbol for kingship/castle is the

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> > > house,i.e., House of _____ which is also the symbol for

> > woman/wife.
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> > > Additionally, in Hebrew the "t" becomes "d", "w" and "u" are
> > > interchangeable thus transliterated to Hebrew, "tut"
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> > > There are some people who think the inscription should be
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> > > Usually the beth- prefix is used with place names like Bethshan,
> > > Bethsaida, Bethlehem, etc.
> > >
> > > Regards,
> > > Paul Kekai Manansala
> > >
> >
>

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| 22145|2007-04-02 14:08:42|Paul Kekai Manansala|Re: Controversy over race of Ancient Egyptians|

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>
> i guess its like looking at american indians today. they were

dark-skin people til the invasion and now when u look at american indians u cant tell them apart from euro-americans and 1000 years from now people will say the same thing about ancient america, i think.

>
>

Depends on which tribe you're dealing with. I've known many Chippewa and Navajo who don't look like Euro-americans at all.

Regards,
Paul Kekai Manansala

| 22146|2007-04-02 14:12:04|Paul Kekai Manansala|Egypt says has evidence volcano destroyed cities|

Egypt says has evidence volcano destroyed cities

02 Apr 2007 17:59:08 GMT

Source: Reuters

QANTARA EAST, Egypt, April 2 (Reuters) - Egypt's chief archaeologist said on Monday scientists had found traces of volcanic lava in Sinai dating from about 1500 BC, the time of a massive eruption on the Greek island of Santorini.

Zahi Hawass of the Supreme Antiquities Council said the lava must have come from Santorini and that the discovery indicated that the volcano was responsible for the destruction of several cities on the Mediterranean coast of Egypt and the Levant.

He did not name the cities but said that ancient texts and inscriptions referred to their destruction.

An Egyptian archaeological mission found the lava at the ancient fortress of Tharo near what is now the east bank of the Suez Canal. Tharo was part of a system to defend Egypt from attacks by its enemies to the east.

Tharo is about 900 km (550 miles) from Santorini and Hawass did not say how lava could reach so far. The main damage far from volcanoes is through volcanic ash, which blocks out the sun and can disrupt weather patterns for years.

Hawass linked the destruction to a period of Egyptian history known as the Hyksos era, which ended in about 1570 BC.

Although the effects of the Santorini eruption are visible throughout the region, scientists have never been able to fix the exact date. Estimates vary from 1650 to 1500 BC.

Hawass told reporters that the eruption had caused destruction as far away as Saudi Arabia but gave no details. Archaeologists showed reporters some samples of the lava, which was white and aerated, and Hawass said they had 20 pieces.

| 22147|2007-04-02 14:19:37|Li (wiseladyowl)|Re: Controversy over race of Ancient Egyptians|

Well if you change the original name of a place than confusion is what you will get!

This land was called Kmt first which means, land of the black people or black land so there you go, stick with the original name and ya wont get confused!

arumese wrote:

Good afternoon all,

Has anyone seen this article on Wikipedia, or attempted to respond to it?

"The racial identity of ancient Egyptians is steeped in controversy. Although Ancient Egypt was a cosmopolitan society, consisting of varying degrees of indigenous African (Negroid), Semetic, and Caucasoid people, many disagree on the proportions and contributions of these groups. Some historians insist that the character of the Egyptian society and culture more closely resembled that of black people.[citation needed] Among them are scholars known as Afrocentrists whom insist that ancient Egyptians were black African peoples, suggesting that this "black identity" was strongest in early Egyptian history and waned over time.[citation needed] They also assert that Egypt remained essentially a black African civilization throughout the dynastic era..."

See full article:

http://www.search.com/reference/Controversy_over_race_of_Ancient_Egyptians

I was just curious.

Fred

TV dinner still cooling?

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| 22148|2007-04-02 14:25:42|Herman Patton|Re: Controversy over race of Ancient Egyptians|

We have to remember why the people Native Americans were labeled as Indians in the first place. Indi means 'black' and Columbus said they look like Indian, meaning those from india. Black with straight hair.

Herman Patton Ph.D, D.D.

<http://www.ebonyissues.com>

----- Original Message -----

From: Paul Kekai Manansala

To: Ta_Seti@yahoogroups.com

Sent: Monday, April 2, 2007 2:08:42 PM

Subject: [Ta_Seti] Re: Controversy over race of Ancient Egyptians

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| 22149|2007-04-02 22:01:50|Mahari|Re: The Khurri Aristocracy|

Your interpretation is very, very interesting. As I understand it the myth of David and Goliath is just that - a myth - and the story is a treatment from an even older original story -if its true source origins is even possible to find. Its origin greatly pre-date the supposed time of King David.

HTP,
Mahari

--- On Wed 12/31, Herman Patton <dpcaliboy@yahoo.com> wrote:

From: Herman Patton [mailto:dpcaliboy@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: 02 Apr 2007 14:03:43 -0700, Mon, 2 Apr 2007 13:36:18 -0700 (PDT)
Subject: Re: [Ta_Seti] Re: The Khurri Aristocracy

There is an interesting statement you've made here. You just render the word Tehuti as 'tw't' which is ironic given the fact that king 'David' is rendered 'dwd'. The two words or renderings are interchangeable. 'd' and 't' are interchangeable through Hebrew and Egyptian writings. Thus, the words Tehuti/twt can also be rendered Tehuti/dwd and the word king 'David/dwd' can be rendered 'David/twt'.

Very interesting to say the least. What is interesting is that King David's son of the Yisra'elite

myth is the essence of living wisdom as would be the Thoth i.e. Tehuti. King David in Yisra'el mythic stories is seen as the tree from which branch i.e. saviors came through. Solomon, Yahshuah, John the baptist, etc ... A major part of Yisra'el myths is centered around the lunar cycle which is what Tehuti represents. The question is, is King David/dwd/twt the Moon deity and his son (son = The waning period of the moon) Solomon the moons wisdom? In many cultures the moon is viewed as Wisdom she is either named Sophia, Proverb, etc yet the Egyptians seen the moon deity as a male deity named Twt (if translation is in fact true).

The story of David and Goliath takes a knew twist. If the word David/dwd/twt is in fact Tehuti then what is the real story to Goliath? The word Goliath is actually two words; Gol & iath/Yath/Yah. The Egyptian translation of the word 'Gol/GI' is 'Kneel or to bow down' and the word Iath/Iah/Yah is naturally another name for Thoth/Tehuti. So then the word Goliath becomes: To bow down to Tehuti:

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I hope this is making some sense here but I would love to here from the scholars on this issues.

Herman Patton Ph.D, D.D.
<http://www.ebonyissues.com>

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From: Mahari Mengistu com>

To: Ta_Seti@yahooogroups .com

Sent: Thursday, March 29, 2007 6:34:50 PM

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| 22150|2007-04-02 22:02:02|Mahari Mengistu|Sinai pumice linked to ancient eruption|

Sinai pumice linked to ancient eruption By KATARINA KRATOVAC,

Associated Press Writer

55 minutes ago

TEL HABUWA, Egypt - Egyptian archaeologists showed off white pumice Monday that they theorize was swept onto the northern Sinai desert by a tsunami triggered by the ancient volcanic eruption on Santorini island 530 miles away.

Traces of the solidified lava foam from the eruption have been found on the island of Crete and in southwestern Turkey, but the

archaeological team now believes it also reached the Sinai site where they were digging at an ancient fort 4 miles from the Mediterranean coast.

The Santorini explosion in the 17th century B.C. was devastating. It sank most of the now-Greek island and killed more than 35,000 people of a thriving Minoan community.

The head of Egypt's Supreme Council of Antiquities, Zahi Hawass, said the discovery of the pumice would open a new field of study in Egyptology.

"Geologists will help us study how ... natural disasters, such as the Santorini tsunami, affected the Pharaonic period," he said.

A volcanologist at Greece's Institute of Geology and Mineral Exploration, Georges Vougioukalakis, was skeptical that the pumice could have traveled so far with a tsunami.

While noting that layers of ash from Santorini have been found in Egypt's Nile Delta, he told The Associated Press that he thought it more likely the floating pumice was carried to the Sinai by regular ocean currents.

The archaeological team found the pumice while excavating at Tel Habuwa in the desert northeast of Qantara, a town on the Suez Canal nearly 95 miles northeast of Cairo.

They were searching for Pharaonic forts that helped protect the Nile Delta from foreign invasion, and last month they uncovered remains here of an 18th Dynasty fort with four rectangular towers built of mud bricks.

"The pieces of lava stone were a surprise, but they were only part of the story," said team leader Mohamed Abdel Maqsood.

For the archaeologists, more significant was finding a fortress used by ancient Egyptians to expel the Hyksos enemy during the New Kingdom, a Pharaonic empire that lasted from about 1500 B.C. to about 1000 B.C.

The easternmost forts were so important that they were depicted in the reliefs on the walls of Karnak Temple in the ancient capital of Thebes ? the present day city of Luxor, 300 miles south of Cairo.

Hawass did not elaborate on the geological tests that linked the

Sinai pumice to Santorini, but said he was convinced more such lava would be found. "This is only the beginning," he said.

—

Associated Press writer Nicholas Paphits in Athens, Greece, contributed to this report.

===

HTP,

Mahari

| 22151|2007-04-02 22:02:03|arumese|Re: Controversy over race of Ancient Egyptians|

--- In Ta_Seti@yahoogroups.com, "Li \((wiseladyowl)\)"

wrote:

>

> Well if you change the original name of a place than confusion is

what you will get!

> This land was called Kmt first which means, land of the black

people or black land so there you go, stick with the original name and ya wont get confused!

Well, you know they have cleverly devised ways to explain-away that fact. They look at the black mud on the edge of the Nile and decide that it was the soil that was being called "black" -- not the people. That -it seems- is what they prefer to stick to.

The primary reason I posted the article was to determine whether or not the moderators deliberately restricted editing to it in order to suppress contributions from highly knowledgeable persons who would cite not only Afrocentric scholars, but the many European scholars who describe the Egyptians as blacks through some of their own eye witness accounts.

The article seemingly attempts to portray Afrocentric scholars as being their own source of authority regarding Egyptian history -- the implication being that anyone who takes Afrocentric claims seriously don't have much to stand on.

A while back, someone had suggested that Ta_Seti members contribute to Wiki debates. But for reasons I tended to agree with, the invitation was not given much regard.

Fred

>

> arumese wrote:

> Good afternoon all,
>
> Has anyone seen this article on Wikipedia, or attempted to respond

to
> it?

>
> "The racial identity of ancient Egyptians is steeped in

controversy.

> Although Ancient Egypt was a cosmopolitan society, consisting of
> varying degrees of indigenous African (Negroid), Semetic, and
> Caucasoid people, many disagree on the proportions and

contributions

> of these groups. Some historians insist that the character of the
> Egyptian society and culture more closely resembled that of black
> people.[citation needed] Among them are scholars known as
> Afrocentrists whom insist that ancient Egyptians were black African
> peoples, suggesting that this "black identity" was strongest in

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> Egyptian history and waned over time.[citation needed] They also
> assert that Egypt remained essentially a black African civilization
> throughout the dynastic era..."

>
> See full article:
>

http://www.search.com/reference/Controversy_over_race_of_Ancient_Egypt

> ians

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> I was just curious.

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> Fred

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> -----

> TV dinner still cooling?
> Check out "Tonight's Picks" on Yahoo! TV.

>

| 22152|2007-04-02 22:04:23|arumese|Re: Controversy over race of Ancient Egyptians|

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> i guess its like looking at american indians today. they were dark-

skin people til the invasion and now when u look at american indians u cant tell them apart from euro-americans and 1000 years from now people will say the same thing about ancient america, i think.

I tend to agree. It seems that the ones you recognize as white, upon first glance, are the ones that are usually show-cased on TV. Likewise, when society finds one Egyptian Pharaoh with lighter skin or silkier hair, they hold him up as the standard for the entire Egyptian society -- while ignoring the majority Pharaohs who came before and after that are unmistakably Negroid.

As far as the Native Americans, I find it a real treat when I get an opportunity to see them. But it grieves me to think that this once-powerful people are being obsorbed into obscurity.

Fred

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> Looking for earth-friendly autos?
> Browse Top Cars by "Green Rating" at Yahoo! Autos' Green Center.

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| 22153|2007-04-03 03:31:05|neseret|Re: Controversy over race of Ancient Egyptians|
--- In Ta_Seti@yahoogroups.com, Herman Patton wrote:

>
> We have to remember why the people Native Americans were labeled as

Indians in the first place. Indi means 'black' and Columbus said they
look like Indian, meaning those from india. Black with straight hair.

India(n) means no such thing.

Etymology of India/Indian:

< L < Gk Ind equiv. to Ind(=the Indus river (< OPers Hindu
lit., the river; c. Skt sindhu) Random House Unabridged Dictionary

Similarly, the term "indigo", a blue dye (which was the goal of many
an explorer in search of India) is from the same source:

indigo: Spanish =igo and Dutch indigo (from Portuguese endego),
both from Latin indicum, from Greek Indikon (pharmakon), Indian
(dye), neuter of Indikos, of India, from India, India, from Indos,
the Indus River, from Old Persian Hindu?, Sind)

All relate back to the term "Hindi" which refers to self-description of Indians of India, and is a modern referent to the official language of India:

Hindi: Hindi Hindi, from Hind, India, from Persian, from Old Persian Hindu?, Sind, from Sanskrit sindhu?, 'river.'

Hence, India/Indian = "people of the river."

Katherine Griffis-Greenberg, MA (Lon)

Doctoral Program (Egyptology)
Oriental Institute
University of Oxford
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 22154|2007-04-03 08:20:14|Djehuti Sundaka|Re: The Khurri Aristocracy|
As shown in a previous post, the Hellenic rendered name "Taautos" reveals the Kna'aniy rendering of "Djhwty/Thwty" as "Taawt". Thus it is clearly seen that the Kna'aniy rendering didn't change to 'dwd' (which itself is the Kna'aniy word for 'beloved').

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> Herman Patton Ph.D, D.D.

> <http://www.ebonyissues.com>

>

>

> ----- Original Message -----

> From: Mahari Mengistu

> To: Ta_Seti@yahoogroups.com

> Sent: Thursday, March 29, 2007 6:34:50 PM

> Subject: [Ta_Seti] Re: The Khurri Aristocracy

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> We won't tell. Get more on shows you hate to love

> (and love to hate): Yahoo! TV's Guilty Pleasures list.

> <http://tv.yahoo.com/collections/265>

>

| 22155|2007-04-03 13:46:15|Herman Patton|Re: The Khurri Aristocracy|

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Herman Patton Ph.D, D.D.
<http://www.ebonyissues.com>

----- Original Message -----

From: Djehuti Sundaka
To: Ta_Seti@yahoogroups.com
Sent: Tuesday, April 3, 2007 8:20:15 AM
Subject: [Ta_Seti] Re: The Khurri Aristocracy

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> Sent: Thursday, March 29, 2007 6:34:50 PM

> Subject: [Ta_Seti] Re: The Khurri Aristocracy

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| 22156|2007-04-04 02:39:16|Herman Patton|Re: The Khurri Aristocracy|

I hate to through a monkey wrench in these topics but I have a video I would love for African Americans to look at, criticize or whatever. Now before I post this link I have to tell you that I have done some personal research on these issues and many of them are true. What I don't agree with this video is the pictures they show trying to prove their point.

This video is the hidden story behind Martin Luther King and I'm actually just about finished with my book on this story.

Enjoy or hate: <http://www.ebonyissues.com/video.htm>

Herman Patton Ph.D, D.D.

<http://www.ebonyissues.com>

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To: Ta_Seti@yahoogroups.com

Sent: Tuesday, April 3, 2007 1:46:13 PM

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Djehuti Sundaka

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> I hope this is making some sense here but I would love to here from the scholars on this issues.

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> Herman Patton Ph.D, D.D.

> <http://www.ebonyiss.ues.com>

[illegible]

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>

- > We won't tell. Get more on shows you hate to love
- > (and love to hate): Yahoo! TV's Guilty Pleasures list.
- > <http://tv.yahoo.com/collections/265>
- >

Let Yahoo! FareChase search your favorite travel sites to find flight and hotel bargains.

As many of you know, I am a former elementary and middle school teacher, having taught in both North Carolina and New York City for the past sixteen years. (Am I telling my age...) Along with that I have spent a good deal of time working with so-called, at-risk teenagers. And although I have a strong passion for writing my first love has always been working with children. I have gotten away from that somewhat in the past two years but have not forgotten the needs of our children.

In Greensboro, N.Carolina where I now residethe drop-out rate is an incredible fifty percent and I see little improvement as the school year ends. I am therefore, in the process of setting up a library to go along with the reading programwe've already established with the hopes of increasing their literacy and enabling them to be more productive citizens. Our concentration is primarily with juniors and seniors in high school and I am only hoping that you can aid me in my endeavors by donating a few books. Well, what can I donate you may ask? I've found, (to my surprise), that they're reading the same thingsyou andI areand I don't mind as long as they are reading. I have found them reading Eric Jerome Dickey, Benilde Little, Francis Ray, Zane,etc.

So, if you can find it in your heart to bless them with a few books I, as will they, sincerely appreciate it. Send one book or a thousand. It doesn't matter. We are grateful!!

You will also find that by indicating that you are shipping books at and ask for the book rate that it is very, very inexpensive. If, however, you find this to be too much of an inconvenience and would rather send a gift certificate for Barnes & Nobles or Borders that would be fine.

Again, I thank you for your time support and cooperation.Pls.address all books and correspondences to: Literacy Library,1706 Kay St., Greensboro NC 27405.Any questions or concerns pls feel free to e-mail me at literacylibrary@yahoo.com or berttheveteran@yahoo.com

Sincerely yours,

Bertrand E. Brown

author of The Heart is a Lonely Hunter

Looking for earth-friendly autos?

[Browse Top Cars by "Green Rating"](#) at Yahoo! Autos' Green Center.

| 22158|2007-04-04 08:10:34|Mahari Mengistu|Re: The Khurri Aristocracy|

Perhaps, I am wrong here but it SEEMS that you mix historical and biblical events and dates to prove the "truth" of you points. To use the bible as an historical document when it clearly is not seems disingenious to me.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> As shown in a previous post, the Hellenic rendered name "Taaautos"

> reveals the Kna'aniy rendering of "Djhwty/Thwty" as "Taawt". Thus

> it is clearly seen that the Kna'aniy rendering didn't change

> to 'dwd' (which itself is the Kna'aniy word for 'beloved').

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> > Herman Patton Ph.D, D.D.

> > <http://www.ebonyissues.com>

> >

> >

> > ----- Original Message -----

> > From: Mahari Mengistu

> > To: Ta_Seti@yahoogroups.com

> > Sent: Thursday, March 29, 2007 6:34:50 PM

> > Subject: [Ta_Seti] Re: The Khurri Aristocracy

> >

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> > We also need to decide what is the correct rendering

> of Thoth.

> >

> > According to Budge's dictionary, in Egyptian it is "Te.hu.ti" and

> as

> >

> > there are no vowels in either Egyptian or Hebrew I could see it

> being

> >

> > written as "tw". "W" and "hu" are articulated practically the

> same

> >

> > when sounded aloud. And as you know there is no exact way of

> >

> > translating from one language to another. You basically get the

> best

> >

> > essence of the words or phrase unless it's a specific verb or

noun

> >

> > that clearly expresses a thing or act. Linguistically, we know

> >
> > that "b's" become "p's" , "v's" become "w's", etc. over time.
> >
> > HTP,
> >
> > Mahari
> >
> >
> >
> > --- In Ta_Seti@yahoogroups .com, "Djehuti Sundaka"
> >
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> >
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>>
>>>> woman/wife.
>>
>>>>> To me this also suggests a likely matrilineal kingship.
>>
>>>>> Additionally, in Hebrew the "t" becomes "d", "w" and "u"
> are
>>
>>>>> interchangeable thus transliterated to Hebrew, "tut"
>>
>>>> becomes "dwd",
>>
>>>>> i.e, "Tuth" becomes "David".
>>
>>>>>>
>>
>>>>>
>>
>>>>> There are some people who think the inscription should be
>>
>>> rendered
>>
>>>>> "House of Thoth."
>>
>>>>>
>>
>>>>> Usually the beth- prefix is used with place names like
> Bethshan,
>>
>>>>> Bethsaida, Bethlehem, etc.
>>
>>>>>
>>
>>>>> Regards,
>>
>>>>> Paul Kekai Manansala
>>
>>>>>
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>>>>
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>>>
>>

[illegible]

>
>> We won't tell. Get more on shows you hate to love
>> (and love to hate): Yahoo! TV's Guilty Pleasures list.
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>>
>
| 22159|2007-04-04 08:10:51|Ask|Re: Controversy over race of Ancient Egyptians|
There is NO debate to me about the origins of the Ancient Egyptians.
Besides the biblical evidence they even said themselves that there
forefathers came from the land of punt. Punt itself has been said to
be located in the horn of Africa. You know some of these racist
Egyptologist can't have it both ways. First they say we are cursed
because of Ham through Canaan but do not want to admit we were
decendents from Mizraim. So Canaan can be black but not Mizraim. We
all now the truth here. As far as this black land and land of blacks
issue. Has anyone ever took the time to google the meaning of Sudan.
I will tell you. Sudan, from the Arabic bilad-sudan means "land
of the Blacks," Now whats to stop the racist egyptologist 100 years
from now to say that the Nubians meaning of that is the black land.

You know Arabs are slowly pushing their way south into Sudan. So we have to continue to shed light on the truths about these areas throughout history.

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, Herman Patton wrote:

>>

>> We have to remember why the people Native Americans were labeled as

> Indians in the first place. Indi means 'black' and Columbus said they

> look like Indian, meaning those from India. Black with straight hair.

> -----

> India(n) means no such thing.

>

> Etymology of India/Indian:

>

> < L < Gk Ind equiv. to Ind(= the Indus river (< OPers Hindu

> lit., the river; c. Skt sindhu) Random House Unabridged Dictionary

>

> Similarly, the term "indigo", a blue dye (which was the goal of many

> an explorer in search of India) is from the same source:

>

> indigo: Spanish =igo and Dutch indigo (from Portuguese endego),

> both from Latin indicum, from Greek Indikon (pharmakon), Indian

> (dye), neuter of Indikos, of India, from India, India, from Indos,

> the Indus River, from Old Persian Hindu?, Sind)

>

> All relate back to the term "Hindi" which refers to self-description

> of Indians of India, and is a modern referent to the official

> language of India:

>

> Hindi: Hindi Hindi, from Hind, India, from Persian, from Old Persian

> Hindu?, Sind, from Sanskrit sindhu?, 'river.'

>

> Hence, India/Indian = "people of the river."

>

> Katherine Griffis-Greenberg, MA (Lon)

>

> Doctoral Program (Egyptology)

> Oriental Institute

> University of Oxford

> Oxford, United Kingdom

>

> <http://www.griffis-consulting.com>

>

| 22160|2007-04-04 09:02:30|Djehuti Sundaka|Re: The Khurri Aristocracy|

--- In Ta_Seti@yahoogroups.com, Herman Patton wrote:

>

> Interesting ... So you went through the post and dismantled it but

have not shown any real proof to support your claim. As I said I was coming up with that right on the spot at which is was something to research ... One thing you have absolutely wrong is the Iah/Lah/Yah ... which was actually and Egyptian deity.

> resourse: <http://www.touregypt.net/featurestories/yah.htm>

Nowhere on the page you reference is "Yah" ever presented. Referring to "Aah" as "Yah" in English simply doesn't make it so. The name "Yhw3" is spelled with a double reed, not a single reed. As I stated before, they're not spelled the same nor do they refer to the same deity.

>

> Secondly, the moon does have 3 cycles per month ... Period!!

Your unsupported assertion against all observation is noted.

>

> Lastly, you cannot tell what is of Egyptian content and what isn't

when researching the difference between Egyptian text and so-called Hebrew text when all text was translated and came out of Egypt. You show me legit Hebrew text that predate the Septuagint which is an Egyptian translated Text currently known as the Tanakh then you have my ears.

You mean like the Gezer Calendar or the Mesha Stone or the Tel Dan Inscription or even the Samaritan Torah?

Djehuti Sundaka

>

>

>

>

> Herman Patton Ph.D, D.D.

> <http://www.ebonyissues.com>

>

>

> ----- Original Message -----

> From: Djehuti Sundaka

> To: Ta_Seti@yahoogroups.com

> Sent: Tuesday, April 3, 2007 8:20:15 AM

> Subject: [Ta_Seti] Re: The Khurri Aristocracy

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> > The story of David and Goliath takes a new twist. If the word

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> David/dwd/twt is in fact Tehuti then what is the real story to

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> iath/Yath/Yah. The Egyptian translation of the word 'Gol/GI'

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> is 'Kneel or to bow down' and the word Iath/Iah/Yah is naturally

>

> another name for Thoth/Tehuti. So then the word Goliath becomes:

To

>

> bow down to Tehuti:

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> > I'm actually attempting to translate this as I write because I

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> just saw this email for the first time. Now please consider that

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> moon has 3 cycles which represent 10 days each. European call

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> decadents. You have the Mother which is Isis the full moon which

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> last for 10 days. Then you have the waning period which last for

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> days as well (a period of darkness) and then you have the crescent

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> moon which last for 10 days. Please note that the crescent moon is

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> seen as the masculine deity which some identify as Ra/Re.

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> the story which Gerald Massey explains so well about the moon and
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> its three cycles but encoded into the story of King David. Goliath
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> is seen as a giant which is what the full moon is to the crescent
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> moon (Goliath) to be the new conquer. In other words is story of
>
> Tehuti/David(twt/dwd) is a real story about the defeat Isis/Full
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> Moon society to issues in the knew Tehuti/King David society? The
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> word Goliath i.e. To kneel to Yah/Thoth/Tehuti.
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> > I hope this is making some sense here but I would love to here
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> from the scholars on this issues.
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>
> > Herman Patton Ph.D, D.D.
>
> > <http://www.ebonyissues.com>
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>
> > ----- Original Message -----
>
> > From: Mahari Mengistu
>
> > To: Ta_Seti@yahoogroups .com
>
> > Sent: Thursday, March 29, 2007 6:34:50 PM
>
> > Subject: [Ta_Seti] Re: The Khurri Aristocracy
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> > We also need to decide what is the correct rendering

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> of Thoth.

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> > According to Budge's dictionary, in Egyptian it is "Te.hu.ti"

and

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> as

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> > there are no vowels in either Egyptian or Hebrew I could see it

>

> being

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> > written as "tw". "W" and "hu" are articulated practically the
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> same
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> > when sounded aloud. And as you know there is no exact way of
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> > translating from one language to another. You basically get the
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> best
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> > essence of the words or phrase unless it's a specific verb or

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> > that clearly expresses a thing or act. Linguistically, we know
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> > that "b's" become "p's" , "v's" become "w's", etc. over time.
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> > HTP,
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> > Mahari
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>
> > --- In Ta_Seti@yahoogroups .com, "Djehuti Sundaka"
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> >
>

> > wrote:

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> > > The Hellenic renderings of Thwty are "Taautos" and "Thoth".

To

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> > > render "Thwty" as "Twt" in the original tongue, the 'h' and

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> the 'y'

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> > > would have to be ignored. To try to derive dwd from Djhwty

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> > (Thwty),

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> > > indigenous attestations for the word dwd (meaning 'beloved')

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> would

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> > > have to be ignored while some type of significant association

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> with

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> > > Djhwty (such as associations with wisdom or lunar symbolism)

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> would

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>>> have to be shown.
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>>> Djehuti Sundaka
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>>> --- In Ta_Seti@yahoogroups .com, "Mahari Mengistu"
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> wrote:
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>>>> Paul,
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>>>> As I understand it "Thoth" is Greek for "Tehuti" which is
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>>>> written "twf" which "dwd" in Hebrew as "t's" become "d's";
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> thus,
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>>> when
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>>>> pronounced would be "dawood" which is "David". I'm

repeating

>

> the

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> > > > findings of others who have done the research.

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> > > > HTP,

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> > > > Mahari

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> > > > --- In Ta_Seti@yahoogroups .com, "Paul Kekai Manansala"

>

> >

>

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> > > wrote:

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>>>>> Hi,
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>>>>> Even the phrase "House of David" connotes the Egyptian
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>>>>> house,i.e., House of _____ which is also the symbol for
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>>>> woman/wife.
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>>>>> To me this also suggests a likely matrilineal kingship.
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>>>>> Additionally, in Hebrew the "t" becomes "d", "w" and "u"
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> are
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>
>>>>> interchangeable thus transliterated to Hebrew, "tut"
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>>
>
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>>>>> There are some people who think the inscription should be
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>>> rendered
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>>>>> "House of Thoth."
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>>>>> Usually the beth- prefix is used with place names like
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> Bethshan,
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>>>>> Bethsaida, Bethlehem, etc.
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[illegible]

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> > We won't tell. Get more on shows you hate to love

>

> > (and love to hate): Yahoo! TV's Guilty Pleasures list.

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> > <http://tv.yahoo.com/collections/> 265

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> Now that's room service! Choose from over 150,000 hotels
> in 45,000 destinations on Yahoo! Travel to find your fit.
> <http://farechase.yahoo.com/promo-generic-14795097>
>
| 22161|2007-04-04 09:20:09|Djehuti Sundaka|Re: The Khurri Aristocracy|
People who know that the Bible isn't a historical document
nevertheless know that the Bible does refer to historical events and
individuals that can be independently dated and identified. The
saving of Yerwshalayim from Asshur due to the 25th Dynasty challenge
from Kamat in 701 BCE is one such example. The earlier destruction
of YisraEl by Asshur in 722 BCE is another example. Other dates,
such as 622 BCE, can be used to date the writing of certain material
based upon the content referenced for that material. The task of
biblical scholarship is to distinguish between what's historical and
what's fiction and to use growing historical knowledge to further
that process.

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Perhaps, I am wrong here but it SEEMS that you mix historical and

> biblical events and dates to prove the "truth" of you points. To

use

> the bible as an historical document when it clearly is not seems

> disingenious to me.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

>>

>> As shown in a previous post, the Hellenic rendered name "Tautos"

>> reveals the Kna'aniy rendering of "Djhwty/Thwty" as "Taawt".

Thus

>> it is clearly seen that the Kna'aniy rendering didn't change

>> to 'dwd' (which itself is the Kna'aniy word for 'beloved').

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>> "Golyath" is a Pilist (i.e. Philistine) name, not Kamy. So there's

>> no value in applying a Kamy interpretation to it.

>>

>> The names "Aah" and "Yah" do not refer to the same deity nor were

>> they ever spelled the same in Kamat. The name "Yhw3" was known in

>> Kamat from the "shsw Yhw3", a people with individuals captured in

>> Edom (the place where Yahuwah was first worshipped cf. Judges 5:4)

>> and taken to Soleb and Amarah.

>>

>> The great wisdom attributed to King Shelomoh is a product of the

>> Deuteronomist tradition and had therefore only been attributed to

>> him after 622 BCE, centuries after his actual lifetime. Such

>> attributions had been a means of glorifying kings (see "Egypt, Canaan, And Israel In Ancient Times" p. 307-309) and had been

>> unknown to the first author to have written of Shelomoh in 1Kings 1-

>> 2. The name "Shelomoh" indicates devotion to "Shlm" the god of

>> Yerwshalayim whose name is apparent in both names (i.e. SHeLoMoh,

>> YerwSHaLayim). The glories attributed to Dawid and Shelomoh are

>> more likely to have been inspired by the lives of King Omri and

> his

>> son King Akhab of YisraEl.

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>> The moon does not have 3 cycles of 10 days. It can be seen in 2

>> divisions (waxing and waning) or it can be seen in 4 divisions

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> > observation will reveal that it's impossible for there to be a
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> > a 14 day waning period. Groupings of 10 days in Kamat were

> strictly

> > stellar, not lunar, as a means of monitoring the year in 36 and
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> > half stellar segments equivalent to 365 days.

> >

> > Djehuti Sundaka

> >

> > --- In Ta_Seti@yahoogroups.com, Herman Patton wrote:

> > >

> > > There is an interesting statement you've made here. You just

> > render the word Tehuti as 'tw't' which is ironic given the fact
that

> > king 'David' is rendered 'dwd'. The two words or renderings are

> > interchangeable. 'd' and 't' are interchangeable through Hebrew
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> > Egyptian writings. Thus, the words Tehuti/twt can also be
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> > Tehuti/dwd and the word king 'David/dwd' can be

> rendered 'David/twt'.

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> > > Very interesting to say the least. What is interesting is that

> > King David's son of the Yisra'elite myth is the essence of
living

> > wisdom as would be the Thoth i.e. Tehuti. King David in Yisra'el

> > mythic stories is seen as the tree from which branch i.e.

saviors

> > came through. Solomon, Yahshuah, John the baptist, etc ... A
major

> > part of Yisra'el myths is centered around the lunar cycle which
is

> > what Tehuti represents. The question is, is King David/dwd/twt
the

> > Moon deity and his son (son = The waning period of the moon)

> Solomon

> > the moon's wisdom? In many cultures the moon is viewed as

> Wisdom

> > she is either named Sophia, Proverb, etc yet the Egyptians

> seen

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> > >

> > > The story of David and Goliath takes a new twist. If the word

> > David/dwd/twt is in fact Tehuti then what is the real story to

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> > Moon society to issues in the new Tehuti/King David society?

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>>> Herman Patton Ph.D, D.D.
>>> <http://www.ebonyissues.com>
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>>>
>>> ----- Original Message -----
>>> From: Mahari Mengistu
>>> To: Ta_Seti@yahoogroups.com
>>> Sent: Thursday, March 29, 2007 6:34:50 PM
>>> Subject: [Ta_Seti] Re: The Khurri Aristocracy
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[illegible]

```
> > _____
> > > We won't tell. Get more on shows you hate to love
> > > (and love to hate): Yahoo! TV's Guilty Pleasures list.
> > > http://tv.yahoo.com/collections/265
> > >
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| 22162|2007-04-04 09:53:56|cristofori whitakara|Fwd: NYTimes.com: Did the Red Sea Part? No Evidence, Archaeologists|
Attachments :
.....

Note: forwarded message attached.

Need Mail bonding?

Go to the [Yahoo! Mail Q&A](#) for [great tips from Yahoo! Answers](#) users.

| 22163|2007-04-04 11:08:30|Li (wiseladyowl)|Re: The Khurri Aristocracy|

First of all one would have to ask one's self, who are the people behind the story? What is there agenda and just who are their sources and are they reliable? The narrator is very hateful and racist, one could not consider him a very neutral journalist since he has a preconcieved idea with regards to his subject. I am responding to this while listening to this video so my opinion is based on the narrators obvious dislike of Mr. King. My question to you thoughis this, why are you posting this video on this board? Do you know if this report is true or false and based on facts? I suspect not because any one can accuse you of something and than find someone to state that it is true so the issue is not whether or not Mr. King is bad but whether or not someone has a hidden agenda against him. Now really do we trust the FBI? Are they the bastions of truth and honesty? No, they are vile and corrupt, invented to destroy African American Leaders by any means necessary. We are not amused nor are we decieved bythis trivial account of Dr. Kings life, none of what this person has stated has reliable facts or people to back it up. This is an obvious ploy by white supremacist todistort the late Dr. Kings character and to paint himwith the horrid title of "communist". I am not sure why conservatives think that communism is so "bad", but it is a death sentence to have one's self labled as suchwithin the political field. I am very curious as to your motives for posting this racist crap on such an honorable board?

Peace and light.....

Herman Patton wrote:

I hate to through a monkey wrench in these topics but I have a video I would love for African Americans to look at, criticize or whatever. Now before I post this link I have to tell you that I have done some personal research on these issues and many of them are true. What I don't agree with this video is the pictures they show trying to prove their point.

This video is the hidden story behind Martin Luther King and I'm actually just about finished with my book on this story.

Enjoy or hate: <http://www.ebonyiss.ues.com/video.htm>

Herman Patton Ph.D, D.D.

<http://www.ebonyiss.ues.com>

----- Original Message -----

From: Herman Patton

To: Ta_Seti@yahoogroups .com
Sent: Tuesday, April 3, 2007 1:46:13 PM
Subject: Re: [Ta_Seti] Re: The Khurri Aristocracy

Interesting ... So you went through the post and dismantled it but have not shown any real proof to support your claim. As I said I was coming up with that right on the spot at which is was something to research ... One thing you have absolutely wrong is the Iah/Lah/Yah ... which was actually and Egyptian deity.

resource: <http://www.touregyp t.net/featuresto ries/yah. html>

Secondly, the moon does have 3 cycles per month ... Period!!

Lastly, you cannot tell what is of Egyptian content and what isn't when researching the difference between Egyptian text and so-called Hebrew text when all text was translated and came out of Egypt. You show me legit Hebrew text that predate the Septuagint which is an Egyptian translated Text currently known as the Tanakh then you have my ears.

Herman Patton Ph.D, D.D.
<http://www.ebonyiss ues.com>

----- Original Message -----

From: Djehuti Sundaka
To: Ta_Seti@yahoogroups .com
Sent: Tuesday, April 3, 2007 8:20:15 AM
Subject: [Ta_Seti] Re: The Khurri Aristocracy

As shown in a previous post, the Hellenic rendered name "Taaautos" reveals the Kna'aniy rendering of "Djhwty/Thwty" as "Taawt". Thus it is clearly seen that the Kna'aniy rendering didn't change to 'dwd' (which itself is the Kna'aniy word for 'beloved').

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Djehuti Sundaka

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> I'm actually attempting to translate this as I write because I just saw this email for the first time. Now please consider that the moon has 3 cycles which represent 10 days each. European call these decadents. You have the Mother which is Isis the full moon which last for 10 days. Then you have the waning period which last for 10 days as well (a period of darkness) and then you have the crescent moon which last for 10 days. Please note that the crescent moon is seen as the masculine deity which some identify as Ra/Re.

>

> So then it appears that the Yisra'elites may have possible taken the story which Gerald Massey explains so well about the moon and its three cycles but encoded into the story of King David. Goliath is seen as a giant which is what the full moon is to the crescent moon. Could the crescent moon be seen as the conquer of the full moon (Goliath) to be the new conquer. In other words is story of Tehuti/David(twt/dwd) is a real story about the defeat Isis/Full Moon society to issues in the knew Tehuti/King David society? The word Goliath i.e. To kneel to Yah/Thoth/Tehuti.

>

> I hope this is making some sense here but I would love to here from the scholars on this issues.

>

> Herman Patton Ph.D, D.D.

> <http://www.ebonyissues.com>

>

>

> ----- Original Message -----

> From: Mahari Mengistu

> To: Ta_Seti@yahoogroups.com

> Sent: Thursday, March 29, 2007 6:34:50 PM

> Subject: [Ta_Seti] Re: The Khurri Aristocracy

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>
> We also need to decide what is the correct rendering of Thoth.

>
> According to Budge's dictionary, in Egyptian it is "Te.hu.ti" and as

>
> there are no vowels in either Egyptian or Hebrew I could see it being

>
> written as "tw". "W" and "hu" are articulated practically the same

>
> when sounded aloud. And as you know there is no exact way of

>
> translating from one language to another. You basically get the best

>
> essence of the words or phrase unless it's a specific verb or noun

>
> that clearly expresses a thing or act. Linguistically, we know

>
> that "b's" become "p's" , "v's" become "w's", etc. over time.

>
> HTP,

>
> Mahari

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>
> --- In Ta_Seti@yahoogroups .com, "Djehuti Sundaka"

>
> wrote:

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>
> >

>
> > The Hellenic renderings of Thwty are "Tautos" and "Thoth". To

>
> > render "Thwty" as "Tw" in the original tongue, the 'h' and the 'y'

>
> > would have to be ignored. To try to derive dw from Djhwty

>
> (Thwty),
>
> > indigenous attestations for the word dwd (meaning 'beloved')
would
>
> > have to be ignored while some type of significant association
with
>
> > Djhwty (such as associations with wisdom or lunar symbolism)
would
>
> > have to be shown.
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> > Djehuti Sundaka
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>
> > --- In Ta_Seti@yahoogroups .com, "Mahari Mengistu"
wrote:
>
> > >
>
> > > Paul,
>
> > > As I understand it "Thoth" is Greek for "Tehuti" which is
>
> > > written "twf" which "dwd" in Hebrew as "t's" become "d's";
thus,
>
> > when
>
> > > pronounced would be "dawood" which is "David". I'm repeating
the
>
> > > findings of others who have done the research.
>
> > > HTP,
>
> > > Mahari
>
> > >
>
> > > --- In Ta_Seti@yahoogroups .com, "Paul Kekai Manansala"

>
> > > wrote:
>
> > >
>
> > > > --- In Ta_Seti@yahooogroups .com, "Mahari Mengistu"
>
> > wrote:
>
> > > >
>
> > > > Hi,
>
> > > > Even the phrase "House of David" connotes the Egyptian
>
> > language.
>
> > If
>
> > > > I recall correctly the symbol for kingship/castle is the
>
> > symbol
>
> > for
>
> > > > house,i.e., House of _____ which is also the symbol for
>
> > woman/wife.
>
> > > > To me this also suggests a likely matrilineal kingship.
>
> > > > Additionally, in Hebrew the "t" becomes "d", "w" and "u"
are
>
> > > > interchangeable thus transliterated to Hebrew, "tut"
>
> > becomes "dwd",
>
> > > > i.e, "Tuth" becomes "David".
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> > > >
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> > >
>
> > > There are some people who think the inscription should be
>

> > rendered

>

> > > "House of Thoth."

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>

> > > Usually the beth- prefix is used with place names like
Bethshan,

>

> > > Bethsaida, Bethlehem, etc.

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>

> > > Regards,

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> > > Paul Kekai Manansala

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- > We won't tell. Get more on shows you hate to love
> (and love to hate): Yahoo! TV's Guilty Pleasures list.
> <http://tv.yahoo.com/collections/265>

>

Finding fabulous fares is fun.

[Let Yahoo! FareChase search your favorite travel sites](#) to find flight and hotel bargains.

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Finding fabulous fares is fun.

[Let Yahoo! FareChase search your favorite travel sites](#) to find flight and hotel bargains.

| 22164|2007-04-04 11:09:28|Alex van Deelen|OT / The fascist who 'passed' for white (The Guardian)|

<http://www.guardian.co.uk/usa/story/0,,2049583,00.html>

The fascist who 'passed' for white

Lawrence Dennis was a leading light in the American fascist movement of the 1930s. He was a fan of Hitler and a self-avowed anti-semiter. Now a new book reveals that he was actually black - although even his wife didn't know.

Gary Younge reports

Wednesday April 4, 2007

The Guardian

Lawrence Dennis

'Deeply bronzed' ... American fascist Lawrence Dennis. Photograph: Charles E Steinheimer/ Getty

Lawrence Dennis was, arguably, the brains behind American fascism. He attended the Nuremberg rallies, had a personal audience with Mussolini, and met Nazi leaders; throughout the 1930s he provided the intellectual ballast

for America's burgeoning pro-fascist movement. But though his work was well known and well appreciated by the intelligentsia and political elites on both sides of the Atlantic, there was one crucial fact about him that has never emerged until now: he was black.

It turns out that the man Life magazine once described as "America's number one intellectual fascist" was, in fact, a light-skinned African American, born in the segregated South - although he "passed" for white among the greatest race hatemongers known to mankind.

In a new book, *The Colour of Fascism*, Gerald Horne reveals how Dennis managed to live a lie for his entire adult life. "It's not clear that his wife knew that he was black," says Horne, a history professor at the University of Houston. "He certainly never told his daughter. When she asked him, he would just smile enigmatically."

Dennis was born in Atlanta, Georgia in 1893 just as racial segregation had fully reasserted its authority on the South in the wake of the civil war. His mother was African American, as is clear from pictures; his father's race is not known. As a boy he was a famous child preacher, spreading the gospel first among black American congregations and then later abroad, even in Britain. But at some point in his adolescence, he did something quite dramatic: he cut all ties with his family so that he could attend the prestigious school of Exeter, and then Harvard, as a white man. After that he briefly pursued a career as a diplomat and broker, and then in the wake of the Wall Street Crash went on to become the public face of American fascism. None of these jobs would have been open to him had it been known he was black.

"Passing" was common in American society at the time. Despite laws against miscegenation, the pervasive practice of masters raping their slaves had produced a large number of light-skinned people. Under America's rigidly enforced codes of racial supremacy, any child of a mixed-race relationship was deemed "black", regardless of their complexion. They called it the one-drop rule: one drop of "black blood" made you black.

Given the manifest benefits of life on the other side of the colour line, black people who could pass as white often did, even though doing so meant cutting themselves off from their family and their past. Passing has provided the dramatic tension for many a novel, including Philip Roth's *The Human Stain*, Walter Moseley's *Devil in a Blue Dress* and, most pertinently, Nella Larsen's *Passing*. "Every year approximately 12,000 white-skinned Negroes disappear," Walter White, the former head of the civil rights organisation, the National Association for the Advancement of Colored People, claimed in the late 1940s. "People whose absence cannot be explained by death or emigration ... men and women who have decided that they will be

happier and more successful if they flee from the proscription and humiliation which the American colour line imposes on them." White, who was light-skinned, used to pass himself as white at times when investigating lynch mobs in the South.

Interestingly, Dennis was dark enough to make most people look twice. The Nazi sympathiser and pilot Charles Lindbergh suspected that some of Dennis's "ancestors ... might have come from the near east". Lindbergh's wife Anne referred to Dennis's "bronzed" skin. A New York Times report in 1927 outlined Dennis's "close-cropped bristly hair and [skin] deeply bronzed by the tropical sun". A leftwing newspaper mentioned "the tall, swarthy prophet of 'intellectual fascism'".

"Some suspected and others knew," says Horne. "But there was a don't-ask-don't-tell policy in place at the time for those on the borders of the colour line. One could perform whiteness to some degree, and that is precisely what Dennis did. His conservative politics also insulated him from a lot of further inquiry."

Years later, when he was forced to defend himself against charges of being a Nazi collaborator in a high-profile trial, one onlooker is recorded as saying that she was "puzzled and apprehensive over the fact that in nothing which I have read about Lawrence Dennis has mention been made that he is the son of a Negro mother. This fact was known to thousands, at least up to his 16th year when I knew him."

But while most people were, it seems, certain that he was no Wasp, no one seems to have had the audacity to suggest publicly that he was black either. And among the black community there was such a widespread awareness of passing that "outing" someone was considered a particularly vengeful act. "Black people then would have been very protective of his secret in a way I think they would not be now," says Horne. "He was like a slave who had escaped the plantation."

In any case, Dennis was not your run-of-the-mill fascist. He described fascism not so much as an ideology he favoured but simply as the inevitable consequence of America's political trajectory. "I took what was then considered a pro-facist view," Dennis explained in his later years. "I said that Hitler and Mussolini were rising to meet the economic crisis and that we would have to do much the same thing ... I defended them and tried to explain them; and that [brought] me under considerable criticism and attack as being a fascist ... I said the United States will have to go fascist in the same way that Germany and Italy have gone."

Dennis had in fact gone further, while still hiding behind the smokescreen of objectivity. "When analysed simply on the basis of historical fact,

[Hitler] is not only the greatest political genius since Napoleon but also the most rational," he once said.

Dennis's views gained particular currency in the late 1930s as a significant portion of the US rallied against America joining the war and he launched into his most prominent period as a forthright isolationist.

Horne describes Dennis's position as both cynical and logical. "Well, you could see why he would think it was inevitable," he says. "Fascism was a far greater threat to the US than communism ever was. Dennis had no faith in the white working class. So if you believe it's going to happen you have one of two choices. You can fight against it or you can ride the wave. He decided to ride the wave and that was hard-boiled cynicism and coldly calculating."

Dennis was a prickly, arrogant character who never seemed to be happier than when he was slating the intellects of others and making references to his own superiority. In an interview with the author John Roy Carlson, he was asked about a series of congressmen with whom he was acquainted. For each one he would just say: "Dumb. No brains." The influential publisher of the Chicago Tribune company? "Dumb. No brains." On a trip to Germany he met Rudolph Hess, whom he regarded as "more of an intellectual than the others", meaning Hermann Goering and Joseph Goebbels.

Dennis was undoubtedly antisemitic - "I am no friend of the Jews," he once wrote - but his antisemitism was no more pronounced than that of most Wasps in the US at the time and less severe than that of the Nazis. "Hitler says the Jew cannot be a citizen of Germany. I consider that position to be unsound nationalism," he said. "As for any persecution or organized violence against Jews in this country, I consider it unthinkable."

Not surprisingly, perhaps, his racial politics were the most peculiar. He kept company with some of the most extreme white supremacists of his day, but despite the views of most of his friends and backers, Dennis managed both to champion fascism and subtly to maintain a distance from racist polemic.

While in Berlin, he asked Karl Boemer of Hitler's Propaganda Ministry: "Why don't you treat the Jews more or less as we treat the Negroes in America? You can practice discrimination and all that, but be a little hypocritical and moderate and do not get in conflict with American opinion." As the years went on he opposed segregation, branding the "the case against integration in the schools" as one "based on odious comparisons".

In retrospect, given his status as a black man in white drag writing for the hard right, his constant references to race in America seem reckless. "He was like an arsonist who simply could not resist returning to the scene of a

crime," says Horne. But in the end it was the law rather than his race that would come into conflict with his rightwing views. For, as the war was winding down, Dennis found himself on trial for sedition; he was one of 29 defendants charged with undermining the morale of the armed forces. They were accused of being part of some kind of worldwide Nazi conspiracy. (Horne describes the trial as a farcical attempt to "frame a guilty man".)

The case collapsed after the judge had a fatal heart attack. But Dennis's world was also collapsing. Friends and financial supporters distanced themselves from him. His wife, Eleanor, who had worked as both housekeeper and secretary to his one-man intellectual operation, filed for divorce in 1956. Dennis's arrogance, it seems, had been as prominent in his personal life as in his professional life. "It is just hard to believe Eleanor can be so mad," he wrote to a friend. "What jolts me is that over 62 years in which I had lots of affairs and nearly a dozen women one time or another who seriously wanted to marry ... I never had a single one turn on me. I could meet and exchange fond memories with every one of them. This is the first time a woman ever turned on me."

Their two daughters, Emily and Laura, studied at top colleges before graduating into good marriages even as their father's fortunes declined. After his divorce, with no extended family - he had had to bid farewell to them years ago in order to pass as white - he was on his own. With subscriptions to his newsletter drying up and the cold-war era dismissive of his politics, he struggled to pay his way with bits of writing and the occasional lecture. He did marry again, though, and after his second wife died he moved in with daughter Laura.

In what may have been his most audacious act of defiance, or evidence that he had finally given up the pretence, he eventually let his hair grow out. When he died, in obscurity, in 1977, he did so with an afro.

| 22165|2007-04-04 13:22:51|Herman Patton|Re: The Khurri Aristocracy|

That was also my first response but then again when one truly examine the purpose for M.L.K then one would have to ask why.

Erik Dyson was one of the first African Americans of our time to actually exposes some of the things that M.L.K did in 2000. It took me some time to swallow that pill because our natural reactions is to say exact what you are saying ... so I went on a mission to prove this wrong. The problem that I was having first was with the fact that he taught a different message then what Malcolm X taught. WHY!! Why would our people willfully come out divided especially when your message for peace is going to cause confusion amongst our people. Malcolm X didn't teach against people, he taught against laying down and allow people to run all over us.

MLK taught that we should turn the other cheek and allow this Europeans to basically beat us into the ground but we can win by a march. This was in fact ludicrous. Now this was the beginning of the research ... If you can't get pass that question then we have problems from the

beginning. I've wondered was he put in place to offer African American an option? Or was he promoted because African American were already split through religion. You had the Muslims which many Christians weren't going to just follow because they believed solely in their philosophy. This was in fact the perfect opportunity to send one in who will tame the people. This was an attempt as you called it to destroy an African American leader but as African Americans it is our duty to prove them wrong.

I have research and research and like Dr. Michael Eric Dyson there are things that we don't want to accept but if we don't tell our people then we won't realize at which point the GREAT division came into place. This period was the time of the Great division. African Americans were being taught to stand up for themselves while another told us to let them beat us, hoses us, but our marches will soon work. You must ask yourself, have things gotten better for African Americans or worse? We all know it's gotten worse. You see integration was not for the African American but it was for the Jews who were in the background promoting this message.

Note: I am not for or against integration if done with the right intents, but I have to ask what's positive, that has come from it? We can go to the same schools? Our children are still being neglected which is why there are well over 1 million African American children on home studies (including mine). Has it worked with the relationships between AA women and AA (AA = African American) men? No the relationship between AA males and sistas is in dyer straights. AA males are running to European woman and leaving AA women to defend for themselves. AA males and females act as though they are at war with each other which in turn destroys the very fabric of the African American family structure. Who has it benefited? Jews ... anyone can be a Jew but European looking Jews benefit from this because they look like your average European and when the males marry European woman, the woman has to become Jewish which makes their children Jewish. If there was still segregation then the Jews would not have the power they have today. This is not antisemitism because I don't have a problem with Jews, this discussion is about MLK and how his view hurt us versus build us up.

Malcolm X told us that we had been hoodwinked, led astray, bamboozled (sp?) and to this day we are still 'led astray ... Interesting fact that I would like to point out from this movie is:

Bayard Rustin and Martin Luther King Jr together created the SCLC (Southern Christian Leadership Conference). The problem with this is that Bayard Rustin was openly GAY!!! African Americans for the most part don't believe in homosexuality and especially in the 50s & 60s. Why would a Baptist preacher teach up with an openly gay man to create the SCLC? No only was he openly gay but he was also M.L.K.'s counselor. I can go on and on about these issues but to take a quote from Michael Erik Dyson he wrote that M.L.K. wrote: "he was f*c*ing for God" ...

People we have to investigate this for ourselves and when we find wrong we must accept it despite our feeling about what we are learning. My goal is to bring our people back to the oneness we once shared prior to this movement. I'm not Muslim nor do I believe in it, but Malcolm X as John Henrik Clarke pointed out, had the right ideal, MLK ... messed us up! We followed for the love of a religion that was force fed to us ...

Herman Patton Ph.D, D.D.
<http://www.ebonyissues.com>

----- Original Message -----

From: Li (wiseladyowl)
To: Ta_Seti@yahoogroups.com
Sent: Wednesday, April 4, 2007 11:08:31 AM
Subject: Re: [Ta_Seti] Re: The Khurri Aristocracy

First of all one would have to ask one's self, who are the people behind the story? What is there agenda and just who are their sources and are they reliable? The narrator is very hateful and racist, one could not consider him a very neutral journalist since he has a preconcieved idea with regards to his subject. I am responding to this while listening to this video so my opinion is based on the narrators obvious dislike of Mr. King. My question to you thoughis this, why are you posting this video on this board? Do you know if this report is true or false and based on facts? I suspect not because any one can accuse you of something and than find someone to state that it is true so the issue is not whether or not Mr. King is bad but whether or not someone has a hidden agenda against him. Now really do we trust the FBI? Are they the bastions of truth and honesty? No, they are vile and corrupt, invented to destroy African American Leaders by any means necessary. We are not amused nor are we decieved bythis trivial account of Dr. Kings life, none of what this person has stated has reliable facts or people to back it up. This is an obvious ploy by white supremacist todistort the late Dr. Kings character and to paint himwith the horrid title of "communist". I am not sure why conservatives think that communism is so "bad", but it is a death sentence to have one's self labled as suchwithin the political field. I am very curious as to your motives for posting this racist crap on such an honorable board?

Peace and light..... .

Herman Patton wrote:

I hate to through a monkey wrench in these topics but I have a video I would love for African Americans to look at, criticize or whatever. Now before I post this link I have to tell you that I have done some personal research on these issues and many of them are true. What I don't agree with this video is the pictures they show trying to prove their point.

This video is the hidden story behind Martin Luther King and I'm actually just about finished with my book on this story.

Enjoy or hate: <http://www.ebonyiss.ues.com/video.htm>

Herman Patton Ph.D, D.D.

<http://www.ebonyiss.ues.com>

----- Original Message -----

From: Herman Patton

To: Ta_Seti@yahoogroups .com

Sent: Tuesday, April 3, 2007 1:46:13 PM

Subject: Re: [Ta_Seti] Re: The Khurri Aristocracy

Interesting ... So you went through the post and dismantled it but have not shown any real proof to support your claim. As I said I was coming up with that right on the spot at which is was something to research ... One thing you have absolutely wrong is the Iah/Lah/Yah ... which was actually and Egyptian deity.
resource: <http://www.touregyp t.net/featuresto ries/yah. htm>

Secondly, the moon does have 3 cycles per month ... Period!!

Lastly, you cannot tell what is of Egyptian content and what isn't when researching the difference between Egyptian text and so-called Hebrew text when all text was translated and came out of Egypt. You show me legit Hebrew text that predate the Septuagint which is an Egyptian translated Text currently known as the Tanakh then you have my ears.

Herman Patton Ph.D, D.D.

<http://www.ebonyiss ues.com>

----- Original Message -----

From: Djehuti Sundaka

To: Ta_Seti@yahoogroups .com

Sent: Tuesday, April 3, 2007 8:20:15 AM

Subject: [Ta_Seti] Re: The Khurri Aristocracy

As shown in a previous post, the Hellenic rendered name "Tautos" reveals the Kna'aniy rendering of "Djhwty/Thwty" as "Taawt". Thus it is clearly seen that the Kna'aniy rendering didn't change to 'dwd' (which itself is the Kna'aniy word for 'beloved').

"Golyath" is a Pilist (i.e. Philistine) name, not Kamy. So there's no value in applying a Kamy interpretation to it.

The names "Aah" and "Yah" do not refer to the same deity nor were they ever spelled the same in Kamat. The name "Yhw3" was

known in
Kamat from the "shsw Yhw3", a people with individuals captured
in
Edowm (the place where Yahuwah was first worshipped cf.
Judges 5:4)
and taken to Soleb and Amarah.

The great wisdom attributed to King Shelomoh is a product of the
Deuteronomist tradition and had therefore only been attributed to
him after 622 BCE, centuries after his actual lifetime. Such
attributions had been a means of glorifying kings (see "Egypt,
Canaan, And Israel In Ancient Times" p. 307-309) and had been
unknown to the first author to have written of Shelomoh in
1Kings 1-

2. The name "Shelomoh" indicates devotion to "Shlm" the god of
Yerwshalayim whose name is apparent in both names (i.e.
SHeLoMoh,
YerwSHaLayIM) . The glories attributed to Dawid and Shelomoh
are
more likely to have been inspired by the lives of King Omriy and
his
son King Akhab of YisraEl.

The moon does not have 3 cycles of 10 days. It can be seen in 2
divisions (waxing and waning) or it can be seen in 4 divisions (1st
quarter, 2nd quarter, 3rd quarter, 4th quarter). Any simple
observation will reveal that it's impossible for there to be a
crescent moon for 10 days as a half moon exists by the 7th day and
is
well on its way to becoming full by the 10th. The full moon itself
is full for no more than 2 days and in Kamat was recognized to
have
a 14 day waning period. Groupings of 10 days in Kamat were
strictly
stellar, not lunar, as a means of monitoring the year in 36 and a
half stellar segments equivalent to 365 days.

Djehuti Sundaka

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Herman Patton wrote:

>

> There is an interesting statement you've made here. You just
render the word Tehuti as 'tw't' which is ironic given the fact that
king 'David' is rendered 'dwd'. The two words or renderings are
interchangeable. 'd' and 't' are interchangeable through Hebrew
and

Egyptian writings. Thus, the words Tehuti/twt can also be rendered

Tehuti/dwd and the word king 'David/dwd' can be rendered 'David/twt'.

>

> Very interesting to say the least. What is interesting is that King David's son of the Yisra'elite myth is the essence of living wisdom as would be the Thoth i.e. Tehuti. King David in Yisra'el mythic stories is seen as the tree from which branch i.e. saviors came through. Solomon, Yahshuah, John the baptist, etc ... A major

part of Yisra'el myths is centered around the lunar cycle which is what Tehuti represents. The question is, is King David/dwd/twt the

Moon deity and his son (son = The waning period of the moon) Solomon

the moon's wisdom? In many cultures the moon is viewed as Wisdom

she is either named Sophia, Proverb, etc yet the Egyptians seen the moon deity as a male deity named Twt (if translation is in fact true).

>

> The story of David and Goliath takes a new twist. If the word David/dwd/twt is in fact Tehuti then what is the real story to Goliath? The word Goliath is actually two words; Gol & iath/Yath/Yah. The Egyptian translation of the word 'Gol/GI' is 'Kneel or to bow down' and the word iath/Iah/Yah is naturally another name for Thoth/Tehuti. So then the word Goliath becomes: To

bow down to Tehuti:

>

> I'm actually attempting to translate this as I write because I just saw this email for the first time. Now please consider that the moon has 3 cycles which represent 10 days each. Europeans call these decadents. You have the Mother which is Isis the full moon which last for 10 days. Then you have the waning period which last for 10

days as well (a period of darkness) and then you have the crescent moon which last for 10 days. Please note that the crescent moon is seen as the masculine deity which some identify as Ra/Re.

>

> So then it appears that the Yisra'elites may have possibly taken the story which Gerald Massey explains so well about the moon and

its three cycles but encoded into the story of King David. Goliath

is seen as a giant which is what the full moon is to the crescent moon. Could the crescent moon be seen as the conquer of the full moon (Goliath) to be the new conquer. In other words is story of Tehuti/David(twt/dwd) is a real story about the defeat Isis/Full Moon society to issues in the knew Tehuti/King David society? The

word Goliath i.e. To kneel to Yah/Thoth/Tehuti.

>

> I hope this is making some sense here but I would love to here from the scholars on this issues.

>

> Herman Patton Ph.D, D.D.

> <http://www.ebonyissues.com>

>

>

> ----- Original Message -----

> From: Mahari Mengistu

> To: Ta_Seti@yahoogroups.com

> Sent: Thursday, March 29, 2007 6:34:50 PM

> Subject: [Ta_Seti] Re: The Khurri Aristocracy

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> > indigenous attestations for the word dwd (meaning 'beloved')
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> > Djhwty (such as associations with wisdom or lunar
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> > have to be shown.
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> > Djehuti Sundaka
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>
> > --- In Ta_Seti@yahoogroups .com, "Mahari Mengistu"
wrote:
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> > >
>
> > > Paul,
>
> > > As I understand it "Thoth" is Greek for "Tehuti" which is
>
> > > written "twf" which "dwd" in Hebrew as "t's" become "d's";
thus,
>
> > when
>
> > > pronounced would be "dawood" which is "David". I'm
repeating
the
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> > > findings of others who have done the research.
>
> > > HTP,
>
> > > Mahari
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> > >
>
> > > --- In Ta_Seti@yahoogroups .com, "Paul Kekai Manansala"
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> > > wrote:
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> > > > --- In Ta_Seti@yahoogroups .com, "Mahari Mengistu"
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> > > > wrote:
>
> > > > >
>
> > > > > Hi,
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> > > > > Even the phrase "House of David" connotes the
Egyptian

>
> > language.
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> > > If
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> > > > I recall correctly the symbol for kingship/castle is the
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> > > > house,i.e., House of _____ which is also the symbol for
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> > > woman/wife.
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> > > > To me this also suggests a likely matrilineal kingship.
>
> > > > Additionally, in Hebrew the "t" becomes "d", "w" and
"u"
are
>
> > > > interchangeable thus transliterated to Hebrew, "tut"
>
> > > becomes "dwd",
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> > > > i.e, "Tuth" becomes "David".
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> > > > There are some people who think the inscription should
be
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> > rendered
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> > > "House of Thoth."
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> > > > Usually the beth- prefix is used with place names like
Bethshan,
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> > > > Bethsaida, Bethlehem, etc.
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> > > Regards,

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> > > Paul Kekai Manansala

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> We won't tell. Get more on shows you hate to love

> (and love to hate): Yahoo! TV's Guilty Pleasures list.

> [http://tv.yahoo.com/collections/ 265](http://tv.yahoo.com/collections/265)

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| 22166|2007-04-04 16:07:28|Mahari|Re: OT / The fascist who 'passed' for white (The Guardian)|
Life gets strange-r-er and strange-r-er-est still.

HTP,
Mahari

--- On Wed 12/31, Alex van Deelen <avdeelen@wanadoo.nl> wrote:

From: Alex van Deelen [mailto:avdeelen@wanadoo.nl]

To: Ta_Seti@yahooogroups.com

Date: 04 Apr 2007 11:10:43 -0700, Wed, 4 Apr 2007 20:08:31 +0200

Subject: [Ta_Seti] OT / The fascist who 'passed' for white (The Guardian)

<http://www.guardian.co.uk/usa/story/0,,2049583,00.html>

The fascist who 'passed' for white

Lawrence Dennis was a leading light in the American fascist movement of the 1930s. He was a fan of Hitler and a self-avowed anti-semitic. Now a new book reveals that he was actually black - although even his wife didn't know.
Gary Younge reports

Wednesday April 4, 2007
The Guardian

Lawrence Dennis

'Deeply bronzed' ... American fascist Lawrence Dennis. Photograph: Charles E Steinheimer/ Getty

Lawrence Dennis was, arguably, the brains behind American fascism. He attended the Nuremberg rallies, had a personal audience with Mussolini, and

met Nazi leaders; throughout the 1930s he provided the intellectual ballast for America's burgeoning pro-fascist movement. But though his work was well known and well appreciated by the intelligentsia and political elites on both sides of the Atlantic, there was one crucial fact about him that has never emerged until now: he was black.

It turns out that the man Life magazine once described as "America's number one intellectual fascist" was, in fact, a light-skinned African American, born in the segregated South - although he "passed" for white among the greatest race hatemongers known to mankind.

In a new book, *The Colour of Fascism*, Gerald Horne reveals how Dennis managed to live a lie for his entire adult life. "It's not clear that his wife knew that he was black," says Horne, a history professor at the University of Houston. "He certainly never told his daughter. When she asked him, he would just smile enigmatically. "

Dennis was born in Atlanta, Georgia in 1893 just as racial segregation had fully reasserted its authority on the South in the wake of the civil war. His mother was African American, as is clear from pictures; his father's race is not known. As a boy he was a famous child preacher, spreading the gospel first among black American congregations and then later abroad, even in Britain. But at some point in his adolescence, he did something quite dramatic: he cut all ties with his family so that he could attend the prestigious school of Exeter, and then Harvard, as a white man. After that he briefly pursued a career as a diplomat and broker, and then in the wake of the Wall Street Crash went on to become the public face of American fascism. None of these jobs would have been open to him had it been known he was black.

"Passing" was common in American society at the time. Despite laws against miscegenation, the pervasive practice of masters raping their slaves had produced a large number of light-skinned people. Under America's rigidly enforced codes of racial supremacy, any child of a mixed-race relationship was deemed "black", regardless of their complexion. They called it the one-drop rule: one drop of "black blood" made you black.

Given the manifest benefits of life on the other side of the colour line, black people who could pass as white often did, even though doing so meant cutting themselves off from their family and their past. Passing has provided the dramatic tension for many a novel, including Philip Roth's *The Human Stain*, Walter Moseley's *Devil in a Blue Dress* and, most pertinently, Nella Larsen's *Passing*. "Every year approximately 12,000 white-skinned Negroes disappear," Walter White, the former head of the civil rights organisation, the National Association for the Advancement of Colored People, claimed in the late 1940s. "People whose absence cannot be explained by death or emigration ... men and women who have decided that they will be happier and more successful if they flee from the proscription and humiliation which the American colour line imposes on them." White, who was light-skinned, used to pass himself as white at times when investigating lynch mobs in the South.

Interestingly, Dennis was dark enough to make most people look twice. The Nazi sympathiser and pilot Charles Lindbergh suspected that some of Dennis's "ancestors ... might have come from the near east". Lindbergh's wife Anne

referred to Dennis's "bronzed" skin. A New York Times report in 1927 outlined Dennis's "close-cropped bristly hair and [skin] deeply bronzed by the tropical sun". A leftwing newspaper mentioned "the tall, swarthy prophet of 'intellectual fascism'".

"Some suspected and others knew," says Horne. "But there was a don't-ask-don't-tell policy in place at the time for those on the borders of the colour line. One could perform whiteness to some degree, and that is precisely what Dennis did. His conservative politics also insulated him from a lot of further inquiry."

Years later, when he was forced to defend himself against charges of being a Nazi collaborator in a high-profile trial, one onlooker is recorded as saying that she was "puzzled and apprehensive over the fact that in nothing which I have read about Lawrence Dennis has mention been made that he is the son of a Negro mother. This fact was known to thousands, at least up to his 16th year when I knew him."

But while most people were, it seems, certain that he was no Wasp, no one seems to have had the audacity to suggest publicly that he was black either. And among the black community there was such a widespread awareness of passing that "outing" someone was considered a particularly vengeful act. "Black people then would have been very protective of his secret in a way I think they would not be now," says Horne. "He was like a slave who had escaped the plantation."

In any case, Dennis was not your run-of-the-mill fascist. He described fascism not so much as an ideology he favoured but simply as the inevitable consequence of America's political trajectory. "I took what was then considered a pro-facist view," Dennis explained in his later years. "I said that Hitler and Mussolini were rising to meet the economic crisis and that we would have to do much the same thing ... I defended them and tried to explain them; and that [brought] me under considerable criticism and attack as being a fascist ... I said the United States will have to go fascist in the same way that Germany and Italy have gone."

Dennis had in fact gone further, while still hiding behind the smokescreen of objectivity. "When analysed simply on the basis of historical fact, [Hitler] is not only the greatest political genius since Napoleon but also the most rational," he once said.

Dennis's views gained particular currency in the late 1930s as a significant portion of the US rallied against America joining the war and he launched into his most prominent period as a forthright isolationist.

Horne describes Dennis's position as both cynical and logical. "Well, you could see why he would think it was inevitable," he says. "Fascism was a far greater threat to the US than communism ever was. Dennis had no faith in the white working class. So if you believe it's going to happen you have one of two choices. You can fight against it or you can ride the wave. He decided to ride the wave and that was hard-boiled cynicism and coldly calculating."

Dennis was a prickly, arrogant character who never seemed to be happier than when he was slating the intellects of others and making references to his own superiority. In an interview with the author John Roy Carlson, he was

asked about a series of congressmen with whom he was acquainted. For each one he would just say: "Dumb. No brains." The influential publisher of the Chicago Tribune company? "Dumb. No brains." On a trip to Germany he met Rudolph Hess, whom he regarded as "more of an intellectual than the others", meaning Hermann Goering and Joseph Goebbels.

Dennis was undoubtedly antisemitic - "I am no friend of the Jews," he once wrote - but his antisemitism was no more pronounced than that of most Wasps in the US at the time and less severe than that of the Nazis. "Hitler says the Jew cannot be a citizen of Germany. I consider that position to be unsound nationalism," he said. "As for any persecution or organized violence against Jews in this country, I consider it unthinkable."

Not surprisingly, perhaps, his racial politics were the most peculiar. He kept company with some of the most extreme white supremacists of his day, but despite the views of most of his friends and backers, Dennis managed both to champion fascism and subtly to maintain a distance from racist polemic.

While in Berlin, he asked Karl Boemer of Hitler's Propaganda Ministry: "Why don't you treat the Jews more or less as we treat the Negroes in America? You can practice discrimination and all that, but be a little hypocritical and moderate and do not get in conflict with American opinion." As the years went on he opposed segregation, branding the "the case against integration in the schools" as one "based on odious comparisons".

In retrospect, given his status as a black man in white drag writing for the hard right, his constant references to race in America seem reckless. "He was like an arsonist who simply could not resist returning to the scene of a crime," says Horne. But in the end it was the law rather than his race that would come into conflict with his rightwing views. For, as the war was winding down, Dennis found himself on trial for sedition; he was one of 29 defendants charged with undermining the morale of the armed forces. They were accused of being part of some kind of worldwide Nazi conspiracy. (Horne describes the trial as a farcical attempt to "frame a guilty man".)

The case collapsed after the judge had a fatal heart attack. But Dennis's world was also collapsing. Friends and financial supporters distanced themselves from him. His wife, Eleanor, who had worked as both housekeeper and secretary to his one-man intellectual operation, filed for divorce in 1956. Dennis's arrogance, it seems, had been as prominent in his personal life as in his professional life. "It is just hard to believe Eleanor can be so mad," he wrote to a friend. "What jolts me is that over 62 years in which I had lots of affairs and nearly a dozen women one time or another who seriously wanted to marry ... I never had a single one turn on me. I could meet and exchange fond memories with every one of them. This is the first time a woman ever turned on me."

Their two daughters, Emily and Laura, studied at top colleges before graduating into good marriages even as their father's fortunes declined. After his divorce, with no extended family - he had had to bid farewell to them years ago in order to pass as white - he was on his own. With subscriptions to his newsletter drying up and the cold-war era dismissive of his politics, he struggled to pay his way with bits of writing and the occasional lecture. He did marry again, though, and after his second wife

died he moved in with daughter Laura.

In what may have been his most audacious act of defiance, or evidence that he had finally given up the pretence, he eventually let his hair grow out. When he died, in obscurity, in 1977, he did so with an afro.

No banners. No pop-ups. No kidding.

Make My Way your home on the Web - <http://www.myway.com>
| 22167|2007-04-04 16:07:57|Mahari|Re: The Khurri Aristocracy|

I can tell you, I believe, quite clearly and simply why conservatives think that communism is so horrid. It has at its core "community", an equal sharing of benefits and wealth amongst all. I am not a communist and communism has a history of oppression and corruption which I think leads back to who the guardians of the political philosophy were: the white Russians, themselves predatory conquerors. It is interesting that NOW the US and Russia are trying very hard to get so cozy with each other - they realize that they both are really predators. And that is why conservatives think that communism is so horrid - it is in opposition to predation (for the highly predatory) which is what they affirm.

--- On Wed 12/31, Li (wiseladyowl) <wiseladyowl@yahoo.com> wrote:

From: Li (wiseladyowl) [mailto:wiseladyowl@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: 04 Apr 2007 11:08:31 -0700, Wed, 4 Apr 2007 11:07:15 -0700 (PDT)
Subject: Re: [Ta_Seti] Re: The Khurri Aristocracy

First of all one would have to ask one's self, who are the people behind the story? What is there agenda and just who are their sources and are they reliable? The narrator is very hateful and racist, one could not consider him a very neutral journalist since he has a preconcieved idea with regards to his subject. I am responding to this while listening to this video so my opinion is based on the narrators obvious dislike of Mr. King. My question to you though is this, why are you posting this video on this board? Do you know if this report is true or false and based on facts? I suspect not because any one can accuse you of something and than find someone to state that it is true so the issue is not whether or not Mr. King is bad but whether or not someone has a hidden agenda against him. Now really do we trust the FBI? Are they the bastions of truth and honesty? No, the y are vile and corrupt, invented to destroy African American Leaders by any means necessary. We are not amused nor are we decieved by this trivial account of Dr. Kings life, none of what this person has stated has reliable facts or people to back it up. This is an obvious ploy by white supremacist to distort the late Dr. Kings character and to paint him with the horrid title of "communist". I am not sure why conservatives think that communism is so "bad", but it is a death sentence to have one's self labled as such within the political field. I am very curious as to your motives for posting this racist crap on such an honorable board?

Peace and light..... .

Herman Patton com> wrote:

I hate to through a monkey wrench in these topics but I have a video I would love for African Americans to look at, criticize or whatever. Now before I post this link I have to tell you that I have done some personal research on these issues and many of them are true. What I don't agree with this video is the pictures they show trying to prove their point.

This video is the hidden story behind Martin Luther King and I'm actually just

about finished with my book on this story.

Enjoy or hate: <http://www.ebonyiss.ues.com/video.htm>

Herman Patton Ph.D, D.D.

<http://www.ebonyiss.ues.com>

----- Original Message -----

From: Herman Patton com>

To: Ta_Seti@yahoogroups .com

Sent: Tuesday, April 3, 2007 1:46:13 PM

Subject: Re: [Ta_Seti] Re: The Khurri Aristocracy

Interesting ... So you went through the post and dismantled it but have not shown any real proof to support your claim. As I said I was coming up with that right on the spot at which is was something to research ... One thing you have absolutely wrong is the Iah/Lah/Yah ... which was actually and Egyptian deity.

resource: <http://www.touregyp t.net/featuresto ries/yah.htm>

Secondly, the moon does have 3 cycles per month ... Period!!

Lastly, you cannot tell what is of Egyptian content and what isn't when researching the difference between Egyptian text and so-called Hebrew text when all text was translated and came out of Egypt. You show me legit Hebrew text that predate the Septuagint which is an Egyptian translated Text currently known as the Tanakh then you have my ears.

Herman Patton Ph.D, D.D.

<http://www.ebonyiss.ues.com>

----- Original Message -----

From: Djehuti Sundaka

To: Ta_Seti@yahoogroups .com

Sent: Tuesday, April 3, 2007 8:20:15 AM

Subject: [Ta_Seti] Re: The Khurri Aristocracy

As shown in a previous post, the Hellenic rendered name "Taautos" reveals the Kna'aniy rendering of "Djhwty/Thwty" as "Taawt". Thus it is clearly seen that the Kna'aniy rendering didn't change to 'dwd' (which itself is the Kna'aniy word for 'beloved').

"Golyath" is a Pilist (i.e. Philistine) name, not Kamy. So there's no value in applying a Kamy interpretation to it.

The names "Aah" and "Yah" do not refer to the same deity nor were they ever spelled the same in Kamat. The name "Yhw3" was known in Kamat from the "shsw Yhw3", a people with individuals captured in Edowm (the place where Yahuwah was first worshipped cf. Judges 5:4) and taken to Soleb and Amarah.

The great wisdom attributed to King Shelomoh is a product of the Deuteronomist tradition and had therefore only been attributed to him after 622 BCE, centuries after his actual lifetime. Such attributions had been a means of glorifying kings (see "Egypt, Canaan, And Israel In Ancient Times" p. 307-309) and had been unknown to the first author to have written of Shelomoh in 1Kings 1-2. The name "Shelomoh" indicates devotion to "Shlm" the god of Yerwshalayim whose name is apparent in both names (i.e. SHeLoMoh, YerwSHaLayiM) . The glories attributed to Dawid and Shelomoh are more likely to have been inspired by the lives of King Omriy and his son King Akhab of YisraEl.

The moon does not have 3 cycles of 10 days. It can be seen in 2 divisions (waxing and waning) or it can be seen in 4 divisions (1st quarter, 2nd quarter, 3rd quarter, 4th quarter). Any simple observation will reveal that it's impossible for there to be a crescent moon for 10 days as a half moon exists by the 7th day and is well on its way to becoming full by the 10th. The full moon itself is full for no more than 2 days and in Kamat was recognized to have a 14 day waning period. Groupings of 10 days in Kamat were strictly stellar, not lunar, as a means of monitoring the year in 36 and a half stellar segments equivalent to 365 days.

Djehuti Sundaka

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Herman Patton wrote:

>

> There is an interesting statement you've made here. You just render the word Tehuti as 'tw't' which is ironic given the fact that king 'David' is rendered 'dwd'. The two words or renderings are interchangeable. 'd' and 't' are interchangeable through Hebrew and Egyptian writings. Thus, the words Tehuti/twt can also be rendered Tehuti/dwd and the word king 'David/dwd' can be rendered 'David/twt'.

>

> Very interesting to say the least. What is interesting is that King David's son of the Yisra'elite myth is the essence of living wisdom as would be the Thoth i.e. Tehuti. King David in Yisra'el

mythic stories is seen as the tree from which branch i.e. saviors came through. Solomon, Yahshuah, John the baptist, etc ... A major part of Yisra'el myths is centered around the lunar cycle which is what Tehuti represents. The question is, is King David/dwd/twt the Moon deity and his son (son = The waning period of the moon) Solomon the moons wisdom? In many cultures the moon is viewed as Wisdom she is either named Sophia, Proverb, etc yet the Egyptians seen the moon deity as a male deity named Twt (if translation is in fact true).

>

> The story of David and Goliath takes a knew twist. If the word David/dwd/twt is in fact Tehuti then what is the real story to Goliath? The word Goliath is actually two words; Gol & iath/Yath/Yah. The Egyptian translation of the word 'Gol/Gl' is 'Kneel or to bow down' and the word Iath/Iah/Yah is naturally another name for Thoth/Tehuti. So then the word Goliath becomes: To bow down to Tehuti:

>

> I'm actually attempting to translate this as I write because I just saw this email for the first time. Now please consider that the moon has 3 cycles which represent 10 days each. European call these decadents. You have the Mother which is Isis the full moon which last for 10 days. Then you have the waning period which last for 10 days as well (a period of darkness) and then you have the crescent moon which last for 10 days. Please note that the crescent moon is seen as the masculine deity which some identify as Ra/Re.

>

> So then it appears that the Yisra'elites may have possible taken the story which Gerald Massey explains so well about the moon and its three cycles but encoded into the story of King David. Goliath is seen as a giant which is what the full moon is to the crescent moon. Could the crescent moon be seen as the conquer of the full moon (Goliath) to be the new conquer. In other words is story of Tehuti/David(twt/dwd) is a real story about the defeat Isis/Full Moon society to issues in the knew Tehuti/King David society? The word Goliath i.e. To kneel to Yah/Thoth/Tehuti.

>

> I hope this is making some sense here but I would love to here from the scholars on this issues.

>

> Herman Patton Ph.D, D.D.

> <http://www.ebonyissues.com>

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> ----- Original Message -----

> From: Mahari Mengistu

> To: Ta_Seti@yahoogroups.com
> Sent: Thursday, March 29, 2007 6:34:50 PM
> Subject: [Ta_Seti] Re: The Khurri Aristocracy
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> We also need to decide what is the correct rendering
of Thoth.
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> According to Budge's dictionary, in Egyptian it is "Te.hu.ti" and
as
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> there are no vowels in either Egyptian or Hebrew I could see it
being
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> written as "tw't". "W" and "hu" are articulated practically the
same
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> when sounded aloud. And as you know there is no exact way of
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> translating from one language to another. You basically get the
best
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> essence of the words or phrase unless it's a specific verb or noun
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> that clearly expresses a thing or act. Linguistically, we know
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> that "b's" become "p's" , "v's" become "w's", etc. over time.
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> HTP,
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> Mahari
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>>>>> Additionally, in Hebrew the "t" becomes "d", "w" and "u"
are
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[illegible]

- > We won't tell. Get more on shows you hate to love
- > (and love to hate): Yahoo! TV's Guilty Pleasures list.
- > <http://tv.yahoo.com/collections/265>
- >

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should have been "reed" and it referred to a marshy area in the north

eastern region of Egypt. IF a similar event took place the belief is that they may have walked through this marsh because the area dried up allowing them to walk through to the Sinai.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>
>
>
> Note: forwarded message attached.
>
> -----
> Need Mail bonding?
> Go to the Yahoo! Mail Q&A for great tips from Yahoo! Answers users.
> This page was sent to you by: cristofori@...
>
> INTERNATIONAL / AFRICA | April 3, 2007
> North Sinai Journal: Did the Red Sea Part? No Evidence,

Archaeologists Say

> By MICHAEL SLACKMAN
> Egyptian archaeologists who have worked in the North Sinai say they

have never turned up evidence to support the story of the Exodus in the Bible.

>
> [http://www.nytimes.com/2007/04/03/world/africa/03exodus.html?](http://www.nytimes.com/2007/04/03/world/africa/03exodus.html?ex=1176350400&en=83c8d0806247fe80&ei=5070&emc=eta1)

[ex=1176350400&en=83c8d0806247fe80&ei=5070&emc=eta1](http://www.nytimes.com/2007/04/03/world/africa/03exodus.html?ex=1176350400&en=83c8d0806247fe80&ei=5070&emc=eta1)

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| 22169|2007-04-05 07:28:00|Paul Kekai Manansala|Minister announces restoration of Zoser step pyramid|

Culture Minister announces start of restoration of Zoser step pyramid

Culture Minister Farouk Hosni announced Saturday 31/03/2007 the start of restoration work on the step pyramid Zoser at Sakkara area in Giza.

Secretary-General of the Supreme Council of Antiquities (SCA) Zahi Hawwas said that the project is the first of its kind to rescue step pyramid and the southern tomb.

The restoration project will be carried out over three stages, at a cost of L.E.25 million, Hawwas said.

<http://www.sis.gov.eg/En/EgyptOnline/Culture/000001/0203000000000000000733.htm>

| 22170|2007-04-05 07:30:57|Paul Kekai Manansala|War of the pyramid theorists|

Apr. 1, 2007 12:21 | Updated Apr. 1, 2007 14:53

War of the pyramid theorists

By YANIV SALAMA-SCHEER AND JORG LUYKEN

Every significant historical site goes through periods of the day when the surrounding environment make a visit truly worthwhile. At the pyramids of Giza, the view at sunset can push away the claustrophobic memory of the flocks of tourists and local souvenir-sellers who dominate the site earlier in the day. In the hush of sunset, visitors can appreciate the beautiful symmetry of these ancient tombs as the half-light of dusk eradicates the imperfections of age that are evident during the day.

The mathematical perfection of these monuments has puzzled archeologists for centuries. How could the civilization that existed when the pyramids were built 4,700 years ago have created this colossal necropolis?

Read the complete Pessah 5767 Supplement

The answer has long been mired in confusion. So much mystery surrounds the pyramids that some have suggested that supernatural, divine or even extraterrestrial forces must have been responsible for their construction. The Bible, of course, asserts that ancient Israelite slaves performed much of the backbreaking labor in ancient Egypt, but

in the modern Arab republic, this claim is widely disputed.

In the year 2007, many prominent Egyptologists in Cairo refute the idea that the pyramids were built by slaves at all. The list of scholars who align themselves with this train of thought is headed by Egypt's Chairman of the Supreme Council of Antiquities, Dr. Zahi Hawass. In 2002, a team led by Hawass explored unopened chambers inside the pyramids using new technology, and at the end of the process a triumphant Hawass told the world press that his findings, particularly the skeleton of a fourth-century Egyptian, showed that the pyramids were "not built by slaves," but rather by the "great Egyptians."

Following the exploration, which was broadcast worldwide by National Geographic, Dr. Hawass held an interview with the Arab daily El Gomhoreya, in which he said his findings "refute the allegations reiterated by Jews and some Western countries that the Jews built the pyramids."

Speaking with The Jerusalem Post at the Egypt Museum in Cairo, Dr. Nawab Shoeab, a prominent Egyptologist, argues that claims that the Israelites were coerced into building the pyramids are not held up by historical research. She points out that the Israelites were enslaved in Egypt during the 19th Dynasty, under the reign of Ramses II, around 1300 BCE. The pyramids, she notes, were built some 1,400 years earlier, during the Fourth Dynasty. This is clearly too large a space in time for claims of Israelite involvement to be plausible, she says.

The Old Kingdom which consists of the Third to Sixth Dynasties was a period in which many of Egypt's pyramids were built. The first were built at Sakkara in the step pyramid fashion by the high priest Imhotep. The next to be built were at Dahshur which are the two pyramids of Honi. The last of the Third Dynasty creations are the three pyramids at En Medum. By the Fourth Dynasty, there was a desire for a perfect creation, which became the Great Pyramid of Khufu, and then the pyramids of Khefren and Menkaure on its flanks.

The chronology doesn't seem to add up to place the Jews at the feet of these pyramids. But some, including Hawass, have taken the debate far beyond science, into a politicized modern realm deeply influenced by tensions between Egypt and Israel. Hawass and Egypt's Minister of Culture, Farouk Hosny, launched a campaign in 2002 to secure Giza's legacy for Egypt. Their campaign to "strike back" on those with different views on the subject was reported by Egyptian-born, London-based writer Ahmed Osman, who quoted Hosny in an interview with the Associated Foreign Press as vowing to "wage a war to protect the

Pyramids... from an organized campaign by Israel."

In the AFP interview, the pair were quoted as saying, "Israeli allegations that they built the Pyramids abound, and we must face up to this even if it triggers a crisis with Israel! This is piracy! Our history and our civilization must be respected but the Israelis want to take over everything! We must counterattack with full strength because this is how they took Palestine. They think Palestine belongs to them and now they are doing on saying the same with the Pyramids."

Baruch Brandel, the director of the Israel Antiquities Authority library, dismisses these claims. "The legend that the sons of Israel built the pyramids is not taken seriously by Israeli archeologists. No Israeli archeological handbook even makes the claim," he says. "The Torah only mentions that the Israelites built Pithom and Ramses during the New Kingdom period."

GIVEN THE controversy, why do some argue that one of the great wonders of the world was built by Jews? If one man truly deserves credit for advancing the claim, it is Charles Piazzi Smyth, the Astronomer Royal of Scotland during the 1860s. Among Smyth's works is *Our Inheritance in the Great Pyramid*, a book claiming that the complex at Giza was built by Jewish slaves who labored not under Pharaoh's chief architect, but under the direction of divine inspiration. Now, 150 years later, serious academics do not pay much credence to this theory. But when it was first published, it was highly popular among Evangelical Christians and Jews, such as the British Israelites, who were sprouting up throughout the British Empire in the 19th century.

Evidence about who built the pyramids lies scattered around Europe, thanks to the continental empires that for centuries plundered and dispersed ancient Egyptian treasures. Working with tools ranging from the Palermo Stone, a tablet taken from the Valley of the Kings outlining the chronology of the ancient kings, to the writings of the Greek historian Herodotus, some Egyptologists now argue that ancient Egypt's rural population was the group that actually built the pyramids - and that it did so not in bondage, but as a more complicated form of tribute to the pharaoh.

According to Shoeab, those who contributed to the production of the pyramids were not slaves at all, but displaced persons who came to Giza during the Nile's annual flood season. Shoeab believes that the historical records found along the banks of the Nile provide the most credible theory, which says that the pharaohs provided food, shelter and sanitation in exchange for the seasonal river dwellers' work on the pyramids. The seasonal nature of the work may help to explain why

the Great Pyramid of Khufu took 20 years to build.

Shoeab claims it was actually considered a great honor to work on the pyramids, which would have been one of the first great building projects to foster a sense of national identity. One should also remember that these were tombs built for gods, she says, and that in this context the pain of the task might have been understood in a similar light as the self-discipline and deprivations of Christian monastic life.

While the pyramids were looted to build Cairo's Muhammad Ali Mosque, which was commissioned by Saladin following the Crusades, people from all over the world flock to Giza on a daily basis to see the pyramids. Even though foreigners tend to picture their arrival at the pyramids after crossing the Egyptian desert on horseback, visitors to the Giza site have to make peace with the fact that great pyramids actually sit on the outskirts of one of the most populated and polluted cities on earth, only a few hundred yards from the edge of Cairo. The pyramids certainly ignite the imagination, but Shoeab insists that the "reality" of Giza must be preserved. "There are some realities that Israelis and Egyptians must accept between themselves. Israel must accept that Egyptians and not Jews built the pyramids, and Egyptians must accept that the Israeli army smashed our army in 1967. We just have to accept reality."

<http://www.jpost.com/servlet/Satellite?apage=2&cid=1173879224279&pagename=JPost%2FJPArticle%2FShowFull>

| 22171|2007-04-05 09:20:56|Li (wiseladyowl)|Re: The Khurri Aristocracy|

I do not have an issue with FACTS, if indeed they are but you have not presented us with any. Who is the source of this information you are posting to us? NO you have simply told us what a man has told you and you did not tell us the source for his findings. Why not choose a different way to present this story instead of using an obviously racist white man? His opinion can hardly be reliable since it is not neutral, he has not done this research purely to find out the "truth", his desire was to find inflammatory information on Dr. King. Please present us with some valid resources so that we can see for ourselves and check it out. No the plan did not work cus his life was cut short so we will not know if his way would have worked out in the end. The FBI is a criminal organization to begin with as well so they are not a reliable source and to even give them idea that we would listen to them is death to us as a ppl too. Why would you listen to a group that was "created" for the sole purpose of destroying any one that would lead blacks to a better life? This is in their own documents, no one can lie about that so again my question to you would be, why did they assassinate a man they put into position? They did not put him into his position of that we can be sure of so exactly who is the "they"? I will not accept any thing on face value alone, especially if it comes from racist who wants to paint us in a bad light. I do not have a problem with the truth no matter what it is but please do not just state info without giving us some reliable sources in which to investigate for ourselves because we have too many

forces that want us to be divided.

Herman Patton wrote:

That was also my first response but then again when one truly examine the purpose for M.L.K then one would have to ask why.

Erik Dyson was one of the first African Americans of our time to actually exposes some of the things that M.L.K did in 2000. It took me some time to swallow that pill because our natural re-actions is to say exact what you are saying ... so I went on a mission to prove this wrong. The problem that I was having first was with the fact that he taught a different message then what Malcolm X taught. WHY!! Why would our people willfully come out divided especially when your message for peace is going to cause confusion amongst our people. Malcolm X didn't teach against people, he taught against laying down and allow people to run all over us.

MLK taught that we should turn the other cheek and allow this Europeans to basically beat us into the ground but we can win by a march. This was in fact ludicrous. Now this was the beginning of the research ... If you can't get pass that question then we have problems from the beginning. I've wondered was he put in place to offer African American an option? Or was he promoted because African American were already split through religion. You had the Muslims which many Christians weren't going to just follow because they believed solely in their philosophy. This was in fact the perfect opportunity to send one in who will tame the people. This was an attempt as you called it to destroy an African American leader but as African Americans it is our duty to prove them wrong.

I have research and research and like Dr. Michael Eric Dyson there are things that we don't want to accept but if we don't tell our people then we wont realized at which point the GREAT division came into place. This period was the time of the Great division. African Americans were being taught to stand up for themselves while another told us to let them beat us, hoses us, but our marches will soon work. You must ask yourself, have thing gotten better for African Americans or worse? We all know its gotten worse. You see integration was not for the African American but if was for the Jews who were in the background promoting this message.

Note: I am not for or against integration if done with the right intents, but I have to ask whats positive, that has come from it? We can go to the same schools? Our children are still being neglected which is why there are well over 1million African American children on home studies (including mine). Has it worked with the relationships between AA women and AA (AA = African American) men? No the relationship between AA males and sistas is in dyer straights. AA males are running to European woman and leaving AA women to defend for themselves. AA males and females act as though they are at war with each other which in turn destroys the very fabric of the African American family structure. Who has it benefited? Jews ... anyone can be a Jew but European looking Jews benefit from this because they look like your average European and when the males marry European woman, the woman have to become Jewish which makes

their children Jewish. If there was still segregation then the Jews would not have the power they have today. This is not antisemitism because I don't have a problem with Jews, this discussion is about MLK and how his view hurt us verse build us up.

Malcolm X told us that we had been hoodwinked, Led astray, bamboozled (sp?) and to this day we are still 'led astray ... Interesting fact that I would like to point out from this movie is:

Bayard Rustin and Martin Luther king Jr together created the SCLC (Southern Christian Leadership Conference). The problem with this is that Bayard Rustin was openly GAY!!! African Americans for the most part don't believe in homosexuality and especially in the 50s & 60s. Why would a Baptist preacher teach up with an openly gay man to create the SCLC? No only was he openly gay but he was also M.L.K's counselor. I can go on an on about these issues but to take a quote from Michael Erik Dyson he wrote that M.L.K wrote: "he was f*c*ing for God" ...

People we have to investigate this for ourselves and when we find wrong we must accept it despite our feeling about what we are learning. My goal is to bring our people back to the oneness we once shared prior to this movement. I'm not Muslim nor do I believe in it, but Malcolm X as John Henrik Clarke pointed out, had the right ideal, MLK ... messed us up! We followed for the love of a religion that was force fed to us ...

Herman Patton Ph.D, D.D.
<http://www.ebonyissues.com>

----- Original Message -----

From: Li (wiseladyowl)
To: Ta_Seti@yahoogroups .com
Sent: Wednesday, April 4, 2007 11:08:31 AM
Subject: Re: [Ta_Seti] Re: The Khurri Aristocracy

First of all one would have to ask one's self, who are the people behind the story? What is there agenda and just who are their sources and are they reliable? The narrator is very hateful and racist, one could not consider him a very neutral journalist since he has a preconcieved idea with regards to his subject. I am responding to this while listening to this video so my opinion is based on the narrators obvious dislike of Mr. King. My question to you thoughis this, why are you posting this video on this board? Do you know if this report is true or false and based on facts? I suspect not because any one can accuse you of something and than find someone to state that it is true so the issue is not whether or not Mr. King is bad but whether or not someone has a hidden agenda against him. Now really do we trust the FBI? Are they the bastions of truth and honesty? No, they are vile and corrupt, invented to destroy African American Leaders by any means necessary. We are not amused nor are we decieved bythis trivial account of Dr. Kings life, none of what this person has stated has reliable facts or people to back it up. This is

an obvious ploy by white supremacist to distort the late Dr. King's character and to paint him with the horrid title of "communist". I am not sure why conservatives think that communism is so "bad", but it is a death sentence to have one's self labeled as such within the political field. I am very curious as to your motives for posting this racist crap on such an honorable board?

Peace and light..... .

Herman Patton wrote:

I hate to throw a monkey wrench in these topics but I have a video I would love for African Americans to look at, criticize or whatever. Now before I post this link I have to tell you that I have done some personal research on these issues and many of them are true. What I don't agree with this video is the pictures they show trying to prove their point.

This video is the hidden story behind Martin Luther King and I'm actually just about finished with my book on this story.

Enjoy or hate: <http://www.ebonyissues.com/video.htm>

Herman Patton Ph.D, D.D.

<http://www.ebonyissues.com>

----- Original Message -----

From: Herman Patton

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, April 3, 2007 1:46:13 PM

Subject: Re: [Ta_Seti] Re: The Khurri Aristocracy

Interesting ... So you went through the post and dismantled it but have not shown any real proof to support your claim. As I said I was coming up with that right on the spot at which it was something to research ... One thing you have absolutely wrong is the Iah/Lah/Yah ... which was actually an Egyptian deity.

resource: <http://www.touregypht.net/features/toaries/yah.htm>

Secondly, the moon does have 3 cycles per month ... Period!!

Lastly, you cannot tell what is of Egyptian content and what isn't when researching the difference between Egyptian text and so-called Hebrew text when all text was translated and came out of Egypt. You show me legit Hebrew text that predate the Septuagint which is an Egyptian translated Text currently known as the Tanakh then you have my ears.

Herman Patton Ph.D, D.D.

<http://www.ebonyissues.com>

----- Original Message -----

From: Djehuti Sundaka

To: Ta_Seti@yahoogroups .com

Sent: Tuesday, April 3, 2007 8:20:15 AM

Subject: [Ta_Seti] Re: The Khurri Aristocracy

As shown in a previous post, the Hellenic rendered name "Taaautos" reveals the Kna'aniy rendering of "Djhwty/Thwty" as "Taawt". Thus it is clearly seen that the Kna'aniy rendering didn't change to 'dwd' (which itself is the Kna'aniy word for 'beloved').

"Golyath" is a Pilist (i.e. Philistine) name, not Kamy. So there's no value in applying a Kamy interpretation to it.

The names "Aah" and "Yah" do not refer to the same deity nor were they ever spelled the same in Kamat. The name "Yhw3" was known in Kamat from the "shsw Yhw3", a people with individuals captured in Edowm (the place where Yahuwah was first worshipped cf. Judges 5:4) and taken to Soleb and Amarah.

The great wisdom attributed to King Shelomoh is a product of the Deuteronomist tradition and had therefore only been attributed to him after 622 BCE, centuries after his actual lifetime. Such attributions had been a means of glorifying kings (see "Egypt, Canaan, And Israel In Ancient Times" p. 307-309) and had been unknown to the first author to have written of Shelomoh in 1Kings 1-2. The name "Shelomoh" indicates devotion to "Shlm" the god of Yerwshalayim whose name is apparent in both names (i.e. SHeLoMoh, YerwSHaLayiM) . The glories attributed to Dawid and Shelomoh are more likely to have been inspired by the lives of King Omriy and his son King Akhab of YisraEl.

The moon does not have 3 cycles of 10 days. It can be seen in 2 divisions (waxing and waning) or it can be seen in 4 divisions (1st quarter, 2nd quarter, 3rd quarter, 4th quarter). Any simple observation will reveal that it's impossible for there to be a crescent moon for 10 days as a half moon exists by the 7th day and is well on its way to becoming full by the 10th. The full moon itself is full for no more than 2 days and in Kamat was recognized to have a 14 day waning period. Groupings of 10 days in Kamat were strictly stellar, not lunar, as a means of monitoring the year in 36 and a half stellar segments equivalent to 365 days.

Djehuti Sundaka

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Herman Patton wrote:

>
> There is an interesting statement you've made here. You just render the word Tehuti as 'tw't' which is ironic given the fact that king 'David' is rendered 'dwd'. The two words or renderings are interchangeable. 'd' and 't' are interchangeable through Hebrew and Egyptian writings. Thus, the words Tehuti/tw't can also be rendered Tehuti/dwd and the word king 'David/dwd' can be rendered 'David/tw't'.

>
> Very interesting to say the least. What is interesting is that King David's son of the Yisra'elite myth is the essence of living wisdom as would be the Thoth i.e. Tehuti. King David in Yisra'el mythic stories is seen as the tree from which branch i.e. saviors came through. Solomon, Yahshuah, John the baptist, etc ... A major part of Yisra'el myths is centered around the lunar cycle which is what Tehuti represents. The question is, is King David/dwd/tw't the Moon deity and his son (son = The waning period of the moon) Solomon the moon's wisdom? In many cultures the moon is viewed as Wisdom she is either named Sophia, Proverb, etc yet the Egyptians seen the moon deity as a male deity named Tw't (if translation is in fact true).

>
> The story of David and Goliath takes a new twist. If the word David/dwd/tw't is in fact Tehuti then what is the real story to Goliath? The word Goliath is actually two words; Gol & iath/Yath/Yah. The Egyptian translation of the word 'Gol/Gl' is 'Kneel or to bow down' and the word iath/Iah/Yah is naturally another name for Thoth/Tehuti. So then the word Goliath becomes: To bow down to Tehuti:

>
> I'm actually attempting to translate this as I write because I just saw this email for the first time. Now please consider that the moon has 3 cycles which represent 10 days each. Europeans call these decadents. You have the Mother which is Isis the full moon which last for 10 days. Then you have the waning period which last for 10 days as well (a period of darkness) and then you have the crescent moon which last for 10 days. Please note that the crescent moon is seen as the masculine deity which some identify as Ra/Re.

>
> So then it appears that the Yisra'elites may have possibly taken the story which Gerald Massey explains so well about the moon and its three cycles but encoded into the story of King David. Goliath is seen as a giant which is what the full moon is to the crescent moon. Could the crescent moon be seen as the conquer of the full moon (Goliath) to be the new conquer. In other words is story of Tehuti/David(tw't/dwd) is a real story about the defeat Isis/Full

Moon society to issues in the knew Tehuti/King David society? The word Goliath i.e. To kneel to Yah/Thoth/Tehuti.

>

> I hope this is making some sense here but I would love to here from the scholars on this issues.

>

> Herman Patton Ph.D, D.D.

> <http://www.ebonyissues.com>

>

>

> ----- Original Message -----

> From: Mahari Mengistu

> To: Ta_Seti@yahoogroups.com

> Sent: Thursday, March 29, 2007 6:34:50 PM

> Subject: [Ta_Seti] Re: The Khurri Aristocracy

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> We also need to decide what is the correct rendering of Thoth.

>

> According to Budge's dictionary, in Egyptian it is "Te.hu.ti" and as

>

> there are no vowels in either Egyptian or Hebrew I could see it being

>

> written as "tw". "W" and "hu" are articulated practically the same

>

> when sounded aloud. And as you know there is no exact way of

>

> translating from one language to another. You basically get the best

>

> essence of the words or phrase unless it's a specific verb or noun

>
> that clearly expresses a thing or act. Linguistically, we know
>
> that "b's" become "p's" , "v's" become "w's", etc. over time.
>
> HTP,
>
> Mahari
>
>
>
> --- In Ta_Seti@yahoogroups .com, "Djehuti Sundaka"
>
> wrote:
>
> >
>
> > The Hellenic renderings of Thwty are "Taaautos" and "Thoth". To
>
> > render "Thwty" as "Twt" in the original tongue, the 'h' and
> the 'y'
>
> > would have to be ignored. To try to derive dwd from Djhwty
>
> (Thwty),
>
> > indigenous attestations for the word dwd (meaning 'beloved')
> would
>
> > have to be ignored while some type of significant association
> with
>
> > Djhwty (such as associations with wisdom or lunar symbolism)
> would
>
> > have to be shown.
>
> >
>
> > Djehuti Sundaka
>
> >
>
> > --- In Ta_Seti@yahoogroups .com, "Mahari Mengistu"
> wrote:
>

> > >
>
> > > Paul,
>
> > > As I understand it "Thoth" is Greek for "Tehuti" which is
>
> > > written "twf" which "dwd" in Hebrew as "t's" become "d's";
thus,
>
> > when
>
> > > pronounced would be "dawood" which is "David". I'm repeating
the
>
> > > findings of others who have done the research.
>
> > > HTP,
>
> > > Mahari
>
> > >
>
> > > --- In Ta_Seti@yahoogroups .com, "Paul Kekai Manansala"
>
> > > wrote:
>
> > > >
>
> > > > --- In Ta_Seti@yahoogroups .com, "Mahari Mengistu"
>
> > > > wrote:
>
> > > > >
>
> > > > > Hi,
>
> > > > > Even the phrase "House of David" connotes the Egyptian
>
> > > > > language.
>
> > > > If
>
> > > > I recall correctly the symbol for kingship/castle is the
>
> > > > symbol
>

> > > for

>

> > > > house,i.e., House of _____ which is also the symbol for

>

> > > woman/wife.

>

> > > > To me this also suggests a likely matrilineal kingship.

>

> > > > Additionally, in Hebrew the "t" becomes "d", "w" and "u"
are

>

> > > > interchangeable thus transliterated to Hebrew, "tut"

>

> > > becomes "dwd",

>

> > > > i.e, "Tuth" becomes "David".

>

> > > >

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> > > >

>

> > > > There are some people who think the inscription should be

>

> > rendered

>

> > > "House of Thoth."

>

> > > >

>

> > > > Usually the beth- prefix is used with place names like
Bethshan,

>

> > > > Bethsaida, Bethlehem, etc.

>

> > > >

>

> > > > Regards,

>

> > > > Paul Kekai Manansala

>

> > > >

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> >

>

- > We won't tell. Get more on shows you hate to love
- > (and love to hate): Yahoo! TV's Guilty Pleasures list.
- > <http://tv.yahoo.com/collections/265>

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with the [Yahoo! Search movie showtime shortcut.](#)

| 22172|2007-04-05 12:57:06|cristofori whitakara|Re: War of the pyramid theorists|

wasn't it american military equipment used by european jews that smashed the egyptian army?

Paul Kekai Manansala wrote:

Apr. 1, 2007 12:21 | Updated Apr. 1, 2007 14:53

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By YANIV SALAMA-SCHEER AND JORG LUYKEN

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The mathematical perfection of these monuments has puzzled archeologists for centuries. How could the civilization that existed when the pyramids were built 4,700 years ago have created this colossal necropolis?

Read the complete Pessah 5767 Supplement

The answer has long been mired in confusion. So much mystery surrounds the pyramids that some have suggested that supernatural, divine or even extraterrestrial forces must have been responsible for their construction. The Bible, of course, asserts that ancient Israelite slaves performed much of the backbreaking labor in ancient Egypt, but in the modern Arab republic, this claim is widely disputed.

In the year 2007, many prominent Egyptologists in Cairo refute the idea that the pyramids were built by slaves at all. The list of scholars who align themselves with this train of thought is headed by Egypt's Chairman of the Supreme Council of Antiquities, Dr. Zahi

Hawass. In 2002, a team led by Hawass explored unopened chambers inside the pyramids using new technology, and at the end of the process a triumphant Hawass told the world press that his findings, particularly the skeleton of a fourth-century Egyptian, showed that the pyramids were "not built by slaves," but rather by the "great Egyptians."

Following the exploration, which was broadcast worldwide by National Geographic, Dr. Hawass held an interview with the Arab daily El Gomhoreya, in which he said his findings "refute the allegations reiterated by Jews and some Western countries that the Jews built the pyramids."

Speaking with The Jerusalem Post at the Egypt Museum in Cairo, Dr. Nawab Shoeab, a prominent Egyptologist, argues that claims that the Israelites were coerced into building the pyramids are not held up by historical research. She points out that the Israelites were enslaved in Egypt during the 19th Dynasty, under the reign of Ramses II, around 1300 BCE. The pyramids, she notes, were built some 1,400 years earlier, during the Fourth Dynasty. This is clearly too large a space in time for claims of Israelite involvement to be plausible, she says.

The Old Kingdom which consists of the Third to Sixth Dynasties was a period in which many of Egypt's pyramids were built. The first were built at Sakkara in the step pyramid fashion by the high priest Imhotep. The next to be built were at Dahshur which are the two pyramids of Honi. The last of the Third Dynasty creations are the three pyramids at En Medum. By the Fourth Dynasty, there was a desire for a perfect creation, which became the Great Pyramid of Khufu, and then the pyramids of Khefren and Menkaure on its flanks.

The chronology doesn't seem to add up to place the Jews at the feet of these pyramids. But some, including Hawass, have taken the debate far beyond science, into a politicized modern realm deeply influenced by tensions between Egypt and Israel. Hawass and Egypt's Minister of Culture, Farouk Hosny, launched a campaign in 2002 to secure Giza's legacy for Egypt. Their campaign to "strike back" on those with different views on the subject was reported by Egyptian-born, London-based writer Ahmed Osman, who quoted Hosny in an interview with the Associated Foreign Press as vowing to "wage a war to protect the Pyramids... from an organized campaign by Israel."

In the AFP interview, the pair were quoted as saying, "Israeli allegations that they built the Pyramids abound, and we must face up to this even if it triggers a crisis with Israel! This is piracy! Our history and our civilization must be respected but the Israelis want

to take over everything! We must counterattack with full strength because this is how they took Palestine. They think Palestine belongs to them and now they are doing on saying the same with the Pyramids."

Baruch Brandel, the director of the Israel Antiquities Authority library, dismisses these claims. "The legend that the sons of Israel built the pyramids is not taken seriously by Israeli archeologists. No Israeli archeological handbook even makes the claim," he says. "The Torah only mentions that the Israelites built Pithom and Ramses during the New Kingdom period."

GIVEN THE controversy, why do some argue that one of the great wonders of the world was built by Jews? If one man truly deserves credit for advancing the claim, it is Charles Piazzi Smyth, the Astronomer Royal of Scotland during the 1860s. Among Smyth's works is *Our Inheritance in the Great Pyramid*, a book claiming that the complex at Giza was built by Jewish slaves who labored not under Pharaoh's chief architect, but under the direction of divine inspiration. Now, 150 years later, serious academics do not pay much credence to this theory. But when it was first published, it was highly popular among Evangelical Christians and Jews, such as the British Israelites, who were sprouting up throughout the British Empire in the 19th century.

Evidence about who built the pyramids lies scattered around Europe, thanks to the continental empires that for centuries plundered and dispersed ancient Egyptian treasures. Working with tools ranging from the Palermo Stone, a tablet taken from the Valley of the Kings outlining the chronology of the ancient kings, to the writings of the Greek historian Herodotus, some Egyptologists now argue that ancient Egypt's rural population was the group that actually built the pyramids - and that it did so not in bondage, but as a more complicated form of tribute to the pharaoh.

According to Shoeab, those who contributed to the production of the pyramids were not slaves at all, but displaced persons who came to Giza during the Nile's annual flood season. Shoeab believes that the historical records found along the banks of the Nile provide the most credible theory, which says that the pharaohs provided food, shelter and sanitation in exchange for the seasonal river dwellers' work on the pyramids. The seasonal nature of the work may help to explain why the Great Pyramid of Khufu took 20 years to build.

Shoeab claims it was actually considered a great honor to work on the pyramids, which would have been one of the first great building projects to foster a sense of national identity. One should also remember that these were tombs built for gods, she says, and that in

this context the pain of the task might have been understood in a similar light as the self-discipline and deprivations of Christian monastic life.

While the pyramids were looted to build Cairo's Muhammad Ali Mosque, which was commissioned by Saladin following the Crusades, people from all over the world flock to Giza on a daily basis to see the pyramids. Even though foreigners tend to picture their arrival at the pyramids after crossing the Egyptian desert on horseback, visitors to the Giza site have to make peace with the fact that great pyramids actually sit on the outskirts of one of the most populated and polluted cities on earth, only a few hundred yards from the edge of Cairo. The pyramids certainly ignite the imagination, but Shoeab insists that the "reality" of Giza must be preserved. "There are some realities that Israelis and Egyptians must accept between themselves. Israel must accept that Egyptians and not Jews built the pyramids, and Egyptians must accept that the Israeli army smashed our army in 1967. We just have to accept reality."

<http://www.jpost.com/servlet/Satellite?apage=2&cid=1173879224279&pagename=JPost%2FJPArticle%2FShowFull>

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| 22173|2007-04-05 13:45:00|cristofori whitakara|Re: OT / The fascist who 'passed' for white (The Guardian)|

this also happened to the president of city college of the cunygregory h. williams

Mahari wrote:

Life gets strange-r-er and strange-r-er- est still.

HTP,
Mahari

--- On Wed 12/31, Alex van Deelen <avdeelen@wanadoo.nl> wrote:

From: Alex van Deelen [mailto:avdeelen@wanadoo.nl]
To: Ta_Seti@yahoogroups.com
Date: 04 Apr 2007 11:10:43 -0700, Wed, 4 Apr 2007 20:08:31 +0200
Subject: [Ta_Seti] OT / The fascist who 'passed' for white (The Guardian)

<http://www.guardian.co.uk/usa/story/0,,2049583,00.html>

The fascist who 'passed' for white

Lawrence Dennis was a leading light in the American fascist movement of the

1930s. He was a fan of Hitler and a self-avowed anti-semiter. Now a new book reveals that he was actually black - although even his wife didn't know.
Gary Younge reports

Wednesday April 4, 2007
The Guardian

Lawrence Dennis
'Deeply bronzed' ... American fascist Lawrence Dennis. Photograph: Charles E Steinheimer/ Getty

Lawrence Dennis was, arguably, the brains behind American fascism. He attended the Nuremberg rallies, had a personal audience with Mussolini, and met Nazi leaders; throughout the 1930s he provided the intellectual ballast for America's burgeoning pro-fascist movement. But though his work was well known and well appreciated by the intelligentsia and political elites on both sides of the Atlantic, there was one crucial fact about him that has never emerged until now: he was black.

It turns out that the man Life magazine once described as "America's number one intellectual fascist" was, in fact, a light-skinned African American, born in the segregated South - although he "passed" for white among the greatest race hatemongers known to mankind.

In a new book, *The Colour of Fascism*, Gerald Horne reveals how Dennis managed to live a lie for his entire adult life. "It's not clear that his wife knew that he was black," says Horne, a history professor at the University of Houston. "He certainly never told his daughter. When she asked him, he would just smile enigmatically. "

Dennis was born in Atlanta, Georgia in 1893 just as racial segregation had fully reasserted its authority on the South in the wake of the civil war. His mother was African American, as is clear from pictures; his father's race is not known. As a boy he was a famous child preacher, spreading the gospel first among black American congregations and then later abroad, even in Britain. But at some point in his adolescence, he did something quite dramatic: he cut all ties with his family so that he could attend the prestigious school of Exeter, and then Harvard, as a white man. After that he briefly pursued a career as a diplomat and broker, and then in the wake of the Wall Street Crash went on to become the public face of American fascism. None of these jobs would have been open to him had it been known he was black.

"Passing" was common in American society at the time. Despite laws against miscegenation, the pervasive practice of masters raping their slaves had produced a large number of light-skinned people. Under America's rigidly enforced codes of racial supremacy, any child of a mixed-race relationship was deemed "black", regardless of their complexion. They called it the one-drop rule: one drop of "black blood" made you black.

Given the manifest benefits of life on the other side of the colour line, black people who could pass as white often did, even though doing so meant cutting themselves off from their family and their past. Passing has provided the dramatic tension for many a novel, including Philip Roth's *The Human Stain*, Walter Moseley's *Devil in a Blue Dress* and, most pertinently,

Nella Larsen's *Passing*. "Every year approximately 12,000 white-skinned Negroes disappear," Walter White, the former head of the civil rights organisation, the National Association for the Advancement of Colored People, claimed in the late 1940s. "People whose absence cannot be explained by death or emigration ... men and women who have decided that they will be happier and more successful if they flee from the proscription and humiliation which the American colour line imposes on them." White, who was light-skinned, used to pass himself as white at times when investigating lynch mobs in the South.

Interestingly, Dennis was dark enough to make most people look twice. The Nazi sympathiser and pilot Charles Lindbergh suspected that some of Dennis's "ancestors ... might have come from the near east". Lindbergh's wife Anne referred to Dennis's "bronzed" skin. A New York Times report in 1927 outlined Dennis's "close-cropped bristly hair and [skin] deeply bronzed by the tropical sun". A leftwing newspaper mentioned "the tall, swarthy prophet of 'intellectual fascism'".

"Some suspected and others knew," says Horne. "But there was a don't-ask-don't-tell policy in place at the time for those on the borders of the colour line. One could perform whiteness to some degree, and that is precisely what Dennis did. His conservative politics also insulated him from a lot of further inquiry."

Years later, when he was forced to defend himself against charges of being a Nazi collaborator in a high-profile trial, one onlooker is recorded as saying that she was "puzzled and apprehensive over the fact that in nothing which I have read about Lawrence Dennis has mention been made that he is the son of a Negro mother. This fact was known to thousands, at least up to his 16th year when I knew him."

But while most people were, it seems, certain that he was no Wasp, no one seems to have had the audacity to suggest publicly that he was black either. And among the black community there was such a widespread awareness of passing that "outing" someone was considered a particularly vengeful act. "Black people then would have been very protective of his secret in a way I think they would not be now," says Horne. "He was like a slave who had escaped the plantation."

In any case, Dennis was not your run-of-the-mill fascist. He described fascism not so much as an ideology he favoured but simply as the inevitable consequence of America's political trajectory. "I took what was then considered a pro-fascist view," Dennis explained in his later years. "I said that Hitler and Mussolini were rising to meet the economic crisis and that we would have to do much the same thing ... I defended them and tried to explain them; and that [brought] me under considerable criticism and attack as being a fascist ... I said the United States will have to go fascist in the same way that Germany and Italy have gone."

Dennis had in fact gone further, while still hiding behind the smokescreen of objectivity. "When analysed simply on the basis of historical fact, [Hitler] is not only the greatest political genius since Napoleon but also the most rational," he once said.

Dennis's views gained particular currency in the late 1930s as a significant

portion of the US rallied against America joining the war and he launched into his most prominent period as a forthright isolationist.

Horne describes Dennis's position as both cynical and logical. "Well, you could see why he would think it was inevitable," he says. "Fascism was a far greater threat to the US than communism ever was. Dennis had no faith in the white working class. So if you believe it's going to happen you have one of two choices. You can fight against it or you can ride the wave. He decided to ride the wave and that was hard-boiled cynicism and coldly calculating. "

Dennis was a prickly, arrogant character who never seemed to be happier than when he was slating the intellects of others and making references to his own superiority. In an interview with the author John Roy Carlson, he was asked about a series of congressmen with whom he was acquainted. For each one he would just say: "Dumb. No brains." The influential publisher of the Chicago Tribune company? "Dumb. No brains." On a trip to Germany he met Rudolph Hess, whom he regarded as "more of an intellectual than the others", meaning Hermann Goering and Joseph Goebbels.

Dennis was undoubtedly antisemitic - "I am no friend of the Jews," he once wrote - but his antisemitism was no more pronounced than that of most Wasps in the US at the time and less severe than that of the Nazis. "Hitler says the Jew cannot be a citizen of Germany. I consider that position to be unsound nationalism, " he said. "As for any persecution or organized violence against Jews in this country, I consider it unthinkable. "

Not surprisingly, perhaps, his racial politics were the most peculiar. He kept company with some of the most extreme white supremacists of his day, but despite the views of most of his friends and backers, Dennis managed both to champion fascism and subtly to maintain a distance from racist polemic.

While in Berlin, he asked Karl Boemer of Hitler's Propaganda Ministry: "Why don't you treat the Jews more or less as we treat the Negroes in America? You can practice discrimination and all that, but be a little hypocritical and moderate and do not get in conflict with American opinion." As the years went on he opposed segregation, branding the "the case against integration in the schools" as one "based on odious comparisons" .

In retrospect, given his status as a black man in white drag writing for the hard right, his constant references to race in America seem reckless. "He was like an arsonist who simply could not resist returning to the scene of a crime," says Horne. But in the end it was the law rather than his race that would come into conflict with his rightwing views. For, as the war was winding down, Dennis found himself on trial for sedition; he was one of 29 defendants charged with undermining the morale of the armed forces. They were accused of being part of some kind of worldwide Nazi conspiracy. (Horne describes the trial as a farcical attempt to "frame a guilty man".)

The case collapsed after the judge had a fatal heart attack. But Dennis's world was also collapsing. Friends and financial supporters distanced themselves from him. His wife, Eleanor, who had worked as both housekeeper and secretary to his one-man intellectual operation, filed for divorce in 1956. Dennis's arrogance, it seems, had been as prominent in his personal life as in his professional life. "It is just hard to believe Eleanor can be

so mad," he wrote to a friend. "What jolts me is that over 62 years in which I had lots of affairs and nearly a dozen women one time or another who seriously wanted to marry ... I never had a single one turn on me. I could meet and exchange fond memories with every one of them. This is the first time a woman ever turned on me."

Their two daughters, Emily and Laura, studied at top colleges before graduating into good marriages even as their father's fortunes declined. After his divorce, with no extended family - he had had to bid farewell to them years ago in order to pass as white - he was on his own. With subscriptions to his newsletter drying up and the cold-war era dismissive of his politics, he struggled to pay his way with bits of writing and the occasional lecture. He did marry again, though, and after his second wife died he moved in with daughter Laura.

In what may have been his most audacious act of defiance, or evidence that he had finally given up the pretence, he eventually let his hair grow out. When he died, in obscurity, in 1977, he did so with an afro.

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| 22174|2007-04-05 14:10:51|Djehuti Sundaka|Re: The Khurri Aristocracy|

To gain a wider perspective of this cozy relationship, look at the history of Britain, France, the U.S., and Russia since around 1818 and the colors of their flags (not that their flag colors can really be shown to have a significant purpose in the matter). Every since 1818, they have remained on cooperative terms through even the most disrupting of conflicts (i.e. so-called "world wars" and the Cold War) and are all the permanent members of the so-called Security Council. Only Zhong-gwo (China) stands out among them in not being of European heritage and actually having previously been subjugated by them.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

>

> I can tell you, I believe, quite clearly and simply why conservatives think that communism is so horrid. It has at its core "community", an equal sharing of benefits and wealth amongst all. I am not a communist and communism has a history of oppression and corruption which I think leads back to who the guardians of the political philosophy were: the white Russians, themselves predatory

conquerors. It is interesting that NOW the US and Russia are trying very hard to get so cozy with each other - they realize that they both are really predators. And that is why conservatives think that communism is so horrid - it is in opposition to predation (for the highly predatory) which is what they affirm.--- On Wed 12/31, Li (wiseladyowl) < wiseladyowl@... > wrote: From: Li (wiseladyowl) [mailto: wiseladyowl@...] To: Ta_Seti@...: 04 Apr 2007 11:08:31 - 0700, Wed, 4 Apr 2007 11:07:15 -0700 (PDT) Subject: Re: [Ta_Seti] Re: The Khurri Aristocracy

>
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>

> First of all one would have to ask one's self, who are the people behind the story? What is there agenda and just who are their sources and are they reliable? The narrator is very hateful and racist, one could not consider him a very neutral journalist since he has a preconcieved idea with regards to his subject. I am responding to this while listening to this video so my opinion is based on the narrators obvious dislike of Mr. King. My question to you though is this, why are you posting this video on this board? Do you know if this report is true or false and based on facts? I suspect not because any one can accuse you of something and than find someone to state that it is true so the issue is not whether or not Mr. King is bad but whether or not someone has a hidden agenda against him. Now really do we trust the FBI? Are they the bastions of truth and honesty? No, the y are vile and corrupt, invented to destroy African American Leaders by any means necessary. We > are not amused nor are we decieved by this trivial account of Dr. Kings life, none of what this person has stated has reliable facts or people to back it up. This is an obvious ploy by white supremacist to distort the late Dr. Kings character and to paint him with the horrid title of "communist". I am not sure why conservatives think that communism is so "bad", but it is a death sentence to have one's self labled as such within the political field. I am very curious as to your motives for posting this racist crap on such an honorable board? Peace and light..... Herman Patton > > > > > > > >

_____> We won't tell. Get more on shows you hate to love > (and love to hate): Yahoo! TV's Guilty Pleasures list.>
<http://tv.yahoo.com/collections/265>>

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>

| 22175|2007-04-05 14:19:27|Djehuti Sundaka|Re: The Khurri Aristocracy|

On a slightly different note, you may find this to be of interest.

Beyond Vietnam: A Time to Break Silence

<http://www.informationclearinghouse.info/article2564.htm>

By Rev. Martin Luther King

It's almost prophetic in light of today's situation exactly 40 years later.

Djehuti Sundaka

The Martin Luther King You Don't See on TV

By Jeff Cohen and Norman Solomon

t r u t h o u t | Guest Contributors

Wednesday 04 April 2007

It's become a TV ritual: Every year on April 4, as Americans commemorate

Martin Luther King's death, we get perfunctory network news reports about

"the slain civil rights leader."

The remarkable thing about these reviews of King's life is that several

years - his last years - are totally missing, as if flushed down a memory hole.

What TV viewers see is a closed loop of familiar film footage: King battling segregation in Birmingham (1963); reciting his dream of racial harmony at the rally in Washington (1963); marching for voting rights in Selma, Alabama (1965); and finally, lying dead on the motel balcony in Memphis (1968).

An alert viewer might notice that the chronology jumps from 1965 to 1968. Yet King didn't take a sabbatical near the end of his life. In fact, he was speaking and organizing as diligently as ever.

Almost all of those speeches were filmed or taped. But they're not shown today on TV.

Why?

It's because national news media have never come to terms with what Martin Luther King Jr. stood for during his final years.

In the early 1960s, when King focused his challenge on legalized racial discrimination in the South, most major media were his allies. Network TV and national publications graphically showed the police dogs and bullwhips and cattle prods used against Southern blacks who sought the right to vote or [the right] to eat at a public lunch counter.

But after passage of civil rights acts in 1964 and 1965, King began challenging the nation's fundamental priorities. He maintained that civil rights laws were empty without "human rights" - including economic rights. For people too poor to eat at a restaurant or afford a decent home, King said, anti-discrimination laws were hollow.

Noting that a majority of Americans below the poverty line were white, King developed a class perspective. He decried the huge income gaps

between
rich and poor, and called for "radical changes in the structure of
our
society" to redistribute wealth and power.

"True compassion," King declared, "is more than flinging a coin to a
beggar; it comes to see that an edifice which produces beggars needs
restructuring."

By 1967, King had also become the country's most prominent opponent
of
the Vietnam War, and a staunch critic of overall US foreign policy,
which he
deemed militaristic. In his "Beyond Vietnam" speech delivered at New
York's
Riverside Church on April 4, 1967 - a year to the day before he was
murdered
- King called the United States "the greatest purveyor of violence
in the
world today." (Full text/audio here
<http://www.informationclearinghouse.info/article2564.htm> .)

From Vietnam to South Africa to Latin America, King said, the US
was "on
the wrong side of a world revolution." King questioned "our alliance
with
the landed gentry of Latin America," and asked why the US was
suppressing
revolutions "of the shirtless and barefoot people" in the Third
World,
instead of supporting them.

In foreign policy, King also offered an economic critique,
complaining
about "capitalists of the West investing huge sums of money in Asia,
Africa
and South America, only to take the profits out with no concern for
the
social betterment of the countries."

You haven't heard the "Beyond Vietnam" speech on network news
retrospectives, but national media heard it loud and clear back in
1967 -
and loudly denounced it. Time magazine called it "demagogic slander
that
sounded like a script for Radio Hanoi." The Washington Post

patronized that

"King has diminished his usefulness to his cause, his country, his people."

In his last months, King was organizing the most militant project of his

life: the Poor People's Campaign. He crisscrossed the country to assemble "a

multiracial army of the poor" that would descend on Washington - engaging in

nonviolent civil disobedience at the Capitol, if need be - until

Congress

enacted a poor people's bill of rights. Reader's Digest warned of an "insurrection."

King's economic bill of rights called for massive government jobs programs to rebuild America's cities. He saw a crying need to confront a

Congress that had demonstrated its "hostility to the poor" -

appropriating

"military funds with alacrity and generosity," but

providing "poverty funds

with miserliness."

How familiar that sounds today, nearly 40 years after King's efforts on

behalf of the poor people's mobilization were cut short by an

assassin's

bullet.

In 2007, in this nation of immense wealth, the White House and most in

Congress continue to accept the perpetuation of poverty. They fund foreign

wars with "alacrity and generosity," while being miserly in dispensing funds

for education and health care and environmental cleanup.

And those priorities are largely unquestioned by mainstream media. No surprise that they tell us so little about the last years of Martin

Luther

King's life.

Jeff Cohen is the author of "Cable News Confidential: My
Misadventures
in Corporate Media."
Norman Solomon's book, "War Made Easy: How Presidents and Pundits
Keep
Spinning Us to Death," is out in paperback. For information, go to:
www.normansolomon.com.

--- In Ta_Seti@yahoogroups.com, "Li \(\wiseladyowl\)"
wrote:

>

> I do not have an issue with FACTS, if indeed they are but you have

not presented us with any. Who is the source of this information
you are posting to us? NO you have simply told us what a man has
told you and you did not tell us the source for his findings. Why
not choose a different way to present this story instead of using an
obviously racist white man? His opinion can hardly be reliable
since it is not neutral, he has not done this research purely to
find out the "truth", his desire was to find inflammatory
information on Dr. King. Please present us with some valid
resources so that we can see for ourselves and check it out. No the
plan did not work cus his life was cut short so we will not know if
his way would have worked out in the end. The FBI is a criminal
organization to begin with as well so they are not a reliable source
and to even give them idea that we would listen to them is death to
us as a ppl too. Why would you listen to a group that was
> "created" for the sole purpose of destroying any one that would

lead blacks to a better life? This is in their own documents, no
one can lie about that so again my question to you would be, why did
they assassinate a man they put into position? They did not put him
into his position of that we can be sure of so exactly who is
the "they"? I will not accept any thing on face value alone,
especially if it comes from racist who wants to paint us in a bad
light. I do not have a problem with the truth no matter what it is
but please do not just state info without giving us some reliable
sources in which to investigate for ourselves because we have too
many forces that want us to be divided.

>

> Herman Patton wrote: That was also my

first response but then again when one truly examine the purpose for
M.L.K then one would have to ask why.

>

> Erik Dyson was one of the first African Americans of our time to

actually exposes some of the things that M.L.K did in 2000. It took me some time to swallow that pill because our natural re-actions is to say exact what you are saying ... so I went on a mission to prove this wrong. The problem that I was having first was with the fact that he taught a different message then what Malcolm X taught. WHY!! Why would our people willfully come out divided especially when your message for peace is going to cause confusion amongst our people. Malcolm X didn't teach against people, he taught against laying down and allow people to run all over us.

>

> MLK taught that we should turn the other cheek and allow this

Europeans to basically beat us into the ground but we can win by a march. This was in fact ludicrous. Now this was the beginning of the research ... If you can't get pass that question then we have problems from the beginning. I've wondered was he put in place to offer African American an option? Or was he promoted because African American were already split through religion. You had the Muslims which many Christians weren't going to just follow because they believed solely in their philosophy. This was in fact the perfect opportunity to send one in who will tame the people. This was an attempt as you called it to destroy an African American leader but as African Americans it is our duty to prove them wrong.

>

> I have research and research and like Dr. Michael Eric Dyson there

are things that we don't want to accept but if we don't tell our people then we wont realized at which point the GREAT division came into place. This period was the time of the Great division. African Americans were being taught to stand up for themselves while another told us to let them beat us, hoses us, but our marches will soon work. You must ask yourself, have thing gotten better for African Americans or worse? We all know its gotten worse. You see integration was not for the African American but if was for the Jews who were in the background promoting this message.

>

> Note: I am not for or against integration if done with the right

intents, but I have to ask whats positive, that has come from it? We can go to the same schools? Our children are still being neglected which is why there are well over 1million African American children on home studies (including mine). Has it worked with the relationships between AA women and AA (AA = African American) men?

No the relationship between AA males and sistas is in dyer
straights. AA males are running to European woman and leaving AA
women to defend for themselves. AA males and females act as though
they are at war with each other which in turn destroys the very
fabric of the African American family structure. Who has it
benefited? Jews ... anyone can be a Jew but European looking Jews
benefit from this because they look like your average European and
when the males marry European woman, the woman have to become Jewish
which makes their children Jewish. If there was still segregation
then the

> Jews would not have the power they have today. This is not

antisemitism because I don't have a problem with Jews, this
discussion is about MLK and how his view hurt us verse build us up.

>

> Malcolm X told us that we had been hoodwinked, Led astray,

bamboozled (sp?) and to this day we are still 'led astray ...

Interesting fact that I would like to point out from this movie is:

>

> Bayard Rustin and Martin Luther king Jr together created the SCLC

(Southern Christian Leadership Conference). The problem with this is
that Bayard Rustin was openly GAY!!! African Americans for the most
part don't believe in homosexuality and especially in the 50s & 60s.

Why would a Baptist preacher teach up with an openly gay man to
create the SCLC? No only was he openly gay but he was also M.L.K's
counselor. I can go on an on about these issues but to take a quote
from Michael Erik Dyson he wrote that M.L.K wrote: "he was f*c*ing
for God" ...

>

> People we have to investigate this for ourselves and when we find

wrong we must accept it despite our feeling about what we are
learning. My goal is to bring our people back to the oneness we once
shared prior to this movement. I'm not Muslim nor do I believe in
it, but Malcolm X as John Henrik Clarke pointed out, had the right
ideal, MLK ... messed us up! We followed for the love of a religion
that was force fed to us ...

>

>

>

> Herman Patton Ph.D, D.D.

> <http://www.ebonyissues.com>

>

>

> ----- Original Message -----

> From: Li (wiseladyowl)

> To: Ta_Seti@yahoogroups.com

> Sent: Wednesday, April 4, 2007 11:08:31 AM

> Subject: Re: [Ta_Seti] Re: The Khurri Aristocracy

>

>

> First of all one would have to ask one's self, who are the

people behind the story? What is there agenda and just who are their sources and are they reliable? The

> narrator is very hateful and racist, one could not consider him a

very neutral journalist since he has a preconcieved idea with regards to his subject. I am responding to this while listening to this video so my opinion is based on the narrators obvious dislike of Mr. King. My question to you though is this, why are you posting this video on this board? Do you know if this report is true or false and based on facts? I suspect not because any one can accuse you of something and than find someone to state that it is true so the issue is not whether or not Mr. King is bad but whether or not someone has a hidden agenda against him. Now really do we trust the FBI? Are they the bastions of truth and honesty? No, they are vile and corrupt, invented to destroy African American Leaders by any means necessary. We are not amused nor are we decieved by this trivial account of Dr. Kings life, none of what this person has stated has reliable facts or people to back it up. This

> is an obvious ploy by white supremacist to distort the late Dr.

Kings character and to paint him with the horrid title of "communist". I am not sure why conservatives think that communism is so "bad", but it is a death sentence to have one's self labled as such within the political field. I am very curious as to your motives for posting this racist crap on such an honorable board?

> Peace and light.....

> Herman Patton wrote:

> I hate to through a monkey wrench in these topics but I

have a video I would love for African Americans to look at, criticize or whatever. Now before I post this link I have to tell you that I have done some personal research on these issues and many of them are true. What I don't agree with this video is the pictures they show trying to prove their point.

>

> This video is the hidden story behind Martin Luther King and I'm

actually just about finished with my book on this story.

>

> Enjoy or hate: <http://www.ebonyiss.ues.com/video.htm>

>

> Herman Patton Ph.D, D.D.

> <http://www.ebonyiss.ues.com>

>

>

> ----- Original Message -----

> From: Herman Patton

> To: Ta_Seti@yahoogroups.com

> Sent: Tuesday, April 3, 2007 1:46:13 PM

> Subject: Re: [Ta_Seti] Re: The Khurri Aristocracy

>

>

> Interesting ... So you went through the post and dismantled it

but have not shown any real proof to support your claim. As I said I was coming up with that right on the spot at which is was something to research ... One thing you have absolutely wrong is the Iah/Lah/Yah ... which was actually an Egyptian deity.

> resource: <http://www.touregyp.net/features/tories/yah.htm>

>

> Secondly, the moon does have 3 cycles per month ... Period!!

>

> Lastly, you cannot tell what is of Egyptian content and what isn't

when researching the difference between Egyptian text and so-called Hebrew text when all text was translated and came out of Egypt. You show me legit Hebrew text that predate the Septuagint which is an Egyptian translated Text currently known as the Tanakh then you have my ears.

>

>

>

>

> Herman Patton Ph.D, D.D.

> <http://www.ebonyiss.ues.com>

>

>

> ----- Original Message -----

> From: Djehuti Sundaka

> To: Ta_Seti@yahoogroups.com

> Sent: Tuesday, April 3, 2007 8:20:15 AM

> Subject: [Ta_Seti] Re: The Khurri Aristocracy

>

> As shown in a previous post, the Hellenic rendered

name "Taautos"

> reveals the Kna'aniy rendering of "Djhwty/Thwty" as "Taawt". Thus

> it is clearly seen that the Kna'aniy rendering didn't change

> to 'dwd' (which itself is the Kna'aniy word for 'beloved').

>

> "Golyath" is a Pilist (i.e. Philistine) name, not Kamy. So there's

> no value in applying a Kamy interpretation to it.

>

> The names "Aah" and "Yah" do not refer to the same deity nor were

> they ever spelled the same in Kamat. The name "Yhw3" was known in

> Kamat from the "shsw Yhw3", a people with individuals captured in

> Edom (the place where Yahuwah was first worshipped cf. Judges

5:4)

> and taken to Soleb and Amarah.

>

> The great wisdom attributed to King Shelomoh is a product of the

> Deuteronomist tradition and had therefore only been attributed to

> him after 622 BCE, centuries after his actual lifetime. Such

> attributions had been a means of glorifying kings (see "Egypt,

> Canaan, And Israel In Ancient Times" p. 307-309) and had been

> unknown to the first author to have written of Shelomoh in 1Kings

1-

> 2. The name "Shelomoh" indicates devotion to "Shlm" the god of

> Yerwshalayim whose name is apparent in both names (i.e. SHeLoMoh,

> YerwSHaLayim) . The glories attributed to Dawid and Shelomoh are

> more likely to have been inspired by the lives of King Omriy and

his

> son King Akhab of YisraEl.

>

> The moon does not have 3 cycles of 10 days. It can be seen in 2

> divisions (waxing and waning) or it can be seen in 4 divisions

(1st

> quarter, 2nd quarter, 3rd quarter, 4th quarter). Any simple

> observation will reveal that it's impossible for there to be a

> crescent moon for 10 days as a half moon exists by the 7th day and

is

> well on its way to becoming full by the 10th. The full moon itself

> is full for no more than 2 days and in Kamat was recognized to

have

> a 14 day waning period. Groupings of 10 days in Kamat were

strictly

> stellar, not lunar, as a means of monitoring the year in 36 and a

> half stellar segments equivalent to 365 days.

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups .com, Herman Patton

wrote:

> >

> > There is an interesting statement you've made here. You just

> render the word Tehuti as 'tw' which is ironic given the fact

that

> king 'David' is rendered 'dwd'. The two words or renderings are

> interchangeable. 'd' and 't' are interchangeable through Hebrew

and

> Egyptian writings. Thus, the words Tehuti/tw can also be rendered

> Tehuti/dwd and the word king 'David/dwd' can be

rendered 'David/tw'.

> >

> > Very interesting to say the least. What is interesting is that

> King David's son of the Yisra'elite myth is the essence of living

> wisdom as would be the Thoth i.e. Tehuti. King David in Yisra'el

> mythic stories is seen as the tree from which branch i.e. saviors

> came through. Solomon, Yahshuah, John the baptist, etc ... A major

> part of Yisra'el myths is centered around the lunar cycle which is

> what Tehuti represents. The question is, is King David/dwd/tw the

> Moon deity and his son (son = The waning period of the moon)

Solomon

> the moon's wisdom? In many cultures the moon is viewed as

Wisdom

> she is either named Sophia, Proverb, etc yet the Egyptians

seen

> the moon deity as a male deity named Tw (if translation is in

fact

> true).

> >

> > The story of David and Goliath takes a new twist. If the word

> David/dwd/twt is in fact Tehuti then what is the real story to

> Goliath? The word Goliath is actually two words; Gol &

> iath/Yath/Yah. The Egyptian translation of the word 'Gol/GI'

> is 'Kneel or to bow down' and the word Iath/Iah/Yah is naturally

> another name for Thoth/Tehuti. So then the word Goliath becomes:

To

> bow down to Tehuti:

> >

> > I'm actually attempting to translate this as I write because I

> just saw this email for the first time. Now please consider that

the

> moon has 3 cycles which represent 10 days each. European call

these

> decadents. You have the Mother which is Isis the full moon which

> last for 10 days. Then you have the waning period which last for

10

> days as well (a period of darkness) and then you have the crescent

> moon which last for 10 days. Please note that the crescent moon is

> seen as the masculine deity which some identify as Ra/Re.

> >

> > So then it appears that the Yisra'elites may have possibly taken

> the story which Gerald Massey explains so well about the moon and

> its three cycles but encoded into the story of King David. Goliath

> is seen as a giant which is what the full moon is to the crescent

> moon. Could the crescent moon be seen as the conquer of the full

> moon (Goliath) to be the new conquer. In other words is story of

> Tehuti/David(twt/dwd) is a real story about the defeat Isis/Full

> Moon society to issues in the new Tehuti/King David society? The

> word Goliath i.e. To kneel to Yah/Thoth/Tehuti.

> >

> > I hope this is making some sense here but I would love to hear

> from the scholars on this issues.

> >

> > Herman Patton Ph.D, D.D.

> > <http://www.ebonyissues.com>

> >

> >

> > ----- Original Message -----

> > From: Mahari Mengistu

> > To: Ta_Seti@yahoogroups .com
> > Sent: Thursday, March 29, 2007 6:34:50 PM
> > Subject: [Ta_Seti] Re: The Khurri Aristocracy

> >
> >
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> >
> >
> >
> >
> >

> > We also need to decide what is the correct rendering
> of Thoth.

> >
> > According to Budge's dictionary, in Egyptian it is "Te.hu.ti"

and

> as
> >
> > there are no vowels in either Egyptian or Hebrew I could see it
> being
> >
> > written as "tw". "W" and "hu" are articulated practically the
> same
> >
> > when sounded aloud. And as you know there is no exact way of
> >
> > translating from one language to another. You basically get the
> best
> >
> > essence of the words or phrase unless it's a specific verb or

noun

> >
> > that clearly expresses a thing or act. Linguistically, we know
> >
> > that "b's" become "p's" , "v's" become "w's", etc. over time.
> >
> > HTP,
> >
> > Mahari

>>
>>
>>
>> --- In Ta_Seti@yahoogroups .com, "Djehuti Sundaka"
>>
>> wrote:
>>
>>>
>>
>>> The Hellenic renderings of Thwty are "Tautos" and "Thoth". To
>>
>>> render "Thwty" as "Twt" in the original tongue, the 'h' and
> the 'y'
>>
>>> would have to be ignored. To try to derive dwd from Djhwty
>>
>> (Thwty),
>>
>>> indigenous attestations for the word dwd (meaning 'beloved')
> would
>>
>>> have to be ignored while some type of significant association
> with
>>
>>> Djhwty (such as associations with wisdom or lunar symbolism)
> would
>>
>>> have to be shown.
>>
>>>
>>
>>> Djehuti Sundaka
>>
>>>
>>
>>> --- In Ta_Seti@yahoogroups .com, "Mahari Mengistu"
> wrote:
>>
>>>>
>>
>>>> Paul,
>>
>>>> As I understand it "Thoth" is Greek for "Tehuti" which is
>>
>>>> written "twt" which "dwd" in Hebrew as "t's" become "d's";
> thus,

>>
>>> when
>>
>>>> pronounced would be "dawood" which is "David". I'm repeating
> the
>>
>>>> findings of others who have done the research.
>>
>>>> HTP,
>>
>>>> Mahari
>>
>>>>
>>
>>>> --- In Ta_Seti@yahoogroups .com, "Paul Kekai Manansala"
>>
>>>> wrote:
>>
>>>>>
>>
>>>>> --- In Ta_Seti@yahoogroups .com, "Mahari Mengistu"

>>
>>> wrote:
>>
>>>>>>
>>
>>>>>> Hi,
>>
>>>>>> Even the phrase "House of David" connotes the Egyptian
>>
>>> language.
>>
>>>> If
>>
>>>>>> I recall correctly the symbol for kingship/castle is the
>>
>>> symbol
>>
>>>> for
>>
>>>>>> house,i.e., House of _____ which is also the symbol for
>>
>>>> woman/wife.
>>

>>>>> To me this also suggests a likely matrilineal kingship.
>>
>>>>> Additionally, in Hebrew the "t" becomes "d", "w" and "u"
> are
>>
>>>>> interchangeable thus transliterated to Hebrew, "tut"
>>
>>>> becomes "dwd",
>>
>>>>> i.e., "Tuth" becomes "David".
>>
>>>>>>
>>
>>>>>
>>
>>>>> There are some people who think the inscription should be
>>
>>> rendered
>>
>>>>> "House of Thoth."
>>
>>>>>
>>
>>>>> Usually the beth- prefix is used with place names like
> Bethshan,
>>
>>>>> Bethsaida, Bethlehem, etc.
>>
>>>>>
>>
>>>>> Regards,
>>
>>>>> Paul Kekai Manansala
>>
>>>>>
>>
>>>>
>>
>>>
>>
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>>

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> with theYahoo! Search movie showtime shortcut.

>

| 22176|2007-04-05 22:24:56|Mahari|Re: War of the pyramid theorists|

Absolutely. The wouldn't have won without american help.

HTP,
Mahari

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.

Henry Ford (23)

--- On Wed 12/31, cristofori whitakara < boogie_down_black@yahoo.com > wrote:

From: cristofori whitakara [mailto: boogie_down_black@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: 05 Apr 2007 12:57:07 -0700, Thu, 5 Apr 2007 12:55:57 -0700 (PDT)

Subject: Re: [Ta_Seti] War of the pyramid theorists

wasn't it american military equipment used by european jews that smashed the egyptian army?

Paul Kekai Manansala l.net> wrote:

Apr. 1, 2007 12:21 | Updated Apr. 1, 2007 14:53

War of the pyramid theorists

By YANIV SALAMA-SCHEER AND JORG LUYKEN

Every significant historical site goes through periods of the day when the surrounding environment make a visit truly worthwhile. At the pyramids of Giza, the view at sunset can push away the claustrophobic memory of the flocks of tourists and local souvenir-sellers who dominate the site earlier in the day. In the hush of sunset, visitors can appreciate the beautiful symmetry of these ancient tombs as the half-light of dusk eradicates the imperfections of age that are evident during the day.

The mathematical perfection of these monuments has puzzled archeologists for centuries. How could the civilization that existed when the pyramids were built 4,700 years ago have created this colossal necropolis?

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The answer has long been mired in confusion. So much mystery surrounds the pyramids that some have suggested that supernatural, divine or even extraterrestrial forces must have been responsible for their construction. The Bible, of course, asserts that ancient Israelite slaves performed much of the backbreaking labor in ancient Egypt, but in the modern Arab republic, this claim is widely disputed.

In the year 2007, many prominent Egyptologists in Cairo refute the idea that the pyramids were built by slaves at all. The list of scholars who align themselves with this train of thought is headed by Egypt's Chairman of the Supreme Council of Antiquities, Dr. Zahi Hawass. In 2002, a team led by Hawass explored unopened chambers inside the pyramids using new technology, and at the end of the process a triumphant Hawass told the world press that his findings, particularly the skeleton of a fourth-century Egyptian, showed that the pyramids were "not built by slaves," but rather by the "great Egyptians."

Following the exploration, which was broadcast worldwide by National Geographic, Dr. Hawass held an interview with the Arab daily El Gomhoreya, in which he said his findings "refute the allegations reiterated by Jews and some Western countries that the Jews built the pyramids."

Speaking with The Jerusalem Post at the Egypt Museum in Cairo, Dr. Nawab Shoeab, a prominent Egyptologist, argues that claims that the Israelites were coerced into building the pyramids are not held up by historical research. She points out that the Israelites were enslaved in Egypt during the 19th Dynasty, under the reign of Ramses II, around 1300 BCE. The pyramids, she notes, were built some 1,400 years earlier, during the Fourth Dynasty. This is clearly too large a space in time for claims of Israelite involvement to be plausible, she says.

The Old Kingdom which consists of the Third to Sixth Dynasties was a period in which many of Egypt's pyramids were built. The first were built at Sakkara in the step pyramid fashion by the high priest Imhotep. The next to be built were at Dahshur which are the two pyramids of Huni. The last of the Third Dynasty creations are the three pyramids at Giza. By the Fourth Dynasty, there was a desire for a perfect creation, which became the Great Pyramid of Khufu, and then the pyramids of Khafre and Menkaure on its flanks.

The chronology doesn't seem to add up to place the Jews at the feet of these pyramids. But some, including Hawass, have taken the debate far beyond science, into a politicized modern realm deeply influenced by tensions between Egypt and Israel. Hawass and Egypt's Minister of Culture, Farouk Hosny, launched a campaign in 2002 to secure Giza's legacy for Egypt. Their campaign to "strike back" on those with different views on the subject was reported by Egyptian-born, London-based writer Ahmed Osman, who quoted Hosny in an interview with the Associated Foreign Press as vowing to "wage a war to protect the Pyramids... from an organized campaign by Israel."

In the AFP interview, the pair were quoted as saying, "Israeli allegations that they built the Pyramids abound, and we must face up to this even if it triggers a crisis with Israel! This is piracy! Our history and our civilization must be respected but the Israelis want to take over everything! We must counterattack with full strength because this is how they took Palestine. They think Palestine belongs to them and now they are doing on saying the same with the Pyramids."

Baruch Brandel, the director of the Israel Antiquities Authority library, dismisses these claims. "The legend that the sons of Israel built the pyramids is not taken seriously by Israeli archeologists. No Israeli archeological handbook even makes the claim," he says. "The Torah only mentions that the Israelites built Pithom and Ramses during the New Kingdom period."

GIVEN THE controversy, why do some argue that one of the great wonders of the world was built by Jews? If one man truly deserves credit for advancing the claim, it is Charles Piazzi Smyth, the Astronomer Royal of Scotland during the 1860s. Among Smyth's works is *Our Inheritance in the Great Pyramid*, a book claiming that the complex at Giza was built by Jewish slaves who labored not under Pharaoh's chief architect, but under the direction of divine inspiration. Now, 150 years later, serious academics do not pay much credence to this theory. But when it was first published, it was highly popular among Evangelical Christians and Jews, such as the British Israelites, who were sprouting up throughout the British Empire in the 19th century.

Evidence about who built the pyramids lies scattered around Europe, thanks to the continental empires that for centuries plundered and dispersed ancient Egyptian treasures. Working with tools ranging from the Palermo Stone, a tablet taken from the Valley of the Kings outlining the chronology of the ancient kings, to the writings of the Greek historian Herodotus, some Egyptologists now argue that ancient Egypt's rural population was the group that actually built the pyramids - and that it did so not in bondage, but as a more

complicated form of tribute to the pharaoh.

According to Shoeab, those who contributed to the production of the pyramids were not slaves at all, but displaced persons who came to Giza during the Nile's annual flood season. Shoeab believes that the historical records found along the banks of the Nile provide the most credible theory, which says that the pharaohs provided food, shelter and sanitation in exchange for the seasonal river dwellers' work on the pyramids. The seasonal nature of the work may help to explain why the Great Pyramid of Khufu took 20 years to build.

Shoeab claims it was actually considered a great honor to work on the pyramids, which would have been one of the first great building projects to foster a sense of national identity. One should also remember that these were tombs built for gods, she says, and that in this context the pain of the task might have been understood in a similar light as the self-discipline and deprivations of Christian monastic life.

While the pyramids were looted to build Cairo's Muhammad Ali Mosque, which was commissioned by Saladin following the Crusades, people from all over the world flock to Giza on a daily basis to see the pyramids. Even though foreigners tend to picture their arrival at the pyramids after crossing the Egyptian desert on horseback, visitors to the Giza site have to make peace with the fact that great pyramids actually sit on the outskirts of one of the most populated and polluted cities on earth, only a few hundred yards from the edge of Cairo. The pyramids certainly ignite the imagination, but Shoeab insists that the "reality" of Giza must be preserved. "There are some realities that Israelis and Egyptians must accept between themselves. Israel must accept that Egyptians and not Jews built the pyramids, and Egyptians must accept that the Israeli army smashed our army in 1967. We just have to accept reality."

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| 22177|2007-04-06 07:42:48|clyde winters|Re: |

Timing of a Back-Migration into Africa

To: Ta_Seti@yahoogroups.com

In-Reply-To: <eugmqm+dvge@eGroups.com>

MIME-Version: 1.0

Content-Type: text/plain; charset=iso-8859-1

Content-Transfer-Encoding: 8bit

Message-ID: <273845.79645.qm@web32803.mail.mud.yahoo.com>

Science 6 April 2007:

Vol. 316. no. 5821, pp. 50 - 53

Letters

Timing of a Back-Migration into Africa

Indigenous North Africans are genetically quite distinct from sub-Saharan Africans (1), and this difference is reflected in their lighter skin and European/Middle Eastern physical features. We have previously suggested, on the basis of the distribution of mtDNA type M1, that North Africans are largely descended from a back-migration into Africa within the last 2000 to 15,000 years, resettling the temporarily lush Sahara and spreading the Afro-Asiatic language family (2). In their Report "The mtDNA legacy of the Levantine early Upper Palaeolithic in Africa" (15 Dec. 2006, p. 1767), A. Olivieri and colleagues used high-resolution mtDNA data to propose that the migration from Asia back to North Africa happened much earlier, and they link the settlement of North Africa with the settlement of Europe 40,000 to 45,000 years ago.

Three points lead us to believe that our younger chronology for the back-migration into northern Africa still merits consideration. First, the mtDNA trees reconstructed by Olivieri and colleagues are less than conclusive because they consist of phylogeographically mixed branches, which cause uncertainty in identifying the relevant founder nodes for genetic dating. Second, in our view the fact that the North African mtDNA marker types still correspond so closely with the Afro-Asiatic language zone argues against the existence of that correlation for tens of thousands of years. Third, cave art in the Sahara shows that in Neolithic times (around 5000 B.C.), the population of the Sahara was still of sub-Saharan African ancestry (see figure), whereas "Europoid" figures documenting the arrival of west Eurasians appear later in the cave art record (3).

Within the framework of our younger chronology, the occurrence of low frequencies of M1 types in the European Mediterranean can be explained by diffusion from the Middle East and North Africa during and since the Neolithic. The Sardinian M1 mtDNA founder date of 7700 ? 3100 years years calculated by Olivieri and colleagues would conveniently fit with the arrival of farming in the European Mediterranean.

In conclusion, we suggest that more recent influx from Asia, possibly since the Last Glacial Maximum 20,000 years ago, may better explain some of the major genetic and linguistic patterns in North Africa and adjacent areas [cf. (4, 5)]. We nevertheless believe that future archaeogenetic research on Ice Age Africa and subsequent periods will benefit greatly from the complete mtDNA sequencing approach taken by Olivieri and colleagues.

Peter Forster*

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Troina, Italy

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3. A. Muzzolini, L'Art Rupestre Prehistorique des Massifs Centraux Sahariens (BAR, Oxford, 1986).

4. C. Renfrew, *Cambr. Archaeol. J.* 1, 3 (1991).
5. I. Diakonoff, *J. Semit. Stud.* 43, 209 (1998).

Response

The principal problem with great syntheses of languages, genes, and figurines (or pots) is that they lump together different migrational and cultural processes and especially overstretch recent events of the Holocene, thereby downplaying or swamping the genetic signals that point to much earlier events of the Pleistocene (1, 2).

Forster and Romano propose a recent arrival--within the last 2000 to 15,000 years--of haplogroup M1 in North Africa from western Asia, linked to the spread of Afro-Asiatic languages. This would entail a Near Eastern origin of the Afro-Asiatic language family and thus would be in agreement with Bellwood (3), provided that one subscribes to such a tight link between genes and languages. Afro-Asiatic scholarship (4), as well as the coalescence times of both M1a and M1b and the diverse basal distribution of M1a lineages especially in East Africa, however, militate against this interpretation. As we proposed in our Report, the arrival of M1 in Africa is most likely contemporary with that of U6, but if one alternatively hypothesized that only M1a originally went into the Northeast African Mediterranean coast, then 25,000 to 30,000 years ago would be the realistic time frame.

The latter hypothesis is valid when one assumes the less parsimonious scenario that only haplogroup U6 was involved 40,000 to 45,000 years ago in the early Upper Palaeolithic diffusion of Levantine populations into North Africa and that a diffusion of M1a lineages marked a new phase in the Nile Valley Complex, 25,000 to 30,000 years ago (5). It is then also more plausible to see the development and emergence of proto-Afro-Asiatic languages there, in the Nile Valley (6, 7). Later migrations and gene flow, which undoubtedly took place, have certainly complicated phylogeographic patterns. For instance, one may also envision some mutual contacts between the Levantine Natufian culture and contemporary autochthonous

cultures of the Lower Nile Valley (~15,000 years ago). Later Neolithic influence then brought a whole package of Near Eastern mtDNA lineages into all of North Africa, as attested, for instance, by the relatively high frequency of mtDNA haplogroups H, J, and T in modern North African populations (8, 9).

The cave art argument adduced by Forster and Romano has no impact on the issue of the late Near Eastern influx because haplogroup U6 very clearly testifies to an early presence in North Africa of Near Eastern lineages, which must have proceeded to as far as Northwest Africa with the ancestors of the Iberomaurusians before the Late Glacial Maximum (8). The anthropological evidence from North Africa, pointing to the autochthonous Mechta-Afalou physical type, with continuity well into the Capsian of the mid-Holocene, gives clear support to the ancient presence of Upper Palaeolithic people in North Africa (5). Moreover, the presence of figurines of sub-Saharan type in the cave art of the Sahara may simply be indicative of resettlement of the region by groups from the south, already adapted to savannah ecology, after the early Holocene arrival of monsoon rains changed the Sahara into a habitable region (10). Thus, the argument is not informative on the antiquity of a "Europoid" settlement in North Africa.

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| 22178|2007-04-06 07:58:32|clyde winters|Re: Timing of a Back-Migration into Africa 2|
Both of these letters are wrong in my opinion.

The argument fails mainly because of the fact that the Afro-Asiatic languages have their ultimate origin in Africa rather Europe. Secondly, the idea of M1 back migrating into Africa during this period is ludicrous on two counts. First, around 40,000 BC Europe was occupied mainly by Neanderthals. They begin to be replaced in Europe around 32,000 by the CroMagnon people at Les Eyzies. The CroMagnon people carry the N haplogroup.

Secondly, the archaeological evidence make it clear that the CroMagnon people probably originated in Africa and spread east from Iberia into the Levant.

These people keep talking about a Levantine migration back into Africa around 40,000 ybp. But this is impossible if we accept the reality of a Neanderthal presence in the area upto 32-30,000 BC when the Cro magnon/African/Negro people carrying the N Haplogroup enter the area.

The major problem with these researchers is that they want to see an African migration into the Levant from Africa via Egypt for homo sapien sapiens. This is all wrong since Although this view has been accepted without challenge, the archaeological evidence indicates that AMH replaced Neanderthal during the Aurignacian period in Europe around 32-35kya . It is also evident that archaic humans were replaced in much of the Levant by the Levantine Aurignacian culture bearers by a local variant of the technology at Ksar Akil XIII-VII 32kya , not 60-50kya.

The Aurignacian culture did not enter Europe from the Levant. It is clear that ?classic Aurignacian? began in Iberia and expanded eastward across Europe .

The Aurignacian civilization appears to have expanded from West to East . The founders of this culture came from Africa . Some researchers have argued that the Aurignacian culture was introduced to Europe. They based this conclusion on the fact that its tool kit was foreign to the Mousterian type, and the culture appears in a mature form throughout Europe from France to Central Europe.

The craniofacial evidence makes it clear that the Levantines and Aurignacian population came from Africa . As a result we find that craniofacial features of the Grimaldi-Cro-Magnon population and especially the Natufian populations when plotted fall within the range of Sub-Saharan populations like the Niger-Congo speakers.

Since the migration of the first homo sapien sapiens was from West to East there was no way M1 could have back migrated into Africa, carried by speakers of Afro-Asiatic languages since the Natufians who settled the Levant did not come on the scene for another 10,000+ years.

Science 6 April 2007:
Vol. 316. no. 5821, pp. 50 - 53
Letters

Timing of a Back-Migration into Africa

Indigenous North Africans are genetically quite distinct from sub-Saharan Africans (1), and this difference is reflected in their lighter skin and European/Middle Eastern physical features. We have previously suggested, on the basis of the distribution of mtDNA type M1, that North Africans are largely descended from a back-migration into Africa within the last 2000 to 15,000 years, resettling the temporarily lush Sahara and spreading the Afro-Asiatic language family (2). In their Report "The mtDNA legacy of the Levantine early Upper Palaeolithic in Africa" (15 Dec. 2006, p. 1767), A. Olivieri and colleagues used high-resolution mtDNA data to propose that the migration from Asia back to North Africa happened much

earlier, and they link the settlement of North Africa with the settlement of Europe 40,000 to 45,000 years ago.

Three points lead us to believe that our younger chronology for the back-migration into northern Africa still merits consideration. First, the mtDNA trees reconstructed by Olivieri and colleagues are less than conclusive because they consist of phylogeographically mixed branches, which cause uncertainty in identifying the relevant founder nodes for genetic dating. Second, in our view the fact that the North African mtDNA marker types still correspond so closely with the Afro-Asiatic language zone argues against the existence of that correlation for tens of thousands of years. Third, cave art in the Sahara shows that in Neolithic times (around 5000 B.C.), the population of the Sahara was still of sub-Saharan African ancestry (see figure), whereas "Europoid" figures documenting the arrival of west Eurasians appear later in the cave art record (3).

Within the framework of our younger chronology, the occurrence of low frequencies of M1 types in the European Mediterranean can be explained by diffusion from the Middle East and North Africa during and since the Neolithic. The Sardinian M1 mtDNA founder date of 7700 ± 3100 years calculated by Olivieri and colleagues would conveniently fit with the arrival of farming in the European Mediterranean.

In conclusion, we suggest that more recent influx from Asia, possibly since the Last Glacial Maximum 20,000 years ago, may better explain some of the major genetic and linguistic patterns in North Africa and adjacent areas [cf. (4, 5)]. We nevertheless believe that future archaeogenetic research on Ice Age Africa and subsequent periods will benefit greatly from the complete mtDNA sequencing approach taken by Olivieri and colleagues.

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Response

The principal problem with great syntheses of languages, genes, and figurines (or pots) is that they lump together different migrational and cultural processes and especially overstretch recent events of the Holocene, thereby downplaying or swamping the genetic signals that point to much earlier events of the Pleistocene (1, 2).

Forster and Romano propose a recent arrival--within the last 2000 to 15,000 years--of haplogroup M1 in North Africa from western Asia, linked to the spread of Afro-Asiatic languages. This would entail a Near Eastern origin of the Afro-Asiatic language family and thus would be in agreement with Bellwood (3), provided that one subscribes to such a tight link between genes and languages. Afro-Asiatic scholarship (4), as well as the coalescence times of both M1a and M1b and the diverse basal distribution of M1a lineages especially

in East Africa, however, militate against this interpretation. As we proposed in our Report, the arrival of M1 in Africa is most likely contemporary with that of U6, but if one alternatively hypothesized that only M1a originally went into the Northeast African Mediterranean coast, then 25,000 to 30,000 years ago would be the realistic time frame.

The latter hypothesis is valid when one assumes the less parsimonious scenario that only haplogroup U6 was involved 40,000 to 45,000 years ago in the early Upper Palaeolithic diffusion of Levantine populations into North Africa and that a diffusion of M1a lineages marked a new phase in the Nile Valley Complex, 25,000 to 30,000 years ago (5). It is then also more plausible to see the development and emergence of proto-Afro-Asiatic languages there, in the Nile Valley (6, 7). Later migrations and gene flow, which undoubtedly took place, have certainly complicated phylogeographic patterns. For instance, one may also envision some mutual contacts between the Levantine Natufian culture and contemporary autochthonous cultures of the Lower Nile Valley (~15,000 years ago). Later Neolithic influence then brought a whole package of Near Eastern mtDNA lineages into all of North Africa, as attested, for instance, by the relatively high frequency of mtDNA haplogroups H, J, and T in modern North African populations (8, 9).

The cave art argument adduced by Forster and Romano has no impact on the issue of the late Near Eastern influx because haplogroup U6 very clearly testifies to an early presence in North Africa of Near Eastern lineages, which must have proceeded to as far as Northwest Africa with the ancestors of the Iberomaurusians before the Late Glacial Maximum (8). The anthropological evidence from North Africa, pointing to the autochthonous Mechta-Afalou physical type, with continuity well into the Capsian of the mid-Holocene, gives clear support to the ancient presence of Upper Palaeolithic people in North Africa (5). Moreover, the presence of figurines of sub-Saharan type in the cave art of the Sahara may simply be indicative of resettlement of the region by groups from the south, already adapted to savannah ecology, after the early Holocene arrival of monsoon

rains changed the Sahara into a habitable region (10).
Thus, the argument is not informative on the antiquity
of a "Europoid" settlement in North Africa.

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| 22179|2007-04-06 08:21:16|Paul Kekai Manansala|Re: Timing of a Back-Migration into Africa
2|

The presence of "Middle Eastern" and "European" types in North Africa
agrees with historical migrations into urban coastal regions where
they are concentrated.

The fact that most of the Central and Southern Sahara is populated by
black peoples suggests these are the ancient inhabitants of North Africa.

The most significant migrations probably occurred only during the
medieval Islamic period when millions of Levantine migrants, European
slaves and others came into the region.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

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 - > <http://games.yahoo.com/games/front>
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| 22180|2007-04-06 10:53:38|Paul Kekai Manansala|Preserving Egypt's ancient Valley of the Kings from destruction|

A royal destruction

[Jill Kamel](#) on a project that sounds the alarm for the survival of Egypt's ancient Valley of the Kings

<http://weekly.ahram.org.eg/2007/839/heritage.htm>



[Click to view caption](#)

Throngs of tourists crowd daily into the priceless tombs in the Valley of the Kings, brushing against walls and, even, tracing reliefs with sweaty fingers *photos Matjaz Kacicnik*

Throngs of tourists crowd daily into the priceless tombs in the Valley of the Kings, brushing against walls and, even, tracing reliefs with sweaty fingers

When first unearthed early in the 19th century, the royal tombs on the Theban necropolis, although stripped of their spectacular funerary contents, were nevertheless found in a remarkable state of preservation. The splendid painted reliefs retained colours as bright as on the day they were painted. However, plunder, desecration, exploration, environmental pollution and tourism have since taken their toll, and although successive efforts have been made to protect the tombs in the Valley of the Kings the prospects are grim. The marvellous decorations are decaying more rapidly than they can be restored.

Monks and hermits who hid in the royal tombs early in the Christian era were responsible for some of the damage to the decorated walls. Evidence of their habitation can be seen in graffiti -- which today form part of the historical record -- and blackening, probably caused by efforts to light up the tomb. It was after their discovery by 19th-century European explorers, however, that the tombs suffered most lamentably -- usually from their taking 'squeezes' (mouldings on wax or wet paper) directly from the delicately painted walls, but even from total loss when they forcibly hacked out masterpieces for exhibition abroad, sometimes destroying a substantial part of the surrounding plaster layer on the walls.

Among those who first recorded the scenes and inscriptions were Ippolito Rosellini, a colleague of François Champollion, who deciphered hieroglyphics in 1822, and Emile Prisse d'Avennes, the able craftsman who arrived in Egypt under the patronage of Mohamed Ali in 1827. D'Avennes made splendid detailed copies of wall decorations, some of which had already disappeared by the time he returned to Egypt, in 1859.

Tourists today pose no less of a threat. With large groups pressing into narrow corridors, the increase in humidity is a major problem. Darkened areas near some of the most striking scenes, particularly at the corners of gateways or on pillars, are probably due to the walls being touched, and there is even evidence of scratching.

Dina Bakhout, a young Egyptian engineer specialising in restoration and conservation of monuments, brushes aside the suggestion that there is no way to stem the tide of destruction of the tombs so long as tourism remains a mainstay of the Egyptian economy. She concedes, nevertheless, that serious action must be taken immediately to ensure that this valuable artistic and historic heritage is protected for future generations.

Bakhout is working under the direction of Kent Weeks, director of the University of Chicago's Theban Mapping Project (TMP) in collaboration with the Supreme Council of Antiquities (SCA). The aim of the project is to carry out a photographic survey, identify problems, specify the cause of the deterioration, and describe the technical questions related to the type of damage observed.

"Most of the tombs are structurally stable," says Bakhoun. "Some of the cracks and fissures in the bedrock are due to the nature of the rock. When cracks run from one wall to the other across a corridor over a ceiling, they represent no real danger to the tomb, even though they cause loss to a narrow section of the plaster layer. The most serious damage is the actual detachment of the decorated plaster from the background surface and unfortunately no modern technology can identify where there is such a threat. The best method is to gently knock the plaster to identify hollow areas.

"That may sound simplistic," she adds, "but the naked eye is an extremely effective tool. Only through the power of observation can one identify mere powdering of the plaster layer, from total disintegration, or damage caused by natural shrinkage. Such testing successfully reveals potential danger zones where action needs to be taken."

Flaking and loss of paint in the upper reaches of the walls of some tombs or in the corners of the ceilings may result from the concentration of high humidity in those areas, Bakhoun adds. "Loss of the paint and the plaster layer in other areas may have been caused by wasp nests, while blackening on the upper surface of the tomb walls near the ceiling appears to have been caused by bats," she says. In numerous tombs rounded wooden inserts were noted at almost equal intervals in the upper walls. "We have identified these as inserts for electrical cables. Tomb number KV 6 in fact still carries the old cables," Bakhoun says.

The Royal Valley is less than two kilometres from the edge of the Nile. Today, a tarmac road from the edge of the river makes the distance seem short. Before its construction, however, a visitor had a sense of the arid remoteness of the site chosen by the Pharaohs of the 18th, 19th and 20th dynasties (1567--1080BC) for their tombs. Eighty-odd tombs are currently known. They are relatively simple, comprising a series of rock-hewn chambers joined by corridors, differing only in length and in the number of chambers which represent stages in the journey of the deceased pharaoh through the underworld. Absorbed by the ram-headed Sun-god in his solar boat, and surrounded by a retinue of deities, the Pharaoh is depicted passing from one leg of the journey to another through massive gates guarded by serpents, protected by gods and goddesses until he reaches the judgment seat of Osiris, lord of the underworld, where he is judged worthy of a life everlasting. No two tombs are precisely alike, as priests developed differing explanations about the nature of the sun's journey through the night sky, and the king's journey to the netherworld.

"There are also different types of tomb adornment in the Valley of the Kings," Bakhoun says. "The choice of technique relates to the dynasty in which each was constructed, or in some cases depends on the nature of the rock. Where the rock was sound, the decorations could be carved directly onto the wall, but in other cases it had to be plastered first. Each method is now being studied. The type of damage or deterioration is being observed, their causes analysed, and restoration techniques are being considered. Some tombs have suffered a total loss of the plaster layers, revealing the bedrock beneath. In others there is only the loss of the thin plaster layer. There are also such problems as dust accumulation, salts efflorescence, and incrustations on the blue and green pigments."

Bakhoun speaks in a way that denotes intimate knowledge of, and concern for, the tombs she is studying. "We do not yet know the cause of some very strange black incrustation that appear on

the blue and green pigments, but which do not appear on any of the other colours," she says. "We need to understand this phenomenon and to determine whether it is a chemical reaction to this particular type of pigment or dust accumulation that reacts in a different way on these particular colours. It may of course be a reaction to the use of certain consolidants."

In the last 30 years, the Egyptian Antiquities Organisation -- now the Supreme Council of Antiquities (SCA) -- has taken numerous steps to safeguard the tombs. They have built a new terminal for tourist buses; they have removed the rest-house facilities in the central valley, which drained into the porous limestone bedrock, to what is considered to be a safe distance from the tombs; and they have laid down ground rules including the batching of visitors according to the size of the tomb. Unfortunately, these rules are not strictly adhered to. Tourism and conservation make bad bedfellows, and, as the pace of the former increases, the odds favour destruction over protection.

The construction of an international airport at Luxor has proved to be a disaster insofar as protecting Egypt's ancient heritage is concerned. The number of visitors to the Valley of the Kings has increased to more than 7,000 per day in the peak season. Dust is raised as groups huddle into corridors and tiny chambers; reliefs are spoiled as visitors brush against walls; and quantities of harmful water vapour is introduced into the confined spaces. The SCA is making every effort to control the situation by stipulating that only 14 tombs in the royal valley are to be open to the public, and no more than 11 at any one time, on a rotating basis. The others are closed either for their protection or to enable restoration.

The SCA has installed glass panels in some of the tombs in order to protect the reliefs, but, as Bakhom explains, despite their advantage, glass panels do have serious disadvantages that might result in the actual deterioration of the painted reliefs. "The tomb is not a sealed environment like in the museum, so while the glass protects the walls from human contact, because of the narrow space between the glass panel and the wall there is a risk, while cleaning the glass, of touching and damaging the decorations. Nor does the glass reach the tombs' ceilings; while that itself is not a disadvantage as it is decorated, it does not prevent dust from settling on the walls."

The TMP is suggesting to the SCA that the existing glass panels be removed and replaced by panels only about one metre high, placed at a safe distance from the walls at the height of the average person's hands. "This would prevent people from touching the decorations and at the same time enable easy cleaning of the glass," Bakhom says. "Unfortunately, the present glass panels are almost two metres high and are very heavy and difficult to remove."

So what chance do the tombs have, especially when they also have to contend with nature? Every decade or more, Luxor is subjected to particularly heavy storms and flash floods. The physical effect of torrents of water flowing down natural valleys carrying lumps of rock and earth further compounds the problem. Efforts have been made to control the storm effects by constructing protective walls around the entrances to the most vulnerable tombs at the lower point of the stratum, but how effective this will be in the face of a future major flood remains to be seen.

More than a century ago, the importance of carrying out an epigraphical record of all standing monuments in Luxor was recognised, but surprisingly only now are full descriptions and photographs being made. "Each wall in every corridor and chamber of each tomb, from the floor to the ceiling, and on every column," Bakhoum says of the inventory now underway. A general plan has been drawn up to show the location of the walls so documented. "We are creating a valuable database from which to work," Bakhoum says. "Never before has such a survey been carried out visually, which is really surprising because the actual condition of each tomb is the first step towards establishing the cause of damage and evaluating the best method to curb further destruction."

Is this a losing battle? A perennial problem is dust accumulation on almost all the tomb walls, causing the colours to appear darker and dimmer than they really are. Apart from that, there is no regular maintenance or cleaning and so the dust, along with the high humidity in the tombs, makes it stick to the walls. This is very damaging because, as Bakhoum explains, it becomes heavy and causes the underlying painting to detach from the wall.

There are, nevertheless, many advantages to documentation through photography and condition surveys, and Bakhoum is optimistic: "Photographs taken over successive years will form an accurate database and provide a detailed record of the condition of each tomb. The images already collected provide historical depth to the records, and by re-photographing on a periodical basis (say, every 10 years) changes in the condition of each tomb will be monitored."

Considerable progress has already been made in the last two years. Work continues. And on the basis of the results of the study, recommendations will be made for the future protection of the tomb decorations -- whatever is left of them, that is.

Recommended reading :

Hawass, Zahi, The Royal Tombs of Egypt: The Art of Thebes Revealed (2006), The American University in Cairo Press, Cairo.

| 22181|2007-04-06 10:58:54|Paul Kekai Manansala|"Joan of Arc" bones made from Egyptian mummy and cat|

Joan of Arc remains 'are fakes'

<http://news.bbc.co.uk/2/hi/science/nature/6527105.stm>

Bones thought to be the holy remains of 15th Century French heroine Joan of Arc were in fact made from an Egyptian mummy and a cat, research has revealed.

In 1867, a jar was found in a Paris pharmacy attic, along with a label claiming it held relics of Joan's body.

But new forensic tests suggest that the remains date from between the third and sixth centuries BC - hundreds of years before Joan was even born.

The study has been reported in the news pages of the Nature journal.

Forensic scientist Dr Philippe Charlier, who led the investigation, told Nature: "I'd never have thought that it could be from a mummy."

Rouen relics

France's national heroine - canonised in 1920 - was convicted of heresy and witchcraft and burned alive in 1431, aged just 19.

The "relics" were said to have been found at the stake in the Normandy town of Rouen where Joan was burned.

The remains consisted of a charred-looking human rib, chunks of what appeared to be blackened wood, a 15-centimetre fragment of linen, and a cat thigh bone.

In medieval Europe it was common practice to throw black cats into the pyres of supposed witches.

Recognised as genuine and sacred by the Church, the "remains" are now housed in a museum in Chinon belonging to the Archdiocese of Tours.

Stink bombshell

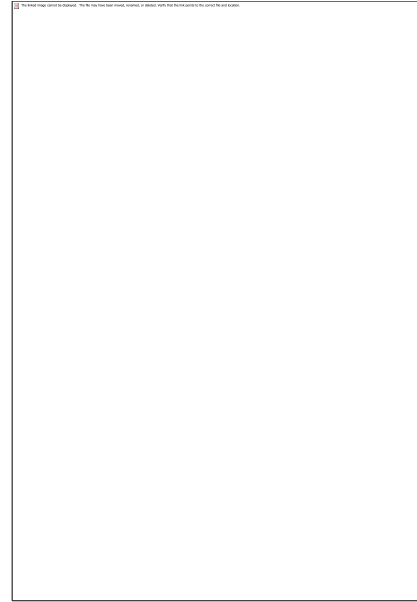
Dr Charlier, from the Raymond Poincare Hospital in Garches, near Paris, obtained permission to study the relics from the France's Catholic Church last year.

He used a range of scientific tests such as spectrometry, electron microscopy, and pollen analysis.

Those tests dated the bone to between the seventh and third centuries BC, Dr Charlier said. The cat bone dated from the same period and also was mummified.

The researchers also found pollen from pine trees, probably from resin used in ancient Egyptian embalming. Pines did not grow in Normandy during the 15th Century.

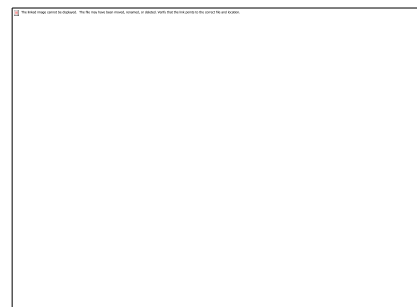
Dr Charlier also recruited two smell experts, Sylvaine Delacourte and Jean-Michel Duriez, from the perfume industry.



The bones came from a mummy, Philippe Charlier says

Perhaps it was created to increase the importance of the process of beatification in -1909

Philippe Charlier, Raymond Poincare Hospital



The remains were found in the attic of a Paris pharmacy

They were independently asked to sniff the relics as well as nine other samples of bone and hair from Dr Charlier's lab without being told what they were.

Both smelled hints of "burnt plaster" and "vanilla" in the samples. The plaster smell backs up claims that Joan was burnt on a plaster stake, to make the spectacle last longer.

But a vanilla smell is inconsistent with cremation. It comes from the compound vanillin, which is released during the decomposition of a body.

Medicinal purpose

Analysis of the black crust covering the rib and the cat bone showed that it was not caused by fire, but an embalming mix of wood resins, bitumen and chemicals such as malachite.

In medieval times and later, powdered mummy remains were used for medicinal purposes, "to treat stomach ailments, long or painful periods, all blood problems," Philippe Charlier told the Associated Press.

The researchers' assumption is that a 19th Century apothecary was behind the fake, and transformed the remains of an Egyptian mummy into a fake relic, Dr Charlier said.

Why it was done remains a mystery.

According to Philippe Charlier it was probably not for money: "Perhaps it was for religious reasons.

"Perhaps it was created to increase the importance of the process of beatification in 1909."

| 22182|2007-04-06 12:00:26|Alex van Deelen|Re: OT / The fascist who 'passed' for white (The Guardian)|

> this also happened to the president of city college of the cuny gregory h.

williams

It wouldn't surprise me at all if Ann Coulter started out as a man.

Here are my possible nominees for the Lawrence Dennis award:

Fred Thompson

Bob Barr

Fred Hampton (name? - the older reporter at CNN)

Shepard Smith

And more power to them. I just wish that more 'white' southerners would stand up for their African American heritage. I think it would make a huge difference in race relations.

With the proliferation of Hispanic reporters and anchors, what is the point of denying one's African heritage?

Alex

| 22184|2007-04-07 08:53:47|Li (wiseladyowl)|Re: CANCEL|

if you go to your groups section and click on this one it will have a leave group button for you to click. when you join any yahoo group it tells you how to drop a group and it is your responsibility to read the instructions not moderators. hope this helps

Octavia Snowden wrote:

PLEASE LET ME KNOW WHAT DO I HAVE TO DO TO STOP EMAILS FROM THIS GROUP.....THIS IS MY THIRD REQUEST!!!! ID ONT WANT TO TAKE MY COMPLAINT FURTHER.....SO PLEASE STOP THE EMAILS!
THANK YOU.

Note: forwarded message attached.

Don't be flakey. [Get Yahoo! Mail for Mobile](#) and [always stay connected](#) to friends.

Date: Thu, 29 Mar 2007 21:19:24 -0700 (PDT)

From: Octavia Snowden

Subject: Re: [Ta_Seti] Yahoo broken, sending multiple copies of messages

To: Ta_Seti@yahoogroups.com

PLEASE REMOVE ME IMMEDIATELY FROM THIS GROUP LIST. I HAVE TRIED TO BE REMOVED BEFORE BUT WAS NOT SUCCESSFUL IN DOING SO.....THERE ARE WAY TO MANY EMAILS FOR ME TO REVIEWAND IT IS COUNTER PRODUCTIVE FOR ME TO KEEP RECEIVING THEM AT THIS TIME.

Paul Kekai Manansala wrote:

I'm placing the group on full moderation for now, as Yahoo is malfunctioning sending out multiple copies of messages. I'll monitor the situation to see when it changes.

Regards,
Paul Kekai Manansala

8:00? 8:25? 8:40? [Find a flick](#) in no time
with the [Yahoo! Search movie showtime shortcut](#).

No need to miss a message. [Get email on-the-go](#)
with Yahoo! Mail for Mobile. [Get started](#).

| 22185|2007-04-08 08:24:58|Paul Kekai Manansala|Raman spectroscopy of natron: shedding light on ancient Egyptian mu|

Anal Bioanal Chem. 2007 Apr 3;

Raman spectroscopy of natron: shedding light on ancient Egyptian

mummification.

- * Edwards HG,
- * Currie KJ,
- * Ali HR,
- * Jorge Villar SE,
- * David AR,
- * Denton J.

Chemical and Forensic Sciences, School of Life Sciences,
University of Bradford, Bradford, BD7 1DP, UK,
h.g.m.edwards@bradford.ac.uk.

The mummification ritual in ancient Egypt involved the evisceration of the corpse and its desiccation using natron, a naturally occurring evaporitic mineral deposit from the Wadi Natrun, Egypt. The deposit typically contains sodium carbonate, sodium bicarbonate and impurities of chloride and sulfate as its major elemental components. It is believed that the function of the natron was to rapidly remove the water from the cadaver to prevent microbial attack associated with subsequent biological tissue degradation and putrefaction. Several specimens of natron that were recently collected from the Wadi Natrun contained coloured zones interspersed with the mineral matrix that are superficially reminiscent of extremophilic cyanobacterial colonisation found elsewhere in hot and cold deserts. Raman spectroscopy of these specimens using visible and near-infrared laser excitation has revealed not only the mineral composition of the natron, but also evidence for the presence of cyanobacterial colonies in several coloured zones observed in the mineral matrix. Key Raman biosignatures of carotenoids, scytonemin and chlorophyll have been identified. Figure

The mummification ritual in ancient Egypt involved the evisceration of the corpse and its desiccation using natron, a naturally occurring evaporitic mineral deposit from the Wadi Natrun, Egypt. The deposit typically contains sodium carbonate, sodium bicarbonate and impurities of chloride and sulfate as its major elemental components. It is believed that the function of the natron was to rapidly remove the water from the cadaver to prevent microbial attack associated with subsequent biological tissue degradation and putrefaction. Several specimens of natron that were recently collected from the Wadi Natrun contained coloured zones interspersed with the mineral matrix that are superficially reminiscent of extremophilic cyanobacterial colonisation found elsewhere in hot and cold deserts. Raman spectroscopy of these specimens using visible and near-infrared laser excitation has revealed not only the mineral composition of the natron, but also evidence for the presence of cyanobacterial colonies in several coloured zones observed in the mineral matrix. Key Raman

biosignatures of carotenoids, scytonemin and chlorophyll have been identified.

| 22186|2007-04-08 21:44:08|blcnic|Hair of Ancient Egyptian Mummies????|

If the ancient egyptian are said to be black, then why is the hair found on many of the mummies (RamesesII), said to be straight, red, and very different from that of wooly texture as described by the ancient greeks? Also are there any testings done that demonstrates wooly hair turning straight and changing colors over long periods of time due to embombing and/or other mummification procedures?

| 22187|2007-04-09 02:23:16|Alex van Deelen|Hair of Ancient Egyptian Mummies????|

" If the ancient egyptian are said to be black, then why is the hair found on many of the mummies (RamesesII), said to be straight, red, and very different from that of wooly texture as described by the ancient greeks? Also are there any testings done that demonstrates wooly hair turning straight and changing colors over long periods of time due to embombing and/or other mummification procedures? "

Said to be? Check out the mummies of Masharta and Maiherpri.

Red hair? That's right, the Ancient Egyptians were a bunch of gingers.

Alex

| 22188|2007-04-09 03:13:03|safiya7772002|NIEC - Educational Review Petition - OurStory in Schools|

Htp,

Please visit site, sign petition and circulate.

Keep rising & transforming Afrikans

Htp

NB: the review is not restricted to UK residents for comments - Afrikans from all over this planet may do so.

-----Original Message-----

From: niec@liftcommunity.org.uk

Date: 04/07/07 16:47:26

To: ibacharity@btconnect.com

Subject: FW: NIEC Education Review Petition

From: A.Morris-Daley [<mailto:a.morris-daley@cbpta.com>]

Sent: 04 April 2007 18:55

To: A.Morris-Daley

Subject: Re: Education Review Petition

If you support the idea of a more culturally diverse curriculum (which includes positive black/African history) being taught in schools, then Please log on to the link below and sign the petition.

<http://www.niecoalition.org>.

(Please note if you can't click open this link, then please cut and paste in the address bar or retype.)

We are collecting as many signatures which will be forward along with a formal response on how this could be implemented to the DFES as part of their review on Education by the deadline date 30th April '07.

Please don't waste time, sign the petition today and circulate to your friends so that they can sign too.

Best regards

Anne-Marie Morris-Daley

DIRECTOR

<<http://www.cbpta.com/>> www.cbpta.com

Office: 0207 284 0030

Fax: 0207 284 0844

The CarAf Centre, 27-30 Cheriton, Queens Crescent London NW5 4EZ

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| 22189|2007-04-09 07:04:48|Paul Kekai Manansala|Re: Hair of Ancient Egyptian Mummies????|

--- In Ta_Seti@yahoogroups.com, "blenic" wrote:

>

> If the ancient egyptian are said to be black, then why is the hair
> found on many of the mummies (RamesesII), said to be straight, red,
> and very different from that of wooly texture as described by the
> ancient greeks? Also are there any testings done that demonstrates
> wooly hair turning straight and changing colors over long periods of
> time due to embombing and/or other mummification procedures?

>

Yes, we've discussed this many times before here. Try searching the archives.

Hair will straighten and redden whenever the cuticle has been damaged enough to expose the cortex allowing keratin oxidation. Nearly all mummies have some evidence of keratin oxidation.

Brothwell and Spearman thought some alkaline substance may have been used during mummification causing this damage, but other studies have shown that even natural mummies usually show evidence of extensive cuticle damage.

Regards,

Paul Kekai Manansala

| 22190|2007-04-09 07:51:42|IMJs@webtv.net|Re: Hair of Ancient Egyptian Mummies????|
Here's an old link I've posted before... it clears up the issue alot.

<http://www.homestead.com/wysinger/hair2.html>

| 22191|2007-04-09 11:30:43|Freddie Thompson|Hair of Ancient Egyptian Mummies????|

Look at these proud Caucasian "gingers." Fine examples attesting to the northern European origins of the great Egyptian race:

http://www.geocities.com/wally_mo/masai.html

Ignored diversity among Africans:

http://www.geocities.com/wally_mo/oromowomen.html

Egyptian Origins:

http://www.geocities.com/wally_mo/punt.html

"The Ancient Egyptians used a variety of methods to eliminate Gray hair. Henna dyed the natural black hair an auburn color, while turning the unpigmented gray hairs a bright orange. Hair would sometimes be dyed after death. Rameses II is an example."

See pic of Afar elder:

http://www.geocities.com/wally_mo/people.html

Rameses II:

http://www.geocities.com/wally_mo/rameses_2.html

The Somali woman's hair treatment is reminiscent of Babylonian and Assyrian kings -- who are identified by ancient texts as being Kushite descendants.

In spite of all of these variables showing the Negroidness of the ancient Egyptians, it is much easier for most white people to see ancient Egypt as just another Caucasian society that owes its genius to the superiority of white cultural influence. It is just how they are taught to view the world ? `White people are the greatest, black people

are the lowest' mentality. Even with the facts out for all to see, society still cannot wrap its mind around the fact that the black race (at the height of ancient civilization) had a profound civilizing influence on the first Asian and European civilizations which are celebrated in modern times.

Fred

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>
> " If the ancient egyptian are said to be black, then why is the hair
> found on many of the mummies (RamesesII), said to be straight, red,
> and very different from that of wooly texture as described by the
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>
>
> Said to be? Check out the mummies of Masharta and Maiherpri.
>
> Red hair? That's right, the Ancient Egyptians were a bunch of
gingers.
>
> Alex
>
| 22192|2007-04-09 11:32:41|arumese|Re: Hair of Ancient Egyptian Mummies????|
Does anyone have close-up, clearly defined pictures of the mummy of
Rameses II? On some pictures he seems to have very thin lips or no
lips at all. On another picture, he appears to have very full lips.

Fred

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

>
> --- In Ta_Seti@yahoogroups.com, "blcnic" wrote:
> >
> > If the ancient egyptian are said to be black, then why is the

hair

> > found on many of the mummies (RamesesII), said to be straight,

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> used during mummification causing this damage, but other studies

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> shown that even natural mummies usually show evidence of extensive

> cuticle damage.

>

> Regards,

> Paul Kekai Manansala

>

| 22193|2007-04-09 13:39:14|cristofori whitakara|Re: More on sacrophagi unearthed in the
Saqqara necropolis|

is the Zingh Empire Real? Someone led me to a site speaking of this empire and the first use of
the red black and green on a flag.

Paul Kekai Manansala wrote:

Rising from the dead

Four intact -- and splendid -- sarcophagi were unearthed in the Saqqara necropolis by a Japanese excavation mission this week. Deeper in the desert, around ancient Memphis, the bases of three limestone papyrus columns and one fluted half-column -- belonging to an Amarna tomb -- already jut from the sand. The discoveries, made by an archaeological team from Leiden University and Museum, are expected to reveal much detail about Ancient Egypt's 12th and 13th dynasties of the Middle Kingdom

[Food fight?](#) Enjoy some healthy debate
in the [Yahoo! Answers Food & Drink Q&A](#).

| 22194|2007-04-09 13:40:27|Li (wiseladyowl)|Re: Hair of Ancient Egyptian Mummies????|
hmm....and you dont know any mixed blacks today with straight hair?!
my daughter has straight wavy textured hair and a lot of relatives who are creole do as well, are they not considered black?

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "blcnic" wrote:
>
> If the ancient egyptian are said to be black, then why is the hair
> found on many of the mummies (RamesesII), said to be straight, red,
> and very different from that of wooly texture as described by the
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Yes, we've discussed this many times before here. Try searching the archives.

Hair will straighten and redden whenever the cuticle has been damaged enough to expose the cortex allowing keratin oxidation. Nearly all mummies have some evidence of keratin oxidation.

Brothwell and Spearman thought some alkaline substance may have been used during mummification causing this damage, but other studies have shown that even natural mummies usually show evidence of extensive cuticle damage.

Regards,
Paul Kekai Manansala

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| 22195|2007-04-09 13:46:34|cristofori whitakara|Fwd: N.C. Senate apologizes for role in slavery, Jim Crow laws - CN|

Attachments :
.....

Note: forwarded message attached.

[Food fight?](#) Enjoy some healthy debate
in the [Yahoo! Answers Food & Drink Q&A.](#)

| 22196|2007-04-10 08:20:15|Mahari Mengistu|Re: Hair of Ancient Egyptian Mummies????|
Freddie,

We also need to keep in mind that we are 75% water and mummies are dessicated so the full lips - the full OLD (was he 80 or 90 when he died?) lips - are going to shrink considerably as a mummy.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>

> Does anyone have close-up, clearly defined pictures of the mummy of
> Rameses II? On some pictures he seems to have very thin lips or no
> lips at all. On another picture, he appears to have very full lips.

>

> Fred

>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

> >
> > --- In Ta_Seti@yahoogroups.com, "blcnic" wrote:
> > >
> > > If the ancient egyptian are said to be black, then why is the
> hair
> > > found on many of the mummies (RamesesII), said to be straight,
> red,
> > > and very different from that of wooly texture as described by
the
> > > ancient greeks? Also are there any testings done that
> demonstrates
> > > wooly hair turning straight and changing colors over long
periods
> of
> > > time due to embombing and/or other mummification procedures?
> > >
> >
> > Yes, we've discussed this many times before here. Try searching
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> > archives.
> >
> > Hair will straighten and redden whenever the cuticle has been
> damaged
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> > mummies have some evidence of keratin oxidation.
> >
> > Brothwell and Spearman thought some alkaline substance may have
been
> > used during mummification causing this damage, but other studies
> have
> > shown that even natural mummies usually show evidence of extensive
> > cuticle damage.
> >
> > Regards,
> > Paul Kekai Manansala
> >
>
| 22197|2007-04-10 08:24:01|Paul Kekai Manansala|Re: Hair of Ancient Egyptian
Mummies????|
--- In Ta_Seti@yahoogroups.com, "Li \(\wiseladyowl\)"
wrote:
>
> hmm....and you dont know any mixed blacks today with straight hair?!
> my daughter has straight wavy textured hair and a lot of relatives

who are creole do as well, are they not considered black?

>
>

I was addressing the question about changes in hair after mummification.

Yes, lots of people can have straight hair, and they don't have to be "mixed" either.

Regards,

Paul Kekai Manansala

| 22198|2007-04-10 08:32:23|Paul Kekai Manansala|Re: Hair of Ancient Egyptian Mummies????|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Freddie,

> We also need to keep in mind that we are 75% water and mummies are

> dessicated so the full lips - the full OLD (was he 80 or 90 when he

> died?) lips - are going to shrink considerably as a mummy.

> HTP,

> Mahari

>

This is a very important point when observing mummies.

A mummy is sort of like dried fish or jerky. Also, most mummies have the whole top layer of skin torn off when removing the bandages.

Most mummies have undergone significant degradation. The Ramses II mummy, for example, was brought to Paris because it was contaminated.

If you look at many preserved mummies, you can see the skin is completely wasted away on many parts of the body. Indeed, the skin of the vast majority of mummies discovered had completely disappeared by the time they were found.

Regards,

Paul Kekai Manansala

| 22199|2007-04-10 09:00:33|Fari Supiya|Re: Hair of Ancient Egyptian Mummies????|

Paul,

Do you mean, per chance, the Old Dravidians of India?

Soo NOTORIOUS...

Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Li \ (wiseladyowl\)" wrote:

>
> hmm....and you dont know any mixed blacks today with straight hair?!
> my daughter has straight wavy textured hair and a lot of relatives
who are creole do as well, are they not considered black?
>
>

I was addressing the question about changes in hair after mummification.

Yes, lots of people can have straight hair, and they don't have to be "mixed" either.

Regards,
Paul Kekai Manansala

TV dinner still cooling?

[Check out "Tonight's Picks"](#) on Yahoo! TV.

| 22200|2007-04-10 09:22:54|Paul Kekai Manansala|Re: Hair of Ancient Egyptian Mummies????|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Paul,
>
> Do you mean, per chance, the Old Dravidians of
> India?
>
>

Or the Fulani and similar African peoples whose straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala

| 22201|2007-04-10 11:20:19|Myra Wysinger|Ramses II: Hair Returns To Egypt|
Ancient Pharaoh's Hair Returns To Egypt

3,200-Year-Old Hair Of Ramses II Returns To Egyptian Museum

CAIRO, Egypt, April 10, 2007

(AP) Locks of 3,200-year-old hair from the pharaoh Ramses II were

unveiled at the Egyptian Museum on Tuesday, returned to Egypt after being stolen 30 years ago in France and put up for sale on the Internet.

The small tufts of brown hair were displayed alongside pieces of linen bandages and 11 pieces of resin used in the mummification of Ramses and his son Merneptah in a glass display case. Photographers mobbed the case as Egypt's culture minister and antiquities chief showed off the returned items.

The hair will eventually be put on display next to Ramses' mummy at the museum.

The theft of the items was discovered when the pieces of hair were put up for sale on a Web site last November by a French postman, Jean-Michel Diebolt, who gave the hair a price tag of \$2,600.

Diebolt is the son of a French researcher who examined the 3,200-year-old mummy when it was brought to France in 1976 for treatment to stop the spread of a rare fungus. Diebolt is being investigated in France for allegedly possessing stolen goods.

Egyptian antiquities official Ahmed Saleh traveled to Paris early last week to retrieve the stolen items.

"It was wonderful mission. I felt very great when I had the lock of hair of Ramses II in my hand," said Saleh.

Ramses II, who ruled from 1270 to 1213 B.C., is one of ancient Egypt's most famous pharaohs, known for building some of its grandest monuments. Some believe him to be the pharaoh at the time of Moses.

Egypt's antiquities chief, Zahi Hawass, said the retrieval of the items was made possible by the strong diplomatic relations between Egypt and France.

Hawass, who has pressed several countries for the return of Egyptian antiquities, said the Internet is playing an important role in the search for other stolen relics.

"We open the Internet everyday, and the most important source you have are my spies," Hawass said. "I have spies all over the world, and those spies, they inform me every day of things you would not believe."

Hawass has sought _ without success _ the return of such finds as the

Rosetta Stone at the British Museum, the bust of Nefertiti at Berlin's Egyptian Museum and a pharaonic mask at the St. Louis Art Museum.

But he said Egypt is awaiting the arrival of a statue coming from Spain, another artifact from Mexico and duck-shaped lamps that were stolen from Saqqara and will be retrieved from Paris.

If Egypt has its way, more artifacts will follow. Saleh added: "When one country gives you back your artifact, other countries will do the same."

Source:

<http://www.cbsnews.com/stories/2007/04/10/ap/tech/main2666956.shtml>
| 22202|2007-04-10 14:11:13|Myra Wysinger|Egyptian Try to Control Tomb Visits|
Egypt Tomb Paintings Imaged in Hi-Res

Rossella Lorenzi, Discovery News

April 6, 2007 ? The Valley of the Kings in Luxor, Egypt, will soon be granted new protection in an attempt to control tourism, traffic and vandalism, Zahi Hawass, chief of Egypt's Supreme Council of Antiquities, told Discovery News.

At the same time, Egyptian authorities are encouraging tourists to educate themselves about the tombs, and experience the art within them, without visiting the fragile sites in person.

A new visitor center opening later this month will feature a large plastic model of the valley, showing the location of each of its 63 tombs. Computers and large visual displays will also be available.

Ironically, the sacred burial site has become one of the world most popular tourist attractions, visited on most days by an average of 5,000 people, with peaks of nearly 10,000 a day. That figure is expected to rise to 25,000 per day by 2015.

"Massive tourism is a danger," Hawass explained. "Even the most respectful tourists can damage these monuments, as their breath and sweat leave behind a lot of water. This moisture becomes salt, which erodes the plaster and paint of the murals."

At present, a ticket to the Valley of the Kings allows only three tombs to be toured out of nine tombs that open to visitors every six months on a rotating system.

The number of visitors to King Tut's tomb, which once saw an average of 6,000 tourists a day, is now limited to 1,000.

According to Hawass, such restrictions are not enough. Crowds need to be diverted to less popular sites, he said, unless they are willing to pay more.

Indeed, the currently closed tomb of Nefertari in the Valley of the Queens, where fragile paintings cover a surface of over 1,600 square feet, can be visited by private parties willing to pay \$5,000 for a group of 20 and a maximum visit time of 20 minutes.

Source:

http://dsc.discovery.com/news/2007/04/06/egypttomb_arc.html?category=archaeology&guid=20070406140030

Egypt's proceeds from tourism hit \$7.6 billion with some 10 million tourists visited Egypt in 2006.

| 22203|2007-04-10 17:02:22|Freddie Thompson|Re: Hair of Ancient Egyptian Mummies????|
I understand. Mummification does shrink everything down. But I had not considered skin being coming off when the bandages were removed. I remember Diope suggesting that the Ramses mummy's skin was totally black until it was exposed to radiation. This would no doubt contribute to assumptions that he was a white Pharaoh.

The problem I was having was getting a clear look at the features on the image in the link below.
http://www.geocities.com/wally_mo/rameses_2.html

When I look at it one way, its lips look shrivled and thin. When I shift my eyes slightly to the side, I see a mummy what appear to be full lips. An optical illusion created by inconsistent coloration in the skin I suppose.

I had always seen a different image of this mummy from a different angle where I identified him with shrunken lips and a couple of teeth showing through. Judging from his various depictions, it is apparent that he had rather full lips in life. Although to me, lips don't count much for determining ethnicity in this area of study -- especially since Eurocentric scholars are known to disregard the exaggerated Negroid features on many a Pharaoh during their repeated attempts to contrast "the Egyptian race" with "Negroes to the south." They seem to feel that symmetry, or how well-placed a subject's facial features are depicted in stone or painting, determines if they are to be considered black or not.

Fred

Paul Kekai Manansala wrote:

| --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
>

> Freddie,
> We also need to keep in mind that we are 75% water and mummies are
> dessicated so the full lips - the full OLD (was he 80 or 90 when he
> died?) lips - are going to shrink considerably as a mummy.
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> Mahari
>

This is a very important point when observing mummies.

A mummy is sort of like dried fish or jerky. Also, most mummies have the whole top layer of skin torn off when removing the bandages.

Most mummies have undergone significant degradation. The Ramses II mummy, for example, was brought to Paris because it was contaminated.

If you look at many preserved mummies, you can see the skin is completely wasted away on many parts of the body. Indeed, the skin of the vast majority of mummies discovered had completely disappeared by the time they were found.

Regards,
Paul Kekai Manansala

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| 22204|2007-04-11 07:25:08|Peter Gray|Re: Hair of Ancient Egyptian Mummies????|

Li:

I don't want to get caught up talk about hair quality, skin complexion, etc., but the fact is that in many African countries, as well as in the Caribbean, your daughter and "lots of relatives who are creole" are **not** considered black by the man in the street, even if they are considered black in the USA. That's just how it is.

Peter

From: "Li (wiseladyowl)"
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Hair of Ancient Egyptian Mummies????
Date: Mon, 9 Apr 2007 13:40:12 -0700 (PDT)

hmm....and you dont know any mixed blacks today with straight hair?!

my daughter has straight wavy textured hair and a lot of relatives who are creole do as well, are they not considered black?

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "blcnic" wrote:

>
> If the ancient egyptian are said to be black, then why is the hair
> found on many of the mummies (RamesesII), said to be straight, red,
> and very different from that of wooly texture as described by the
> ancient greeks? Also are there any testings done that demonstrates
> wooly hair turning straight and changing colors over long periods of
> time due to embombing and/or other mummification procedures?
>

Yes, we've discussed this many times before here. Try searching the archives.

Hair will straighten and redden whenever the cuticle has been damaged enough to expose the cortex allowing keratin oxidation. Nearly all mummies have some evidence of keratin oxidation.

Brothwell and Spearman thought some alkaline substance may have been used during mummification causing this damage, but other studies have shown that even natural mummies usually show evidence of extensive cuticle damage.

Regards,
Paul Kekai Manansala

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| 22205|2007-04-11 08:04:49|Peter Gray|Re: Timing of a Back-Migration into Africa 2|

Dr. Winters,

I'm glad you mention the infusion of Aurignacian culture into Neandertal territory ca. 32K BP, where Diop reported the transition from earlier Neandertal occupation to the culture of anatomically modern humans at Grimaldi. By 40K BP, all of Europe was *H. sapiens sapiens*. But why would back migration into Africa not also be possible (via the same route the Africans first followed from west to east)?

Peter Gray

From: *clyde winters*
Reply-To: Ta_Seti@yahoogroups.com

To: *Ta_Seti@yahoogroups.com*

Subject: *Re: [Ta_Seti] Re: Timing of a Back-Migration into Africa 2*

Date: *Fri, 6 Apr 2007 07:52:26 -0700 (PDT)*

Both of these letters are wrong in my opinion.

The argument fails mainly because of the fact that the Afro-Asiatic languages have their ultimate origin in Africa rather Europe. Secondly, the idea of M1 back migrating into Africa during this period is ludicrous on two counts. First, around 40,000 BC Europe was occupied mainly by Neanderthals. They begin to be replaced in Europe around 32,000 by the CroMagnon people at Les Eyzies. The CroMagnon people carry the N haplogroup.

Secondly, the archaeological evidence make it clear that the CroMagnon people probably originated in Africa and spread east from Iberia into the Levant.

These people keep talking about a Levantine migration back into Africa around 40,000 ybp. But this is impossible if we accept the reality of a Neanderthal presence in the area upto 32-30,000 BC when the Cro magnon/African/ Negro people carrying the N Haplogroup enter the area.

The major problem with these researchers is that they want to see an African migration into the Levant from Africa via Egypt for homo sapien sapiens. This is all wrong since Although this view has been accepted without challenge, the archaeological evidence indicates that AMH replaced Neanderthal during the Aurignacian period in Europe around 32-35kya . It is also evident that archaic humans were replaced in much of the Levant by the Levantine Aurignacian culture bearers by a local variant of the technology at Ksar Akil XIII-VII 32kya , not 60-50kya.

The Aurignacian culture did not enter Europe from the Levant. It is clear that ?classic Aurignacian? began in Iberia and expanded eastward across Europe . The Aurignacian civilization appears to have expanded from West to East . The founders of this culture came from Africa . Some researchers have argued that the Aurignacian culture was introduced to Europe. They based this conclusion on the fact that its tool kit was foreign to the Mousterian type, and the culture appears in a mature form throughout Europe from France to Central Europe.

The craniofacial evidence makes it clear that the Levantines and Aurignacian population came from Africa . As a result we find that craniofacial features of the Grimaldi-Cro- Magnon population and especially the Natufian populations when plotted fall within the range of Sub-Saharan populations like the Niger-Congo speakers.

Since the migration of the first homo sapien sapiens was from West to East there was no way M1 could have back migrated into Africa, carried by speakers of Afro-Asiatic languages since the Natufians who settled

the Levant did not come on the scene for another 10,000+ years.

Science 6 April 2007:
Vol. 316. no. 5821, pp. 50 - 53
Letters

Timing of a Back-Migration into Africa

Indigenous North Africans are genetically quite distinct from sub-Saharan Africans (1), and this difference is reflected in their lighter skin and European/Middle Eastern physical features. We have previously suggested, on the basis of the distribution of mtDNA type M1, that North Africans are largely descended from a back-migration into Africa within the last 2000 to 15,000 years, resettling the temporarily lush Sahara and spreading the Afro-Asiatic language family (2). In their Report "The mtDNA legacy of the Levantine early Upper Palaeolithic in Africa" (15 Dec. 2006, p. 1767), A. Olivieri and colleagues used high-resolution mtDNA data to propose that the migration from Asia back to North Africa happened much earlier, and they link the settlement of North Africa with the settlement of Europe 40,000 to 45,000 years ago.

Three points lead us to believe that our younger chronology for the back-migration into northern Africa still merits consideration. First, the mtDNA trees reconstructed by Olivieri and colleagues are less than conclusive because they consist of phylogeographically mixed branches, which cause uncertainty in identifying the relevant founder nodes for genetic dating. Second, in our view the fact that the North African mtDNA marker types still correspond so closely with the Afro-Asiatic language zone argues against the existence of that correlation for tens of thousands of years. Third, cave art in the Sahara shows that in Neolithic times (around 5000 B.C.), the population of the Sahara was still of sub-Saharan African ancestry (see figure), whereas "Europoid" figures documenting the arrival of west Eurasians appear later in the cave art record (3).

Within the framework of our younger chronology, the occurrence of low frequencies of M1 types in the European Mediterranean can be explained by diffusion from the Middle East and North Africa during and since the Neolithic. The Sardinian M1 mtDNA founder date of 7700 ± 3100 years calculated by Olivieri and colleagues would conveniently fit with the arrival of farming in the European Mediterranean.

In conclusion, we suggest that more recent influx from Asia, possibly since the Last Glacial Maximum 20,000 years ago, may better explain some of the major genetic and linguistic patterns in North Africa and adjacent areas [cf. (4, 5)]. We nevertheless believe that future archaeogenetic research on Ice Age Africa and subsequent periods will benefit greatly from the complete mtDNA sequencing approach taken by Olivieri and colleagues.

Peter Forster*
Department of Forensic Science and Chemistry
Anglia Ruskin University, Cambridge CB1 1PT, UK
and New Hall, University of Cambridge
Cambridge CB3 0DF, UK

*To whom correspondence should be addressed. E-mail:
pf223@cam.ac.uk

Valentino Romano
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Cliniche Universit  di Palermo
Palermo, Italy
and Associazione OASI Maria SS. (I.R.C.C.S.)
Troina, Italy

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3. A. Muzzolini, *L'Art Rupestre Prehistorique des Massifs Centraux Sahariens* (BAR, Oxford, 1986).
4. C. Renfrew, *Cambr. Archaeol. J.* 1, 3 (1991).
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Response

The principal problem with great syntheses of languages, genes, and figurines (or pots) is that they lump together different migrational and cultural processes and especially overstretch recent events of the Holocene, thereby downplaying or swamping the genetic signals that point to much earlier events of the Pleistocene (1, 2).

Forster and Romano propose a recent arrival--within the last 2000 to 15,000 years--of haplogroup M1 in North Africa from western Asia, linked to the spread of Afro-Asiatic languages. This would entail a Near Eastern origin of the Afro-Asiatic language family and thus would be in agreement with Bellwood (3), provided that one subscribes to such a tight link between genes and languages. Afro-Asiatic scholarship (4), as well as the coalescence times of both M1a and M1b and the diverse basal distribution of M1a lineages especially in East Africa, however, militate against this interpretation. As we proposed in our Report, the arrival of M1 in Africa is most likely contemporary with that of U6, but if one alternatively hypothesized that only M1a originally went into the Northeast African Mediterranean coast, then 25,000 to 30,000 years ago would be the realistic time frame.

The latter hypothesis is valid when one assumes the less parsimonious scenario that only haplogroup U6 was involved 40,000 to 45,000 years ago in the early Upper Palaeolithic diffusion of Levantine populations into North Africa and that a diffusion of M1a lineages marked a new phase in the Nile Valley Complex, 25,000

to 30,000 years ago (5). It is then also more plausible to see the development and emergence of proto-Afro-Asiatic languages there, in the Nile Valley (6, 7). Later migrations and gene flow, which undoubtedly took place, have certainly complicated phylogeographic patterns. For instance, one may also envision some mutual contacts between the Levantine Natufian culture and contemporary autochthonous cultures of the Lower Nile Valley (~15,000 years ago). Later Neolithic influence then brought a whole package of Near Eastern mtDNA lineages into all of North Africa, as attested, for instance, by the relatively high frequency of mtDNA haplogroups H, J, and T in modern North African populations (8, 9).

The cave art argument adduced by Forster and Romano has no impact on the issue of the late Near Eastern influx because haplogroup U6 very clearly testifies to an early presence in North Africa of Near Eastern lineages, which must have proceeded to as far as Northwest Africa with the ancestors of the Iberomaurusians before the Late Glacial Maximum (8). The anthropological evidence from North Africa, pointing to the autochthonous Mechta-Afalou physical type, with continuity well into the Capsian of the mid-Holocene, gives clear support to the ancient presence of Upper Palaeolithic people in North Africa (5). Moreover, the presence of figurines of sub-Saharan type in the cave art of the Sahara may simply be indicative of resettlement of the region by groups from the south, already adapted to savannah ecology, after the early Holocene arrival of monsoon rains changed the Sahara into a habitable region (10). Thus, the argument is not informative on the antiquity of a "Europoid" settlement in North Africa.

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Clotilde Coudray
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*To whom correspondence should be addressed. E-mail:
torroni@ipvgen.unipv.it

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| 22206|2007-04-11 10:31:21|cristofori whitakara|Re: Hair of Ancient Egyptian Mummies????|
does ether or the amount of melaninhave anything to do with whether a person hair is straight,
wavy, curly, or tightly coiled?

Paul Kekai Manansala wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Paul,
>
> Do you mean, per chance, the Old Dravidians of
> India?
>
>

Or the Fulani and similar African peoples whose
straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala

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| 22207|2007-04-11 10:40:59|clyde winters|Re: Timing of a Back-Migration into Africa 2|

--- Peter Gray <atenergy@hotmail.com> wrote:

Dr. Winters,

I'm glad you mention the infusion of Aurignacian culture into Neandertal territory ca. 32K BP, where Diop reported the transition from earlier Neandertal occupation to the culture of anatomically modern humans at Grimaldi. By 40K BP, all of Europe was H. sapiens sapiens.

But why would back migration into Africa not also be possible (via the same route the Africans first followed from west to east)?

Peter Gray

Peter ,

This was probably possible. The problem is that most researchers want to see civilization developing in the Levant and then a migration back into Africa to attempt to make it appear that some "mythical semites" may have founded civilization in Africa, instead of Black Africans.

If we have people migrating back into Africa from a wsetern point we would have Africans returning back to Africa from Iberia.

Many of the hypothesis concerning population movements popularized by geneticists probably needs to be changed given the identification of haplogroup N among Cro-Magnon/Grimaldi people who appear to have corresponded to Sub-Saharan populations. This suggest that haplogroup N, may have been carried to Europe by the Grimaldi who first settled Iberia and France.

Because the Natufians originated in East Africa, and carried an agro-pastoral economy into the Levant,

these folk may have introduced haplogroup M1 to this area, which evolved over time into the M1 haplogroups associated with people in this region. Support for this hypothesis is the presence of M1 transitions in many Asian haplogroups, a reality the authors of the paper under discussion claim do not exist.

Presently, I am attempting to publish a paper on the Western out of Africa movement. The peer review on the article should give me keen insight into any possible problems relating to this theory based on archaeology. What ever word I get on the paper will help me to revise the theory or discard it.

That's the only good thing about peer review--good peer review can lead you to papers you may have over looked.

Clyde

From: clyde winters <olmec982000@yahoo.com>
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Timing of a Back-Migration into Africa 2
Date: Fri, 6 Apr 2007 07:52:26 -0700 (PDT)

Both of these letters are wrong in my opinion.

The argument fails mainly because of the fact that the Afro-Asiatic languages have their ultimate origin in Africa rather Europe. Secondly, the idea of M1 back migrating into Africa during this period is ludicrous on two counts. First, around 40,000 BC Europe was occupied mainly by Neanderthals. They begin to be replaced in Europe around 32,000 by the CroMagnon people at Les Eyzies. The CroMagnon people carry the N haplogroup.

Secondly, the archaeological evidence make it clear that the CroMagnon people probably originated in Africa and spread east from Iberia into the Levant.

These people keep talking about a Levantine migration back into Africa around 40,000 ybp. But this is impossible if we accept the reality of a Neanderthal presence in the area upto 32-30,000 BC when the Cro magnon/African/Negro people carrying the N Haplogroup enter the area.

The major problem with these researchers is that they want to see an African migration into the Levant from Africa via Egypt for homo sapien sapiens. This is all wrong since Although this view has been accepted without challenge, the archaeological evidence indicates that AMH replaced Neanderthal during the Aurignacian period in Europe around 32-35kya . It is also evident that archaic humans were replaced in much of the Levant by the Levantine Aurignacian culture bearers by a local variant of the technology at Ksar Akil XIII-VII 32kya , not 60-50kya.

The Aurignacian culture did not enter Europe from the Levant. It is clear that 'classic Aurignacian' began in Iberia and expanded eastward across Europe . The Aurignacian civilization appears to have expanded from West to East . The founders of this culture came from Africa . Some researchers have argued that the Aurignacian culture was introduced to Europe. They based this conclusion on the fact that its tool kit was foreign to the Mousterian type, and the culture appears in a mature form throughout Europe from France to Central Europe.

The craniofacial evidence makes it clear that the Levantines and Aurignacian population came from Africa . As a result we find that craniofacial features of the Grimaldi-Cro-Magnon population and especially the Natufian populations when plotted fall within the range of Sub-Saharan populations like the Niger-Congo speakers.

Since the migration of the first homo sapien sapiens was from West to East there was no way M1 could have back migrated into Africa, carried by speakers of Afro-Asiatic languages since the Natufians who settled the Levant did not come on the scene for another 10,000+ years.

Science 6 April 2007:

Timing of a Back-Migration into Africa

Indigenous North Africans are genetically quite distinct from sub-Saharan Africans (1), and this difference is reflected in their lighter skin and European/Middle Eastern physical features. We have previously suggested, on the basis of the distribution of mtDNA type M1, that North Africans are largely descended from a back-migration into Africa within the last 2000 to 15,000 years, resettling the temporarily lush Sahara and spreading the Afro-Asiatic language family (2). In their Report "The mtDNA legacy of the Levantine early Upper Palaeolithic in Africa" (15 Dec. 2006, p. 1767), A. Olivieri and colleagues used high-resolution mtDNA data to propose that the migration from Asia back to North Africa happened much earlier, and they link the settlement of North Africa with the settlement of Europe 40,000 to 45,000 years ago.

Three points lead us to believe that our younger chronology for the back-migration into northern Africa still merits consideration. First, the mtDNA trees reconstructed by Olivieri and colleagues are less than conclusive because they consist of phylogeographically mixed branches, which cause uncertainty in identifying the relevant founder nodes for genetic dating. Second, in our view the fact that the North African mtDNA marker types still correspond so closely with the Afro-Asiatic language zone argues against the existence of that correlation for tens of thousands of years. Third, cave art in the Sahara shows that in Neolithic times (around 5000 B.C.), the population of the Sahara was still of sub-Saharan African ancestry (see figure), whereas "Europoid" figures documenting the arrival of west Eurasians appear later in the cave art record (3).

Within the framework of our younger chronology, the occurrence of low frequencies of M1 types in the European Mediterranean can be explained by diffusion from the Middle East and North Africa during and since the Neolithic. The Sardinian M1 mtDNA founder date of

7700 3100 years years calculated by Olivieri and colleagues would conveniently fit with the arrival of farming in the European Mediterranean.

In conclusion, we suggest that more recent influx from Asia, possibly since the Last Glacial Maximum 20,000 years ago, may better explain some of the major genetic and linguistic patterns in North Africa and adjacent areas [cf. (4, 5)]. We nevertheless believe that future archaeogenetic research on Ice Age Africa and subsequent periods will benefit greatly from the complete mtDNA sequencing approach taken by Olivieri and colleagues.

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Response

The principal problem with great syntheses of languages, genes, and figurines (or pots) is that they

lump together different migrational and cultural processes and especially overstretch recent events of the Holocene, thereby downplaying or swamping the genetic signals that point to much earlier events of the Pleistocene (1, 2).

Forster and Romano propose a recent arrival--within the last 2000 to 15,000 years--of haplogroup M1 in North Africa from western Asia, linked to the spread of Afro-Asiatic languages. This would entail a Near Eastern origin of the Afro-Asiatic language family and thus would be in agreement with Bellwood (3), provided that one subscribes to such a tight link between genes and languages. Afro-Asiatic scholarship (4), as well as the coalescence times of both M1a and M1b and the diverse basal distribution of M1a lineages especially in East Africa, however, militate against this interpretation. As we proposed in our Report, the arrival of M1 in Africa is most likely contemporary with that of U6, but if one alternatively hypothesized that only M1a originally went into the Northeast African Mediterranean coast, then 25,000 to 30,000 years ago would be the realistic time frame.

The latter hypothesis is valid when one assumes the less parsimonious scenario that only haplogroup U6 was involved 40,000 to 45,000 years ago in the early Upper Palaeolithic diffusion of Levantine populations into North Africa and that a diffusion of M1a lineages marked a new phase in the Nile Valley Complex, 25,000 to 30,000 years ago (5). It is then also more plausible to see the development and emergence of proto-Afro-Asiatic languages there, in the Nile Valley (6, 7). Later migrations and gene flow, which undoubtedly took place, have certainly complicated phylogeographic patterns. For instance, one may also envision some mutual contacts between the Levantine Natufian culture and contemporary autochthonous cultures of the Lower Nile Valley (~15,000 years ago). Later Neolithic influence then brought a whole package of Near Eastern mtDNA lineages into all of North Africa, as attested, for instance, by the relatively high frequency of mtDNA haplogroups H, J, and T in modern North African populations (8, 9).

The cave art argument adduced by Forster and Romano

has no impact on the issue of the late Near Eastern influx because haplogroup U6 very clearly testifies to an early presence in North Africa of Near Eastern lineages, which must have proceeded to as far as Northwest Africa with the ancestors of the Iberomaurusians before the Late Glacial Maximum (8). The anthropological evidence from North Africa, pointing to the autochthonous Mechta-Afalou physical type, with continuity well into the Capsian of the mid-Holocene, gives clear support to the ancient presence of Upper Palaeolithic people in North Africa (5). Moreover, the presence of figurines of sub-Saharan type in the cave art of the Sahara may simply be indicative of resettlement of the region by groups from the south, already adapted to savannah ecology, after the early Holocene arrival of monsoon rains changed the Sahara into a habitable region (10). Thus, the argument is not informative on the antiquity of a "Europoid" settlement in North Africa.

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| 22208|2007-04-11 11:00:56|cristofori whitakara|people and dinosaurs|

Even after dino dieoff, our mammal forebears laid low: study

March 28, 2007

CourtesyImperial College London
and World Science staff

When the cat's away, the mice will play. And for somewhat similar reasons, biologists have long believed that the extinction of dinosaurs caused the great flourishing of mammals on Earth—a process that produced species including ours.



A Cape Hyrax (*Procavia capensis*), a small African mammal that looks like a rodent but is actually related to elephants. Their common ancestor lived 83 million years ago, long before the dinosaurs died out. (Credit: Richard Grenyer)

That's not quite the way things happened, a study has found.

A complete new family tree tracing the history of all Earth's 4,500 mammals shows they didn't start to diversify right after the dinosaurs' demise, as conventional wisdom holds, researchers say. Rather, the process took at least 10 million years to start in earnest.

The scientists, with Imperial College London and the Zoological Society of London, described the findings in the March 29 issue of the research journal *Nature*.

They found that many of the genetic ancestors of the mammals living today existed 85 million years ago, and largely survived a meteor crash thought to have killed the dinosaurs 65 million years ago. Throughout the Cretaceous era, when dinosaurs reigned, these mammal species had been relatively few, presumably blocked from diversifying and evolving in dinosaur-dominated habitats.

The family tree indicates that after the mass extinction, some mammals did undergo a quick

diversification and evolution, the scientists said. But most of these groups have since either died out, such as *Andrewsarchus*?an aggressive wolf-like cow?or declined in diversity, such as the group containing sloths and armadillos.

The researchers contend that our actual ?ancestors,? and those of other living mammals, began to diversify around the time of a sudden increase in Earth?s temperature. That would have been 10 million years after the dinosaur disaster.

Said Andy Purvis of Imperial College: ?For the first 10 or 15 million years after the dinosaurs were wiped out, present-day mammals kept a very low profile, while these other types of mammals were running the show. It looks like a later bout of ?global warming? may have kick-started today?s diversity?not the death of the dinosaurs.

?This discovery rewrites our understanding of how we came to evolve on this planet, and the study as a whole gives a much clearer picture than ever before as to our place in nature.?

* * *

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| 22209|2007-04-11 16:10:53|Mahari Mengistu|Re: people and dinosaurs|

>>such as Andrewsarchus?an aggressive wolf-like cow?<<

This reminds me of the cow in India who was observed eating the farmer's chickens!!! (Seriously - if the story was true.)

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> Even after dino dieoff, our mammal forebears laid low: study

> March 28, 2007

> Courtesy Imperial College London

> and World Science staff

> When the cat's away, the mice will play. And for somewhat

similar reasons, biologists have long believed that the extinction of dinosaurs caused the great flourishing of mammals on Earth?a process that produced species including ours.

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> A Cape Hyrax (*Procavia*

capensis), a small African mammal that looks like a rodent but is actually related to elephants. Their common

ancestor lived 83 million years ago, long before the dinosaurs died out. (Credit: Richard Grenyer)

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> "This discovery rewrites our understanding of how we

came to evolve on this planet, and the study as a whole gives a much clearer picture than ever before as to our place in nature."

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| 22210|2007-04-11 16:11:26|Mahari Mengistu|Re: Hair of Ancient Egyptian Mummies????|

Based on observation I would think not. We have the blue-black Sudani with kinky hair AND we have the blue-black Dravidian-types with both straight and curly hair. It would seem to have more to do with the genes' dictates. Of course, genes determine color,too.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> does ether or the amount of melanin have anything to do with

whether a person hair is straight, wavy, curly, or tightly coiled?

>
> Paul Kekai Manansala wrote:
> --- Fari Supiya wrote:
>
> > Paul,
> >
> > Do you mean, per chance, the Old Dravidians of
> > India?
> >
> >
>
> Or the Fulani and similar African peoples whose
> straight hair I don't consider a result of "mixing."
>
> Regards,
> Paul Kekai Manansala
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> | 22211|2007-04-12 08:31:22|Paul Kekai Manansala|Ethiopia: Ancient Phallic Stones Uncovered|
> The Ethiopian Herald (Addis Ababa)
> <http://allafrica.com/stories/200704080169.html>

Ethiopia: Ancient Phallic Stones Uncovered

April 8, 2007

Posted to the web April 8, 2007

Some 16 phallic stones have been uncovered in Gedeb Woreda, Gedo Zone of the Southern Nations, Nationalities and Peoples State, the Zonal Trade and Industry Department said.

The discovery of the stelae adds to attractions in the area for tourists to come and marvel at, especially in connection with the Ethiopian Millennium celebrations, it said.

Africa 2007

Head of Tourism, Parks and hotels desk Elias Megara said the newly uncovered phallic stones bring the number of stelae in the zone to 2,000.

Among these are stelae groups of Tutute and Tule Bela, which are being studied by French archeologists, he said.

According to him, efforts are exerted to repair roads to tourist sites.

| 22212|2007-04-12 08:33:07|Paul Kekai Manansala|Re: Hair of Ancient Egyptian Mummies????|

The curly, wavy, etc. qualities of hair are based on disulfide bonds in the keratin molecules.

AFAIK, the amount of melanin in the hair has no bearing on these bonds. However, both melanin and keratin are protected by the hair cuticle.

If the cuticle is damaged, the oxidation of keratin and melanin will occur.

This will break keratin bonds causing the hair to go limp, and because red melanin (pheomelanin) degrades slower than black melanin (eumelanin), the hair will also tend to redden.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>
> Based on observation I would think not. We have the blue-black
> Sudani with kinky hair AND we have the blue-black Dravidian-types
> with both straight and curly hair. It would seem to have more to do
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> HTP,
> Mahari
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> --- In Ta_Seti@yahoogroups.com, cristofori whitakara
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> > Paul Kekai Manansala wrote:
> > --- Fari Supiya wrote:
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| 22213|2007-04-12 09:13:38|Peter Gray|Re: Hair of Ancient Egyptian Mummies????|

I think the relevant protein in hair is KERATIN, which determines relative straightness/kinkiness. Please correct me if I'm wrong.

Peter Gray

From: *cristofori whitakara*
Reply-To: *Ta_Seti@yahooogroups.com*
To: *Ta_Seti@yahooogroups.com*
Subject: *Re: [Ta_Seti] Re: Hair of Ancient Egyptian Mummies????*
Date: *Wed, 11 Apr 2007 10:26:29 -0700 (PDT)*

does ether or the amount of melaninhave anything to do with whether a person hair is straight, wavy, curly, or tightly coiled?

Paul Kekai Manansala wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Paul,
>
> Do you mean, per chance, the Old Dravidians of
> India?
>
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Or the Fulani and similar African peoples whose
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Regards,
Paul Kekai Manansala

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| 22214|2007-04-13 21:24:20|Michael Bayman|Fwd: Simple or later we must help our own|

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| 22215|2007-04-13 21:29:02|Paul Kekai Manansala|More on Darfur megalake|

Ancient mega-lake discovered in Darfur

- 18:01 12 April 2007
- NewScientist.com news service
- Catherine Brahic

The discovery of a massive ancient lake in Darfur could help explain how the world's biggest groundwater reservoir came to be under one of the driest parts of the planet. It is also indisputable evidence that the Sahara was once a wet, green region, researchers claim.

Eman Ghoneim at the Boston University Center for Remote Sensing in Massachusetts, US, was using satellite imagery to study the ancient hydrology of north-western Sudan when she noticed a dark, 250-kilometre-long segment on the radar images.

The discovery came as a complete surprise, Ghoneim says. The radar waves penetrate through the sand that covers the region, revealing the structure of the substrate below. Ghoneim says the line was very dark, contrasting with the bright white of the surrounding solid rock, and 1 kilometre wide. The dark colour is typical of a mixture of gravel and sand, suggesting there was an ancient shoreline buried underneath the sand.

This was confirmed by other lines that intersected the main segment, representing the rivers that once supplied the lake in water. "There were nine tributaries in total," says Ghoneim. "Three were major rivers."

"Also, in one section, there was not one shoreline but four next to each other," she adds. "This gives us an idea that at one point the lake began to shrink."

High volume

Having identified the shoreline, Ghoneim integrated the radar images into data from the Shuttle Radar Topography Mission, which records geological elevations. This enabled her to outline and model the entire lake (see image, right).

The topography data (bottom right) revealed that the shoreline outlines a large depression and that, at its largest, the lake covered an area of about 30,750 square kilometres and contained about 2,530 cubic kilometres of water ? more than five times the volume of Lake Erie in North America. The Lake's surface would have been larger than Massachusetts, US.

The researchers plan to return to the area for fieldwork to determine the exact age of the lake; though Ghoneim says they know it is "definitely a pre-Holocene lake", which would make it over 11,000 years old. It is known that the region has been dry since the Holocene.

Water strike

"One thing is certain: much of the lake's water would have seeped through the sandstone substrate to accumulate as groundwater," says Farouk El-Baz, director of the Center for Remote Sensing.

Indeed, the ancient lake lies over what is now the world's largest groundwater reservoir. It was discovered in 1953, when efforts to find oil in Libya came across water instead. Since then, several projects have been set up to mine this millennia-old water. The aquifer now [supplies agriculture in the region](#).

The reservoir, which is several hundred metres underneath the surface of the Sahara in a large region shared between Egypt, Libya, Chad and Sudan, contains roughly 150,000 cubic kilometres of water. The water is held there by porous Nubian sandstone.

"The ancient lake helped feed part of the Nubian groundwater aquifer," says Ghoneim, adding that "ancient rivers, such as the paleo-rivers under the Selima Sand Sheet in south west Egypt and the Kufra paleo-river in eastern Libya, also contributed greatly."

Ghoneim's discovery will be published in an upcoming issue of the *International Journal of Remote Sensing*.

<http://www.newscientist.com/article/dn11593-ancient-megalake-discovered-in-darfur.html>



[Enlarge image](#)

The researchers identified the dark line (seen as a vertical line in the centre of this image) as the shoreline of an ancient lake; here, the radar image is overlaid with a topography that shows depressions in blue and reveals a very small lake next to the mega-lake (Image: Boston University Center for Remote Sensing / Ghoneim)

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This image, modelled using satellite radar data, shows the hills that surround the ancient lake, and a few ancient rivers (dotted lines) (Image: Boston University Center for Remote Sensing / Ghoneim)



[Enlarge image](#)

The study was carried out in northwestern Sudan (Image: Boston University Center for Remote Sensing / Ghoneim)



[Enlarge image](#)

At its peak, the ancient mega-lake covered 30,750 square kilometres (Image: Boston University Center for Remote Sensing / Ghoneim)

| 22216|2007-04-14 03:08:35|Fari Supiya|Re: Straight Hair Amongst Africans?|
PKM:"Or the Fulani and similar African peoples whose
straight hair I don't consider a result of "mixing."

Regards,

Paul Kekai Manansala"

GOR:"The hair of the some Ful-Be peoples resembles that of Afo-Europeans (or for that matter Afro-Asians). The Ful-Be with such hair tend to live in Northern Senegal where there has been more genetic contact with Berber speaking non-Blacks in Mauritania. Many of the Ful-Be people in other parts of Senegal and, indeed West Africa, where they have not originated from the north(because the Ful-Be originate from Senegal), are regular Black Africans.

When we go to the Horn of Africa we find a similar situation with regards to population history. In Somalia, Ethiopia and Eritrea there exist small populations that look like regular Africans with African hair. Since we know the extent of genocide against these populations in previous centuries, and members of the African Classical History site, however reluctantly, will remember this discussion, we should conclude that this population was original and that the multi-shaded `mixed-haired` population was the result of racial mixture with people from across the Red Sea in Arabia(where we have evidence of similar events having transpired earlier).

Why is it that these non-kinky-haired populations in Africa are always located a stone`s throw away from historically aggressive non-African slave-trading people`s.

The NOTORIOUS G.O.R.E

Paul Kekai Manansala wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Paul,

>

> Do you mean, per chance, the Old Dravidians of
> India?

>

>

Or the Fulani and similar African peoples whose
straight hair I don't consider a result of "mixing."

Regards,

Paul Kekai Manansala

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| 22217|2007-04-14 03:15:11|Fari Supiya|Re: Archaeological Evidence For the Natufians?|
CAW:"Because the Natufians originated in East Africa, and
carried an agro-pastoral economy into the Levant,

these folk may have introduced haplogroup M1 to this area, which evolved over time into the M1 haplogroups associated with people in this region. Support for this hypothesis is the presence of M1 transitions in many Asian haplogroups, a reality the authors of the paper under discussion claim do not exist."

Dr Winters this may indeed be the case but have Natufian cultural remains ever been found in East Africa that outdate those of Near Asia?

By the way, good luck with searching for archaeological evidence for a western Out of Africa movement.

NOTORIOUS

clyde winters wrote:

--- Peter Gray <atenergy@hotmail.com> wrote:

Dr. Winters,

I'm glad you mention the infusion of Aurignacian culture into Neandertal territory ca. 32K BP, where Diop reported the transition from earlier Neandertal occupation to the culture of anatomically modern humans at Grimaldi. By 40K BP, all of Europe was H. sapiens sapiens.

But why would back migration into Africa not also be possible (via the same route the Africans first followed from west to east)?

Peter Gray

Peter ,

This was probably possible. The problem is that most researchers want to see civilization developing in the Levant and then a migration back into Africa to attempt to make it appear that some "mythical semites" may have founded civilization in Africa, instead of Black Africans.

If we have people migrating back into Africa from a western point we would have Africans returning back to Africa from Iberia.

Many of the hypothesis concerning population movements popularized by geneticists probably needs to be changed given the identification of haplogroup N among Cro-Magnon/Grimaldi people who appear to have corresponded to Sub-Saharan populations. This suggest that haplogroup N, may have been carried to Europe by the Grimaldi who first settled Iberia and France.

Because the Natufians originated in East Africa, and carried an agro-pastoral economy into the Levant, these folk may have introduced haplogroup M1 to this area, which evolved over time into the M1 haplogroups associated with people in this region. Support for this hypothesis is the presence of M1 transitions in many Asian haplogroups, a reality the authors of the paper under discussion claim do not exist.

Presently, I am attempting to publish a paper on the Western out of Africa movement. The peer review on the article should give me keen insight into any possible problems relating to this theory based on archaeology. What ever word I get on the paper will help me to revise the theory or discard it.

That's the only good thing about peer review--good peer review can lead you to papers you may have over looked.

Clyde

From: clyde winters <olmec982000@yahoo.com>
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Timing of a Back-Migration into Africa 2
Date: Fri, 6 Apr 2007 07:52:26 -0700 (PDT)

Both of these letters are wrong in my opinion.

The argument fails mainly because of the fact that the Afro-Asiatic languages have their ultimate origin in Africa rather Europe. Secondly, the idea of M1 back migrating into Africa during this period is ludicris on two counts. First, around 40,000 BC Europe was

occupied mainly by Neanderthals. They begin to be replaced in Europe around 32,000 by the CroMagnon people at Les Eyzies. The CroMagnon people carry the N haplogroup.

Secondly, the archaeological evidence make it clear that the CroMagnon people probably originated in Africa and spread east from Iberia into the Levant.

These people keep talking about a Levantine migration back into Africa around 40,000 ybp. But this is impossible if we accept the reality of a Neanderthal presence in the area upto 32-30,000 BC when the Cro magnon/African/ Negro people carrying the N Haplogroup enter the area.

The major probably with these researchers is that they want to see an African migration into the Levant from Africa via Egypt for homo sapien sapiens. This is all wrong since Although this view has been accepted without challenge, the archaeological evidence indicates that AMH replaced Neanderthal during the Aurignacian period in Europe around 32-35kya . It is also evident that archaic humans were replaced in much of the Levant by the Levantine Aurignacian culture bearers by a local variant of the technology at Ksar Akil XIII-VII 32kya , not 60-50kya.

The Aurignacian culture did not enter Europe from the Levant. It is clear that ?classic Aurignacian? began in Iberia and expanded eastward across Europe . The Aurignacian civilization appears to have expanded from West to East . The founders of this culture came from Africa . Some researchers have argued that the Aurignacian culture was introduced to Europe. They based this conclusion on the fact that its tool kit was foreign to the Mousterian type, and the culture appears in a mature form throughout Europe from France to Central Europe.

The craniofacial evidence makes it clear that the Levantines and Aurignacian population came from Africa . As a result we find that craniofacial features of the Grimaldi-Cro- Magnon population and especially the Natufian populations when plotted fall within the range of Sub-Saharan populations like the Niger-Congo speakers.

Since the migration of the first homo sapien sapiens was from West to East there was no way M1 could have back migrated into Africa, carried by speakers of Afro-Asiatic languages since the Natufians who settled the Levant did not come on the scene for another 10,000+ years.

Science 6 April 2007:
Vol. 316. no. 5821, pp. 50 - 53
Letters

Timing of a Back-Migration into Africa

Indigenous North Africans are genetically quite distinct from sub-Saharan Africans (1), and this difference is reflected in their lighter skin and European/Middle Eastern physical features. We have previously suggested, on the basis of the distribution of mtDNA type M1, that North Africans are largely descended from a back-migration into Africa within the last 2000 to 15,000 years, resettling the temporarily lush Sahara and spreading the Afro-Asiatic language family (2). In their Report "The mtDNA legacy of the Levantine early Upper Palaeolithic in Africa" (15 Dec. 2006, p. 1767), A. Olivieri and colleagues used high-resolution mtDNA data to propose that the migration from Asia back to North Africa happened much earlier, and they link the settlement of North Africa with the settlement of Europe 40,000 to 45,000 years ago.

Three points lead us to believe that our younger chronology for the back-migration into northern Africa still merits consideration. First, the mtDNA trees reconstructed by Olivieri and colleagues are less than conclusive because they consist of phylogeographically mixed branches, which cause uncertainty in identifying the relevant founder nodes for genetic dating. Second, in our view the fact that the North African mtDNA marker types still correspond so closely with the Afro-Asiatic language zone argues against the existence of that correlation for tens of thousands of years. Third, cave art in the Sahara shows that in Neolithic times (around 5000 B.C.), the population of the Sahara was still of sub-Saharan African ancestry (see figure), whereas "Europoid" figures documenting

the arrival of west Eurasians appear later in the cave art record (3).

Within the framework of our younger chronology, the occurrence of low frequencies of M1 types in the European Mediterranean can be explained by diffusion from the Middle East and North Africa during and since the Neolithic. The Sardinian M1 mtDNA founder date of 7700 3100 years years calculated by Olivieri and colleagues would conveniently fit with the arrival of farming in the European Mediterranean.

In conclusion, we suggest that more recent influx from Asia, possibly since the Last Glacial Maximum 20,000 years ago, may better explain some of the major genetic and linguistic patterns in North Africa and adjacent areas [cf. (4, 5)]. We nevertheless believe that future archaeogenetic research on Ice Age Africa and subsequent periods will benefit greatly from the complete mtDNA sequencing approach taken by Olivieri and colleagues.

Peter Forster*

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Response

The principal problem with great syntheses of languages, genes, and figurines (or pots) is that they lump together different migrational and cultural processes and especially overstretch recent events of the Holocene, thereby downplaying or swamping the genetic signals that point to much earlier events of the Pleistocene (1, 2).

Forster and Romano propose a recent arrival--within the last 2000 to 15,000 years--of haplogroup M1 in North Africa from western Asia, linked to the spread of Afro-Asiatic languages. This would entail a Near Eastern origin of the Afro-Asiatic language family and thus would be in agreement with Bellwood (3), provided that one subscribes to such a tight link between genes and languages. Afro-Asiatic scholarship (4), as well as the coalescence times of both M1a and M1b and the diverse basal distribution of M1a lineages especially in East Africa, however, militate against this interpretation. As we proposed in our Report, the arrival of M1 in Africa is most likely contemporary with that of U6, but if one alternatively hypothesized that only M1a originally went into the Northeast African Mediterranean coast, then 25,000 to 30,000 years ago would be the realistic time frame.

The latter hypothesis is valid when one assumes the less parsimonious scenario that only haplogroup U6 was involved 40,000 to 45,000 years ago in the early Upper Palaeolithic diffusion of Levantine populations into North Africa and that a diffusion of M1a lineages marked a new phase in the Nile Valley Complex, 25,000 to 30,000 years ago (5). It is then also more plausible to see the development and emergence of proto-Afro-Asiatic languages there, in the Nile Valley (6, 7). Later migrations and gene flow, which undoubtedly took place, have certainly complicated phylogeographic patterns. For instance, one may also envision some mutual contacts between the Levantine Natufian culture and contemporary autochthonous

cultures of the Lower Nile Valley (~15,000 years ago). Later Neolithic influence then brought a whole package of Near Eastern mtDNA lineages into all of North Africa, as attested, for instance, by the relatively high frequency of mtDNA haplogroups H, J, and T in modern North African populations (8, 9).

The cave art argument adduced by Forster and Romano has no impact on the issue of the late Near Eastern influx because haplogroup U6 very clearly testifies to an early presence in North Africa of Near Eastern lineages, which must have proceeded to as far as Northwest Africa with the ancestors of the Iberomaurusians before the Late Glacial Maximum (8). The anthropological evidence from North Africa, pointing to the autochthonous Mechta-Afalou physical type, with continuity well into the Capsian of the mid-Holocene, gives clear support to the ancient presence of Upper Palaeolithic people in North Africa (5). Moreover, the presence of figurines of sub-Saharan type in the cave art of the Sahara may simply be indicative of resettlement of the region by groups from the south, already adapted to savannah ecology, after the early Holocene arrival of monsoon rains changed the Sahara into a habitable region (10). Thus, the argument is not informative on the antiquity of a "Europoid" settlement in North Africa.

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| 22218|2007-04-14 05:01:37|Fari Supiya|Re: Whose Right: Naseret or Herman on India?|
I have to agree with Naseret in as much as the word Indi has a Persian/Sanskrit etymology. I
checked this years ago in F. Steinglass, Comprehensive Persian-English Dictionary (1892 revised
version 1947), which Iranianologists at the School of Oriental and African Studies tell me is the best
Persian dictionary around.

There is more to this than either have told you. Yes it has its origins in `Sindh`, the Sanskrit,
referring to the famous river, which the Old Persians borrowed as `Hind`. I think it's Drusilla
Dungee Houston who alleged that the Persians couldn't pronounce the /s/ in her Wonderful
Ethiopians of the Ancient Cushite Empire (1926). This doesn't tell us why the Sanskrit speakers
would have called this particular river `Sindh`. Apparently the etymology may relate to the term
`border`. No indication of blackness yet.

The Old Persians, however, also used the term to refer to the people beyond the river as being
`Hind` or some such derivation of the stem. They used it in the way we would today use the term
`Indian`. Quotations from Arrian, Strabo and Herodotus, amongst others, inform us that Indians
were darker the nearer one got to the Indus but beyond that some were as black as Ethiopians.
Such people's were almost certainly more extant in ancient times. It is not surprising to find that
a subsequent meaning of Hind in Steinglass is `black`. When Graeco-Roman writers adopted the
term as Indi they used it to refer to any black-skinned population or individual for the same
reason that the Persians did. Some medieval Arabic sources refer to the Hind as descendants of
Ham or Cush.

Many 19th century writers were aware of this and would state, assuming deeper
classical knowledge on the part of the reading audience, rather glibly that India means `black`.
Many who consider themselves `Afrocentric` repeat this but without stating the full etymological

story. Many mainstream scholars would try and refute them with seemingly glossy quotations but which do not tell the full story either.

Those of us whose skin has been `kissed by the sun` must have the highest of standards in what we are trying to do.

The NOTORIOUS G.O.R.E

neseret wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Herman Patton wrote:

>

> We have to remember why the people Native Americans were labeled as

Indians in the first place. Indi means 'black' and Columbus said they look like Indian, meaning those from india. Black with straight hair.

India(n) means no such thing.

Etymology of India/Indian:

< L < Gk Ind equiv. to Ind(□the Indus river (< OPers Hindu lit., the river; c. Skt sindhu) Random House Unabridged Dictionary

Similarly, the term "indigo", a blue dye (which was the goal of many an explorer in search of India) is from the same source:

indigo: Spanish □igo and Dutch indigo (from Portuguese endego), both from Latin indicum, from Greek Indikon (pharmakon), Indian (dye), neuter of Indikos, of India, from India, from Indos, the Indus River, from Old Persian Hindu?, Sind)

All relate back to the term "Hindi" which refers to self-description of Indians of India, and is a modern referent to the official language of India:

Hindi: Hindi Hindī, from Hind, India, from Persian, from Old Persian Hindu?, Sind, from Sanskrit sindhuḥ , 'river.'

Hence, India/Indian = "people of the river."

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| 22219|2007-04-14 10:31:36|goredema_99|Linguistic Information for People of West African Descent|

Those of us of direct or indirect West African descent most likely have our origins in a community of people speaking Niger-Congo languages. To learn information on the Niger-Congo languages, some of the various subgroups, and the prospect of reconstructing Proto-Niger-Congo, the ancestral language visit nigercongo@yahoogroups.com.

I have just started posting my Linguistic Diary which is centred around how I became interested in Niger-Congo historical linguistics and my correspondences with the notables of the field.

The NOTORIOUS ONE

| 22220|2007-04-14 12:21:07|Ask|Re: Hair of Ancient Egyptian Mummies????|

That mummy has been stolen and pass along to different countries.
Who knows if that is Ramesses.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> The curly, wavy, etc. qualities of hair are based on disulfide

bonds

> in the keratin molecules.

>

> AFAIK, the amount of melanin in the hair has no bearing on these
> bonds. However, both melanin and keratin are protected by the hair
> cuticle.

>

> If the cuticle is damaged, the oxidation of keratin and melanin

will

> occur.

>

> This will break keratin bonds causing the hair to go limp, and

because

> red melanin (pheomelanin) degrades slower than black melanin
> (eumelanin), the hair will also tend to redden.

>

> Regards,

> Paul Kekai Manansala

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>

>> Based on observation I would think not. We have the blue-black
>> Sudani with kinky hair AND we have the blue-black Dravidian-

types

>> with both straight and curly hair. It would seem to have more

to do

>> with the genes' dictates. Of course, genes determine color,too.

>> HTP,

>> Mahari

>>

>> --- In Ta_Seti@yahoogroups.com, cristofori whitakara

>> wrote:

>>>

>>> does ether or the amount of melanin have anything to do with

>> whether a person hair is straight, wavy, curly, or tightly

coiled?

>>>

>>> Paul Kekai Manansala wrote:

>>> --- Fari Supiya wrote:

>>>

>>>> Paul,

>>>>

>>>> Do you mean, per chance, the Old Dravidians of

>>>> India?

>>>>

>>>>

>>>>

>>> Or the Fulani and similar African peoples whose

>>> straight hair I don't consider a result of "mixing."

>>>

>>> Regards,

>>> Paul Kekai Manansala

>>>

>>>

>>>

>>>

>>>

>>> -----

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Center.

>>>

>>

>

| 22221|2007-04-14 12:22:36|blulander|33 degree|

Please could memebbers with access to google earth GOTO 33n 33e and confirm the existance of a giant scarab beetle monument on the floor of the mediteranean ocean I have emailed the british museum and the duty curator has confirmed its existance and reswemblance to a scarab beetle, I have done much research on this and believe it is there for a few reasons, one of which is that if you view a zodiacal chart the sign for cancer which was for the ancient egyptians the scarab beetle, resides in the first third of the upper right quadrant exactley 33.333 degrees , interestingly enough the next sign clockwise is LEO which when you fly to a higher altitude you can see the geography of your current location is North of Egypt where I am sure you all are aware resides the largest cat on the planet the Sphynx.

The main reason I was looking was because I was researching freemasonry as my father had asked me if I would like to join his lodge in Priory Place where he is a member in our home town of Doncaster UK , and the highest you can aspire to internally is the 33rd Degree, so I took it literally and when I saw the star of david in lots of their symbology, I as a 3D animator could see the double tetrahedron within the shape and discovered that when you rotate it in my software 33.3333 degrees you are looking at the star of david accross the points, so I took it as literal coordinates and using google earth went to that location and was impressed to find we are west of Israel, north of Egypt and over a giant Scarab Beetle , which with further research showed sits on a west moving tectonic plate which actually goeas around the head of the beetle. Its also interesting to note that the sign was used approx 4000BC which was also one of the dates been given for the great biblical flood which started just north of here in turkey, and I guess when it flooded over the scarab beetle would have made it an inappropriate creature to use to represent a place mirroring the heavens where as a crab would suit much better ???

Comments people Please

Nicholas Brian Fenning

DONCASTER

UK

| 22222|2007-04-14 12:23:14|Fari Supiya|Re: Ramses II|

FT"I remember Diope suggesting that the Ramses mummy's skin was totally black until it was exposed to radiation. This would no doubt contribute to assumptions that he was a white Pharaoh."

GOR:The mummy of RamsesII is still a coal black in many places and orange in others. Whether either of these represent the original colour of the mummy is not clear. It would have been nice if Diop had provided pictures to show the before/after effect,but im stll not sure whether this has any bearing on his actual race. I'd rather go with a melanin doseage test and a hair shaft analysis.
NOTORIOUS

Freddie Thompson wrote:

I understand. Mummification does shrink everything down. But I had not considered skin beingcoming offwhen thebandages were removed. I remember Diope suggesting that the Ramses mummy's skin was totally black until it was exposed to radiation. This would no doubt contribute to assumptions that he was a white Pharaoh.

The problemI was having was getting a clear look at the features on the image in the link below.

http://www.geocities.com/wally_mo/rameses_2.html

When I look at it one way, its lips look shrivled and thin. When I shift my eyes slightly to the side, I see a mummy whatappear to befull lips. An optical illusion created by inconsistent coloration in the skin I suppose.

I had always seen a different image of this mummy from a different angle where Iidentifiedhim with shrunken lips and a couple of teeth showing through. Judging from his various depictions, it is apparent that he had rather full lips in life. Although to me, lips don't count much for determining ethnicity in this area of study -- especially since Eurocentric scholars are known to disregard theexaggerated Negroid features on many-a-Pharaohduring theirrepeateded attempts to contrast "the Egyptian race" with "Negroes to the south." They seem to feel that symmetry, or how well-placed a subjects facial features are depicted in stone or painting, determines if they are to be considered black or not.

Fred

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

- > Freddie,
- > We also need to keep in mind that we are 75% water and mummies are
- > dessicated so the full lips - the full OLD (was he 80 or 90 when he
- > died?) lips - are going to shrink considerably as a mummy.
- > HTP,
- > Mahari
- >

This is a very important point when observing mummies.

A mummy is sort of like dried fish or jerky. Also, most mummies have the whole top layer of skin torn off when removing the bandages.

Most mummies have undergone significant degradation. The Ramses II mummy, for example, was brought to Paris because it was contaminated.

If you look at many preserved mummies, you can see the skin is completely wasted away on many parts of the body. Indeed, the skin of the vast majority of mummies discovered had completely disappeared by the time they were found.

Regards,
Paul Kekai Manansala

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| 22223|2007-04-14 12:33:05|Paul Kekai Manansala|Re: Straight Hair Amongst Africans?|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> PKM:"Or the Fulani and similar African peoples whose

> straight hair I don't consider a result of "mixing."

>

> Regards,

> Paul Kekai Manansala"

>

> GOR:"The hair of the some Ful-Be peoples resembles that of

Afo-Europeans (or for that matter Afro-Asians). The Ful-Be with such hair tend to live in Northern Senegal where there has been more genetic contact with Berber speaking non-Blacks in Mauritania. Many of the Ful-Be people in other parts of Senegal and, indeed West Africa, where they have not originated from the north(because the Ful-Be originate from Senegal), are regular Black Africans.

>

I'm not sure what you mean by regular Black Africans, but could you provide references on Fulani hair.

My sources indicate that Fulani, and also Kanuri, of Nigeria and many other regions also have high incidence of "straight" hair.

From the genetic standpoint, the Fulani and Kanuri show much less "admixture" than many other peoples who have much curlier hair.

I don't consider their hair anymore "mixed" than the so-called "peppercorn" hair of the Khoi and San peoples.

>

Since we know the extent of genocide against these populations in previous centuries, and members of the African Classical History site, however reluctantly, will remember this discussion, we should conclude that this population was original and that the multi-shaded `mixed-haired` population was the result of racial mixture with people from across the Red Sea in Arabia (where we have evidence of similar events having transpired earlier).>

I don't agree. First it is non-evolutionary to think in this manner.

What about different physical adaptation to different climate. How do physical changes occur in populations in the first place.

It was not through mixing. We already know, for example, that narrow

noses in the same Horn of Africa most often are not the result of intermixture. Blood levels studies have disproven this a long time ago, although it has long been part of the Hamitic theory to think in this way.

> Why is it that these non-kinky-haired populations in Africa are always located a stone`s throw away from historically aggressive non-African slave-trading people`s.

>
>

Straight hair existed in this region before the slave-trading traditions as suggested by archaeological finds. But this straight hair did not share the common traits found in European or West Asian hair. It was basically African hair without the disulphide bonds. A local population variation.

Regards,

Paul Kekai Manansala

| 22224|2007-04-14 13:53:12|Paul Kekai Manansala|Re: 33 degree|

--- In Ta_Seti@yahoogroups.com, "blulander" wrote:

>

> Please could memebbers with access to google earth GOTO 33n 33e and
> confirm the existance of a giant scarab beetle monument on the floor
> of the mediteranean ocean I have emailed the british museum and the
> duty curator has confirmed its existance and reswemblance to a scarab
> beetle,

All I get is a dark blue color indicating the ocean. Are you using some special high resolution screen?

Regards,

Paul Kekai Manansala

| 22225|2007-04-14 14:14:09|(no author)|(no subject)|

This is the same bust that Manu Ampim questioned with regard to its authenticity. The Egyptians have been requesting a loan of the bust for 90 years!

Regards,

Paul Kekai Manansala

Nefertiti Is Too Fragile to Visit Egypt, German Minister Says

By Catherine Hickley

April 13 (Bloomberg) -- Queen Nefertiti's bust, a symbol of female power and beauty that has survived more than three millennia, is too fragile to leave Berlin for a trip to Egypt, German Culture Minister Bernd Neumann said.

Neumann rejected a campaign by a Hamburg-based lobby group demanding the loan of Nefertiti to Egypt. CulturCooperation e.V., partly funded by the European Union, says Egypt has been requesting the return of the regal bust for more than 90 years, most recently just for temporary exhibition.

“Experts are of the view that there are serious conservation and restoration concerns that argue against any long-distance transportation of Nefertiti,” Neumann said in a statement today. He added that in general, such cultural exchanges are welcome.

The painted limestone bust dates from the 14th century B.C. and is 50 centimeters tall. It is housed in Berlin's Altes Museum on Museum Island and is considered one of the German capital's most important ancient treasures. It was unearthed by a German archaeologist in 1912 and formed part of a gift of 5,000 objects made to Berlin museums by the philanthropist James Simon in 1920.

“We haven't officially requested the return,” said Mahmoud Gaafar, a spokesman for the Egyptian Embassy in Berlin. “Obviously that is not to deny the fact that she is Egyptian.”

Treasures

Lena Blossat, a spokeswoman for CulturCooperation, said the group is of the opinion that Egyptian requests for a loan of the bust are justified. No one disputes Berlin's legal right to ownership of the treasure, she said.

CulturCooperation, a non-profit organization founded in 1986, supports contemporary art projects and campaigns for a fairer cultural exchange between European nations and countries in Africa, Asia and Latin America whose treasures were plundered by colonial powers. The group has funding from the European Commission, the executive arm of the EU.

The campaign Web site includes a debating forum and invites visitors to vote on whether Nefertiti should be allowed to travel, should return to Egypt permanently, or should remain in Berlin. The campaign

will also include an event in Berlin's regional parliament, supported by the Green Party, on May 22, Blossat said.

| 22226|2007-04-14 16:20:51|blulander|Re: 33 degree|

I have post a screen grab showing the beetles location for those who wish to look , I have also overlayed a scarab beetle picture off the web for comparison

BLULANDER

| 22227|2007-04-14 16:22:31|Nik Fenning|Re: 33 degree|

Attachments :

Hi Paul

I go really high any where from 230 to 700 miles up plus is good once you spot it you cant miss it, its big really big I have attached a picture of a screen grab and an overlay on it of a scarab I ripped off the net just now , any way thanks for looking and I hope you have better luck now.

Kind Regards

Nik

On 14 Apr 2007 13:53:12 -0700, **Paul Kekai Manansala** <pmanansala@sbcglobal.net> wrote:

--- In Ta_Seti@yahoogroups.com, "blulander" wrote:

>

> Please could memebbers with access to google earth GOTO 33n 33e and
> confirm the existance of a giant scarab beetle monument on the floor
> of the mediteranean ocean I have emailed the british museum and the
> duty curator has confirmed its existance and reswemblance to a scarab
> beetle,

All I get is a dark blue color indicating the ocean. Are you using some special high resolution screen?

Regards,
Paul Kekai Manansala

| 22228|2007-04-15 09:20:31|Djehuti Sundaka|Re: 33 degree|

The indigenous zodiac of Kamat is much older and different from the one adopted by the Greeks and brought during the Ptolmaic era.

The Decans

<http://members.tripod.com/~ib205/decans.html>

THE ROUND ZODIAC CEILING OF THE TEMPLE OF HATHOR AT DENDERAH

<http://home.maine.rr.com/imyunnut/Den.Round.html>

Translation of the figures in the Zodiac of Denderah

<http://www.mazzaroth.com/ChapterOne/TranslateDenderah.htm>

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "blulander" wrote:

>

> Please could memebbers with access to google earth GOTO 33n 33e and
> confirm the existance of a giant scarab beetle monument on the
floor

> of the mediteranean ocean I have emailed the british museum and the
> duty curator has confirmed its existance and reswemblance to a
scarab

> beetle, I have done much research on this and believe it is there
for

> a few reasons, one of which is that if you view a zodiacal chart
the

> sign for cancer which was for the ancient egyptians the scarab
beetle,

> resides in the first third of the upper right quadrant exactley
33.333

> degrees , interestingly enough the next sign clockwise is LEO which

> when you fly to a higher altitude you can see the geography of your

> current location is North of Egypt where I am sure you all are
aware

> resides the largest cat on the planet the Sphynx.

> The main reason I was looking was because I was researching

> freemasonry as my father had asked me if I would like to join his

> lodge in Priory Place where he is a member in our home town of

> Doncaster UK , and the highest you can aspire to internally is the

> 33rd Degree, so I took it literally and when I saw the star of
david

> in lots of their symbology, I as a 3D animator could see the double

> tetrahedron within the shape and discovered that when you rotate
it in

> my software 33.3333 degrees you are looking at the star of david

> accross the points, so I took it as literal coordinates and using

> google earth went to that location and was impressed to find we are

> west of Israel, north of Egypt and over a giant Scarab Beetle ,
which

> with further research showed sits on a west moving tectonic plate

> which actually goeas around the head of the beetle. Its also

> interesting to note that the sign was used approx 4000BC which was

> also one of the dates been given for the great biblical flood which

> started just north of here in turkey, and I guess when it flooded

over

> the scarab beetle would have made it an inappropriate creature to
use

> to represent a place mirroring the heavens where as a crab would
suit

> much better ???

>

> Comments people Please

>

> Nicholas Brian Fenning

>

> DONCASTER

>

> UK

>

| 22229|2007-04-15 18:51:37|Emeagwali, Gloria (History)|Re: Straight Hair Amongst Africans?|
Attachments :

Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in
Rwanda. Come off it.

For your information there are Fulbe all over West Africa, including
Nigeria. They are as African as the Tutsi. There are Berbers as black as ebony. Beware of reverse
eu(ro)genics and its false premises.

GE

From: Ta_Seti@yahoogroups.com on behalf of Fari Supiya
Sent: Sat 4/14/2007 6:06 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Straight Hair Amongst Africans?

PKM:"Or the Fulani and similar African peoples whose
straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala"

GOR:"The hair of the some Ful-Be peoples resembles that of Afo-Europeans (or for that matter
Afro-Asians). The Ful-Be with such hair tend to live in Northern Senegal where there has been
more genetic contact with Berber speaking non-Blacks in Mauritania. Many of the Ful-Be people
in other parts of Senegal and, indeed West Africa, where they have not originated from the north(
because the Ful-Be originate from Senegal), are regular Black Africans.

When we go to the Horn of Africa we find a similar situation with regards to population history.
In Somalia, Ethiopia and Eritrea there exist small populations that look like regular Africans

with African hair. Since we know the extent of genocide against these populations in previous centuries, and members of the African Classical History site, however reluctantly, will remember this discussion, we should conclude that this population was original and that the multi-shaded `mixed-haired` population was the result of racial mixture with people from across the Red Sea in Arabia (where we have evidence of similar events having transpired earlier).

Why is it that these non-kinky-haired populations in Africa are always located a stone`s throw away from historically aggressive non-African slave-trading people`s.

The NOTORIOUS G.O.R.E

Paul Kekai Manansala <p.manansala@sbcglobal.net> wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Paul,
>
> Do you mean, per chance, the Old Dravidians of
> India?
>
>

Or the Fulani and similar African peoples whose straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala

Ahhh...imagining that irresistible "new car" smell?

Check out new cars at Yahoo! Autos.

<http://us.rd.yahoo.com/evt=48245/*http://autos.yahoo.com/new_cars.html;_ylc=X3oDMTE1YW1jcXJ2BF9TAzk3MTA3MDc2BHNIYwNtYWlscGFncwRzbGsDbmV3LWNhcnM->

| 22230|2007-04-15 19:05:08|Djehuti Sundaka|Maatkara|

Maatkara

<http://www.scifi.com/maatkara/pages/characters.html>

| 22231|2007-04-15 22:01:17|blulander|Re: 33 degree|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>
> The indigenous zodiac of Kamat is much older and different from the
> one adopted by the Greeks and brought during the Ptolmaic era.
>

- > The Decans
- > <http://members.tripod.com/~ib205/decans.html>
- >
- > THE ROUND ZODIAC CEILING OF THE TEMPLE OF HATHOR AT DENDERAH
- > <http://home.maine.rr.com/imyunnut/Den.Round.html>
- >
- > Translation of the figures in the Zodiac of Denderah
- > <http://www.mazzaroth.com/ChapterOne/TranslateDenderah.htm>
- >
- > Djehuti Sundaka
- >

Great thanks for the links :-) would you like to comment on my find ?

or possibly the fact that to make a single tetrahedron requires 4 equilateral triangles , now in angelic script I did find something called a YOD which in astrology is a triangular formation which is interesting as its also refered to as the finger of god maybe then thats why all the people in the new files I am uploading / linking are pointing and the ptolemy throwin on a couple of them is always intersecting at the sign for cancer oh and if you view asterisms (thats the astrological ones not the typography triple asterix) instead of zodiacal symbols you will find the Asses and the Manger which is a YOD formation with a very jesu (I.N.R.I) sounding connection , hmmm interesting stuff :-).

I really like the one of the ptolemy pointing at his plumb bob sat between his solomons pillars (thats king davids son david of star of david fame!!) both pillars scored with 3 indents thats 33 and if you draw a line from the start of the curve at the top to the base of the weight and measure the angle its 33 degrees again !!!

<http://web.hao.ucar.edu/public/education/sp/images/ptolemy.gif>

<http://www.hps.cam.ac.uk/starry/ptolemyastrology1rg.jpg>

<http://www.malaspina.org/gif/ptolemy.jpg>

these next two are interesting as they bring together ptolemy and ezeiel who if you do the home workj saw a merkaba throne chariot of god which has a description of wheels within wheels

<http://www.creationism.org/books/TaylorInMindsMen/TaylorIMMakPtolemyHeavensM.jpg>

<http://upload.wikimedia.org/wikipedia/en/e/eb/Ezekiel-Vision-Merkaba.jpg>

BLULANDER

PKM : "I'm not sure what you mean by regular Black Africans, but could you provide references on Fulani hair."

GOR: You don't know what I mean by `regular Black Africans`? What percentage of African immigrants in places like America, Britain, France, where there are sizeable numbers, have kinky hair as compared to hair of Afro-European appearance?

PKM: "My sources indicate that Fulani, and also Kanuri, of Nigeria and many other regions also have high incidence of "straight" hair."

GOR: The pictures I have seen in countless books do not show `straight` hair (I cannot remember anyone references off hand but there really are so many and I would not be surprised if they are not the same ones you refer to without giving a direct reference, I might add), even when this word is used in the text. They show Afro-European type hair that can be seen in people of mixed racial heritage the world over. The hair tends to be braided and hangs down. Perhaps this has caused some authors to term the hair `straight` but it is not European or Indian type hair.

PKM: "From the genetic standpoint, the Fulani and Kanuri show much less "admixture" than many other peoples who have much curlier hair."

GOR: So you concede the Ful-Be show some admixture genetically. To be precise, some Ful-Be groups show admixture while others have kinky hair. The average Ful-Be from Southern Senegal, Gambia, Burkina Faso have kinky hair, the general hair of sub-Saharan Africa.

PKM : "I don't consider their hair anymore "mixed" than the so-called "peppercorn" hair of the Khoi and San peoples."

GOR: You've just told us their racially mixed. Oh, and I should add at this point that even kinky hair, like black skin amongst sub-Saharans, comes in different gradations but they are both clearly recognisable as African. The texture of hair amongst the racially mixed has as much to do with the degree of curl in the African parent as it does to the straightness of the hair of the non-African parent. So it is possible for people of differing degree of admixture to none-the-less have the same hair texture.

>

Since we know the extent of genocide against these populations in previous centuries, and members of the African Classical History site, however reluctantly, will remember this discussion, we should conclude that this population was original and that the multi-shaded `mixed-haired` population was the result of racial mixture with people from across the Red Sea in Arabia (where we have evidence of similar events having transpired earlier).>

PKM: "I don't agree. First it is non-evolutionary to think in this manner."

GOR: What is it that you are disagreeing with? A Horn of Africanation that openly stated in its texts that it was in the process of successfully genociding a rather large `black` (their term not mine) population in its midst. In fact in their zest they sounded rather like contemporary Europeans. Is it this fact that you are disagreeing with?

PKM: "What about different physical adaptation to different climate. How do physical changes occur in populations in the first place."

GOR: That only makes sense when the different peoples are in different climates. In the case of the Horn of Africa they were in the same cool, mountainous regions and yet there were, and still are though less so, people of unmixed Black appearance and people of racially mixed appearance.

PKM: "It was not through mixing. We already know, for example, that narrow noses in the same Horn of Africa most often are not the result of intermixture."

GOR: I didn't say anything about narrow noses. You can find southern, central, east, and west Africans who have narrow noses, though they are a minority. Amongst certain archaeological groups along the Rift, however they were a significant portion of the population (see Leakey 1935, Stone Age Races of Kenya). By 'we already know' I take it you are referring to the 1975 Hiernaux paper, was it AJPA or Hum. Journal of Ev, I can never quite remember.

PKM: "Blood levels studies have disproven this a long time ago, although it has long been part of the Hamitic theory to think in this way."

GOR: I take it by 'blood levels studies' you mean studies of gene polymorphisms and the blood levels of associated proteins. Well they have certainly done no such thing. Horn of Africa populations are not a 50:50 mix as a casual observer could easily spot. Some earlier studies (see Egypt Child of Africa 1995 the essay by Keith Crawford) simply confirmed the dominant African contribution but later ones (Hum Biology, a whole string of studies in the 1990's) also showed a degree of admixture.

PKM: "Straight hair existed in this region before the slave-trading traditions as suggested by archaeological finds. But this straight hair did not share the common traits found in European or West Asian hair. It was basically African hair without the disulphide bonds. A local population variation."

GOR: My point was that all the African populations with hair of biracial appearance were located near non-African populations. I find this very suspect. As for the 'archaeological finds' you refer to could this possibly be X-group period crania found in Northern Sudan with hair still attached? And if so did anyone actually do a study to see if the hair structure showed evidence of disulphide bond link breakage (agent orange anyone?) or whether there were any such bond linkages in the first place? Most of those can actually be explained by conditions you partly outline when you cite D Brothman and co. (The Hair Of Ancient Peoples, or some such title) and are also discussed in my own article Hanging By A Hair which someone provided a link for. I concede, however, that on this very last point you may prove me wrong by providing the references to studies which confirmed that the 'archaeological finds' hair was 'African but without the disulphide bonds'.

"Regards,
Paul Kekai Manansala"
GOR: My regards to you too
PS It's nice to know we read so much of the same stuff.

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos](#).

| 22233|2007-04-16 04:55:47|Fari Supiya|Re: Straight Hair Amongst Africans?|

GE"Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in Rwanda. Come off it".

GOR: And there was me thinking the genocide in Rwanda was orchestrated by outside forces.

GE:"For your information there are Fulbe all over West Africa, including Nigeria. They are as African as the Tutsi. There are Berbers as black as ebony. Beware of reverse eu(ro)genics and its false premises."

GOR:" I have never said the Tutsi (who, incidentally, have African hair) were not African. Nor did I say that Ful-Be are not all over West Africa, in fact I stated quite the opposite. I cannot even recall saying that the Ful-Be were non-African. What I said was that those of them with hair of biracial appearance are indeed just that, biracial. Whether Ful-Be are mixed or not depends upon which part of Senegal they originate from, and make no mistake that is where they are from. Yes there are Berbers as black as ebony, never said there weren't. If Black Berbers and White, and therefore racially mixed, Berbers exist in Africa who do you think was original?

But best wishes to you from
The NOTORIOUS G.O.R.E

"Emeagwali, Gloria (History)" wrote:

Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in Rwanda. Come off it.

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GE

From: Ta_Seti@yahoogroups.com on behalf of Fari Supiya
Sent: Sat 4/14/2007 6:06 AM
To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Straight Hair Amongst Africans?

PKM:"Or the Fulani and similar African peoples whose straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala"

GOR:"The hair of the some Ful-Be peoples resembles that of Afo-Europeans (or for that matter Afro-Asians) . The Ful-Be with such hair tend to live in Northern Senegal where there has been more genetic contact with Berber speaking non-Blacks in Mauritania. Many of the Ful-Be people in other parts of Senegal and, indeed West Africa, where they have not originated from the north(because the Ful-Be originate from Senegal), are regular Black Africans.

When we go to the Horn of Africa we find a similar situation with regards to population history. In Somalia, Ethiopia and Eritrea there exist small populations that look like regular Africans with African hair. Since we know the extent of genocide against these populations in previous centuries, and members of the African Classical History site, however reluctantly, will remember this discussion, we should conclude that this population was original and that the multi-shaded `mixed-haired` population was the result of racial mixture with people from across the Red Sea in Arabia (where we have evidence of similar events having transpired earlier).

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The NOTORIOUS G.O.R.E

Paul Kekai Manansala <p.manansala@sbcglobal.net> wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Paul,
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> Do you mean, per chance, the Old Dravidians of
> India?
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>

Or the Fulani and similar African peoples whose straight hair I don't consider a result of "mixing."

Regards,

Paul Kekai Manansala

Ahhh...imagining that irresistible "new car" smell?

Check out new cars at Yahoo! Autos. <http://us.rd.yahoo.com/evt=48245/*http://autos.yahoo.com/new_cars.html;_ylc=X3oDMTE1YW1jcXJ2BF9TAzk3MTA3MDc2BHNIYwNtYWlscGFncwRzbGsDbmV3LWNhcnM->

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos.](#)

| 22234|2007-04-16 07:49:31|Paul Kekai Manansala|Re: Straight Hair Amongst Africans?|
--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

>

>

> PKM : "I'm not sure what you mean by regular Black Africans, but

could you

> provide references on Fulani hair."

>

> GOR: You don't know what I mean by `regular Black Africans`? What

percentage of African immigrants in places like America, Britain, France, where there are sizeable numbers, have kinky hair as compared to hair of Afro-European appearance?

>

What difference does that make? I'm not claiming that African Americans have not mixed with Europeans.

What I'm saying is that straight hair is not always attributable to intermixing.

Hair like any other feature is variable due to genetic changes. It is only in rather limited geographical reaches of Africa that you will only find people with kinky hair. In most places there is some variation.

- >
- > PKM: "From the genetic standpoint, the Fulani and Kanuri show much less
- > "admixture" than many other peoples who have much curlier hair.
- >
- > GOR: So you concede the Ful-Be show some admixture genetically. To

be precise, some Ful-Be groups show admixture while others have kinky hair.

>

You haven't provided any evidence except what you've seen in picture books. Other anecdotal evidence gives a completely different picture.

- > PKM : "I don't consider their hair anymore "mixed" than the so-called
- > "peppercorn" hair of the Khoi and San peoples."
- >
- > GOR: You've just told us their racially mixed.
- >

But not anymore mixed than someone from Ireland or Zimbabwe. But most importantly they are not anymore mixed than many other kinky haired West Africans.

There is more evidence of intermixing in peoples of Cameroon who have tightly-curled hair than I've seen in studies of Fulani.

- > Oh, and I should add at this point that even kinky hair, like black

skin amongst sub-Saharans, comes in different gradations but they are both clearly recognisable as African. The texture of hair amongst the racially mixed has as much to do with the degree of curl in the African parent as it does to the straightness of the hair of the non-African parent.

>

Variation in hair can include anything within the range that we see in all humans.

Papuans and Australian Aborigines are genetically closer to each other than any other peoples, but one type has mostly tightly-curled hair and the other straight hair.

This did not come about because of mixing. In fact, of the two the Papuans are more admixed than Australian Aborigines. Papuans have mixed much with Austronesians who are mostly straight-haired themselves. So the differences in hair are generally evolutionary attributable to normal variation and selection (of various kinds).

Hair like anything else is variable, and there is nothing to show that Fulani or Kanuri are significantly more admixed than other people who rarely have straight hair.

>

> GOR: What is it that you are disagreeing with? >

I'm disagreeing with your non-evolutionary views on the origin of straight hair.

>

> PKM: "What about different physical adaptation to different climate.

How do

> physical changes occur in populations in the first place."

>

> GOR: That only makes sense when the different peoples are in

different climates. In the case of the Horn of Africa they were in the same cool, mountainous regions and yet there were, and still are though less so, people of unmixed Black appearance and people of racially mixed appearance.

>

There are a wide variety of climates in Africa and there is a lot of migration in Africa.

You seem to believe that "unmixed Black" people can change appearance except through intermixing. Is that true also of other "races?"

How then did we have people who look differently than one another if we all come from the same stock? Were some of us cursed by God to look different as it says in the Bible?

No, we look different because of changes that happen and because we

select either biologically or socially certain physical traits.

There are physical changes that have nothing to do with climate, but on social preferences and attitudes.

> PKM: "It was not through mixing. We already know, for example, that

narrow

> noses in the same Horn of Africa most often are not the result of
> intermixture."

>

> GOR: I didn't say anything about narrow noses. You can find

southern, central, east, and west Africans who have narrow noses, though they are a minority.

>

You can also find in nearly every region people who have straight or otherwise variable hair.

There are straight-haired African populations, for example in Sudan and Kenya, who are as dark as any other on the continent.

> GOR: I take it by 'blood levels studies' you mean studies of gene

polymorphisms and the blood levels of associated proteins. Well they have certainly done no such thing. Horn of Africa populations are not a 50:50 mix as a casual observer could easily spot. >

Blood level studies attempting to correlate nose narrowness with blood markers have not shown any relationship. Check out Stephen Molnar's work on human variability.

Peoples with narrow noses in the Horn of Africa are not more mixed than those who do not have narrow noses. And they don't show greater relationship with narrow-nosed people in Yemen or Arabia.

Your idea that people of the Horn of Africa are not a "50:50" mix based on casual observation again sounds simply like Hamitic theory.

You seem to have a fixed view of a "regular Black African," at least

with reference to hair, that has no basis in biological reality.

>

>

> PKM: "Straight hair existed in this region before the slave-trading traditions as suggested by archaeological finds. But this straight hair did not share the common traits found in European or West Asian hair. It was basically African hair without the disulphide bonds. A local population variation."

>

> GOR : My point was that all the African populations with hair of

biracial appearance were located near non-African populations. >

That's simply not true. The Kanuri live as far from "non-African populations" as the people of Mozambique.

And you are right that the hair has a "biracial appearance" but the overall structure -- thickness, coarseness, etc. is not biracial.

They do not have hair indicating something between the thin, soft hair of Europeans/West Asians and the thick, coarse hair of West Africans.

The only similarity is in the straightness of the hair which appears to be local variation.

What about other features like skin complexion, facial shape, etc. Do you believe that there is a "regular African" norm?

Regards,

Paul Kekai Manansala

| 22235|2007-04-16 07:51:59|Paul Kekai Manansala|Re: Straight Hair Amongst Africans?|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> GE "Regular Africans vs non-regular Africans? This is the kind of

thinking that led to the genocide in Rwanda. Come off it".

>

> GOR: And there was me thinking the genocide in Rwanda was

orchestrated by outside forces.

>

Genocide in Rwanda was an African on African affair influenced by recently-acquired Hamitic ideology. What does that have to do with regular vs. non-regular Africans.

Regards,
Paul Kekai Manansala
| 22236|2007-04-16 07:57:20|Paul Kekai Manansala|Re: Straight Hair Amongst Africans?|
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:
>

Were some of us cursed by God to
> look different as it says in the Bible?
>
>

Actually it doesn't say that in the Bible, but is found instead in
latter Abrahamic religion literature (the curse of Cain, Ham, Canaan,
etc).

Regards,
Paul Kekai Manansala
| 22237|2007-04-16 08:15:38|Ferg|The Bantu-Romance Connection|
Fari.
Are you aware of the Bantu-Romance Connection? Any comments you make will be helpful.
Here is the url: <http://www.modern.lang.leeds.ac.uk/BantuRom/>
Ferg Somo
| 22238|2007-04-16 08:53:50|Emeagwali, Gloria (History)|Re: Straight Hair Amongst Africans?|
Attachments :
Yes. The genocide was largely instigated by outside forces but these forces date back to the early
days of Belgian colonialism and eu(ro)genics ideology.

You said the Fulbe were not 'regular' African. Can't you see the
ultimate implications of your argument for African disunity and ethnic cleansing. I say come off
it, honey.
Africa is a bit more complex than you seem to think.

Don't play into the hands of the old colonial, racist, Hamitic ideologues.

GE

From: Ta_Seti@yahoogroups.com on behalf of Fari Supiya
Sent: Mon 4/16/2007 7:55 AM
To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Straight Hair Amongst Africans?

GE:"Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in Rwanda. Come off it".

GOR: And there was me thinking the genocide in Rwanda was orchestrated by outside forces.

GE:"For your information there are Fulbe all over West Africa, including Nigeria. They are as African as the Tutsi. There are Berbers as black as ebony. Beware of reverse eu(ro)genics and its false premises."

GOR:" I have never said the Tutsi (who, incidentally, have African hair) were not African. Nor did I say that Ful-Be are not all over West Africa, in fact I stated quite the opposite. I cannot even recall saying that the Ful-Be were non-African. What I said was that those of them with hair of biracial appearance are indeed just that, biracial. Whether Ful-Be are mixed or not depends upon which part of Senegal they originate from, and make no mistake that is where they are from. Yes there are Berbers as black as ebony, never said there weren't. If Black Berbers and White, and therefore racially mixed, Berbers exist in Africa who do you think was original?

But best wishes to you from

The NOTORIOUS G.O.R.E

"Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu> wrote:

Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in Rwanda. Come off it.

For your information there are Fulbe all over West Africa, including Nigeria. They are as African as the Tutsi. There are Berbers as black as ebony. Beware of reverse eu(ro)genics and its false premises.

GE

From: Ta_Seti@yahoogroups.com on behalf of Fari Supiya
Sent: Sat 4/14/2007 6:06 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Straight Hair Amongst Africans?

PKM:"Or the Fulani and similar African peoples whose

straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala"

GOR:"The hair of the some Ful-Be peoples resembles that of Afo-Europeans (or for that matter Afro-Asians). The Ful-Be with such hair tend to live in Northern Senegal where there has been more genetic contact with Berber speaking non-Blacks in Mauritania. Many of the Ful-Be people in other parts of Senegal and, indeed West Africa, where they have not originated from the north(because the Ful-Be originate from Senegal), are regular Black Africans.

When we go to the Horn of Africa we find a similar situation with regards to population history. In Somalia, Ethiopia and Eritrea there exist small populations that look like regular Africans with African hair. Since we know the extent of genocide against these populations in previous centuries, and members of the African Classical History site, however reluctantly, will remember this discussion, we should conclude that this population was original and that the multi-shaded `mixed-haired` population was the result of racial mixture with people from across the Red Sea in Arabia (where we have evidence of similar events having transpired earlier).

Why is it that these non-kinky-haired populations in Africa are always located a stone`s throw away from historically aggressive non-African slave-trading people`s.

The NOTORIOUS G.O.R.E

Paul Kekai Manansala <p.manansala@sbcglobal.net> wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Paul,
>
> Do you mean, per chance, the Old Dravidians of
> India?
>
>

Or the Fulani and similar African peoples whose straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala

Ahhh...imagining that irresistible "new car" smell?

Check out new cars at Yahoo! Autos.

<http://us.rd.yahoo.com/evt=48245/*http://autos.yahoo.com/new_cars.html;_ylc=X3oDMTE1YW1jcXJ2BF9TAzk3MTA3MDc2BHNIYwNtYWlscGFncwRzbGsDbmV3LWNhcnM-

<http://us.rd.yahoo.com/evt=48245/*http://autos.yahoo.com/new_cars.html;_ylc=X3oDMTE1YW1jcXJ2BF9TAzk3MTA3MDc2BHNIYwNtYWlscGFncwRzbGsDbmV3LWNhcnM-> >

Ahhh...imagining that irresistible "new car" smell?

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<http://us.rd.yahoo.com/evt=48245/*http://autos.yahoo.com/new_cars.html;_ylc=X3oDMTE1YW1jcXJ2BF9TAzk3MTA3MDc2BHNIYwNtYWlscGFncwRzbGsDbmV3LWNhcnM->

| 22239|2007-04-16 09:10:30|Emeagwali, Gloria (History)|Re: Straight Hair Amongst Africans?|
Attachments :

The ideology of ethnic cleansing usually takes on a life of its own. The 'regular' Africans become the authentic Africans (say Hutu) and the non-regulars(Tutsi) the aliens. Colonizers created to some extent and manipulated this apparent divide throughout the continent with genocidal consequences. I am not aware of Hutu tax collectors.

In Hitler's Germany the regular Europeans were the so-called Aryans and the non-regulars everybody else. See what happened.

GE

From: Ta_Seti@yahoogroups.com on behalf of Paul Kekai Manansala

Sent: Mon 4/16/2007 10:51 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Straight Hair Amongst Africans?

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> GE"Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in Rwanda. Come off it".

>

> GOR: And there was me thinking the genocide in Rwanda was orchestrated by outside forces.

>

Genocide in Rwanda was an African on African affair influenced by recently-acquired Hamitic ideology. What does that have to do with regular vs. non-regular Africans.

Regards,

Paul Kekai Manansala

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2

Yahoo! Groups Links

| 22240|2007-04-16 09:30:50|Peter Gray|Re: Straight Hair Amongst Africans?|

I think it is now generally appreciated that the fundamental psychosis driving the Rwanda genocide was this French/Belgian notion of aquiline (more Aryan-like) Tutsi versus non-aquiline Hutu. Africans paid the price, while Bill Clinton folded his arms and looked on.

Peter Gray

From: "Emeagwali, Gloria (History)"
Reply-To: Ta_Seti@yahoogroups.com
To:
Subject: RE: [Ta_Seti] Re: Straight Hair Amongst Africans?
Date: Mon, 16 Apr 2007 12:05:17 -0400

The ideology of ethnic cleansing usually takes on a life of its own. The 'regular' Africans become the authentic Africans (say Hutu) and the non-regulars (Tutsi) the aliens. Colonizers created to some extent and manipulated this apparent divide throughout the continent with genocidal consequences. I am not aware of Hutu tax collectors.

In Hitler's Germany the regular Europeans were the so-called Aryans and the non-regulars everybody else. See what happened.

GE

From: Ta_Seti@yahoogroups.com on behalf of Paul Kekai Manansala
Sent: Mon 4/16/2007 10:51 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Straight Hair Amongst Africans?

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>
> GE"Regular Africans vs non-regular Africans? This is the kind of
thinking that led to the genocide in Rwanda. Come off it".
>
> GOR: And there was me thinking the genocide in Rwanda was
orchestrated by outside forces.
>

Genocide in Rwanda was an African on African affair influenced by recently-acquired Hamitic ideology. What does that have to do with regular vs. non-regular Africans.

Regards,
Paul Kekai Manansala

Ta_Seti Repository
http://groups.yahoo.com/group/ta_seti2
Yahoo! Groups Links

><< winmail.dat >>

[Exercise your brain! Try Flexicon.](#)

| 22241|2007-04-16 10:17:38|Peter Gray|Re: Fwd: Simple or later we must help our own|

Is this a Namibian MP in the attached photo?

Peter Gray

From: *Michael Bayman*
Reply-To: *Ta_Seti@yahooogroups.com*
To: *africana@yahooogroups.com*
Subject: *[Ta_Seti] Fwd: Simple or later we must help our own*
Date: *Fri, 13 Apr 2007 14:59:16 -0700 (PDT)*

Note: forwarded message attached.

Ahhh...imagining that irresistible "new car" smell?
Check out [new cars at Yahoo! Autos.](#)

From: *Jason Lowery*
To: *radioempire4@yahoo.com*
Subject: *Simple or later we must help our own*
Date: *Fri, 13 Apr 2007 13:50:08 -0700 (PDT)*

Yahoo-News-Story in its entirety is below and followed by the determined-response from the **Amexem-Moor-Empire**: Imperial-Governments': Operations for the providing of the immediate-assistance unto those of our kith and kindred that shall suffer as a consequence.
"Despite projections of a bumper grain crop this year, 33 countries will not have enough food, with Iraq and Zimbabwe among the hardest hit, the UN food agency said Tuesday.
Countries with "widespread lack of access to food" include Afghanistan, North Korea, Eritrea, Ethiopia, Haiti, Liberia, Mauritania, Nepal, Niger and Sierra Leone, according to the April issue of the Food and Agriculture Organisations "Crop Prospects and Food Situation" report.
Hardest hit, with an "exceptional shortfall" in food production and supplies, are Iraq, Lesotho, the Philippines, Swaziland and Zimbabwe, the FAO said.
In eastern Africa, millions "still depend on food assistance ... due to a combination of factors including conflict and adverse weather conditions," it said.

In southern Africa, preliminary forecasts suggest a below-average maize yield similar to that of 2006, the statement said, although prospects vary from country to country.

Prospects are good overall in Latin America and the Caribbean, except for in Bolivia, where severe weather, ranging from torrential rains to drought, has caused extensive losses to agriculture, livestock and other assets.

World cereal production is forecast to increase by 4.3 percent to a record two billion tonnes, the Rome-based agency said.

"The bulk of the increase is expected in maize, (and) a significant rise in wheat output is also foreseen, with a recovery in some major exporting countries after weather problems last year," it said.

About half of the increase -- some 41 million tonnes -- will come from the production of "coarse grains," mainly maize, in North and South America to meet surging demand for ethanol fuel, the FAO study found.

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Amexem-Moor-Empire: Namibia-Niger: Initiative (in conjunction with the

Amexem-Moor-Empire: Department For The Health And Phytotherapy)

(Initiative-Breakdown: Summary)

Consisting of the 2: components =

Amexem-Moor-Empire: Emergency-Services-Agency: Operation: Feed-Our-Own

Amexem-Moor-Empire: Imperial-Disease-Eradication And Emergency-Response-Agency:

Operation: Heal-Our-Own

Estimated-Cost = 10: ounces of the gold in the bar/coin-form [\$6800: U.S.]

Sponsor-Portion = 1: ounce of the gold, each-sponsor

Sponsor-Goal = 7: sponsors (His-Imperial-Majesty's: Imperial-Government financing the

rest and providing all other materials including the production of the

herbal-medicines as set for the deployment by the specifications from

the**Amexem-Moor-Empire:** Minister For The Health And Phytotherapy)"

His-Imperial-Majesty's: Chief Of The Staff specifies this initiative is for the purpose of the stemming the

suffering from the impending food-crisis of the referencing therein a recent report unto the **Amexem-**

Moor-Empire: Department For The Agriculture regarding 33: corporate-states under the food-

shortage-threat. 'His-Imperial-Majesty is moving to provide food assistance, water, and additional:

Malaria-Eradication-Tea: Formula unto the [NIGER] and additional: Parasite-Cleanse-Tea: Formula unto

the [NAMIBIA] for the distribution at the discretion of their Honorable: Minister-Of-Gender-Equality And

Child-Welfare'---says the Chief Of The Staff

Entire-text of the Tactical-Order from the **Amexem-Moor-Empire:** Sovereign-Crown is provided-

herein as seen-below:

Amexem-Moor-Empire: Imperial-Government

Amexem-Moor-Empire: Fahs-Al-Suradiq

131: Masiir-Bashir: Right-Of-Way

Agade-Medina, Ta-Seti: District

North-Amexem, Amexem-Moor-Empire

(215) 528-6746

(212) 592-8959

(770) 884-7076

<http://groups.yahoo.com/group/NorthAmexemObservers/>

Tactical-Orders From The Hand Of The

Amexem-Moor-Empire

Constitutional-Monarch

22: Ku-Mal: 301,612: A.M.C.

Unto

His-Imperial-Majesty?s: Minister For The Interior

And

His-Imperial-Majesty?s: Minister For The Health And Phytotherapy

Of the preparing by the **Amexem-Moor-Empire**: Department For The Imperial-Affairs: Staff by the direct-order from the **Amexem-Moor-Empire**: Lead-Imperial-Knight,

His-Excellency: Noble-Lord: Shadrach-March: Bey serving as the Chief Of The Staff for the **Amexem-Moor-Empire**: Constitutional-Monarch, His-Imperial-Majesty:

Emperor: An-Anu-El: Bey.

Unto the **Amexem-Moor-Empire**: Minister For The Interior, Her-Excellency: Grand-Noble: Amira-Leah-El: Bey?

Your-Excellency, on the behalf of the entire: **Amexem-Moor-Empire**: National-Family, His-Imperial-Majesty directs you to immediately commence-operations through your Sub-Department = Emergency-Services-Agency for the purpose of the providing food-assistance and potable-water-assistance unto the [NIGER-REPUBLIC] with the assistance of the **Amexem-Moor-Empire**: Department For The Logistics:

Sayidun-Al-Makhaazin. When all aspects are able-ready, coordinate with His-Imperial-Majesty?s: Grand-Ambassador for the interjurisdictional-aspects being set for the accommodation of the deployment (establishing of the protocols and logistics) of the supplies set for the dispatchment. His-Imperial-Majesty designates this initiative as the **Amexem-Moor-Empire**: Emergency-Services-Agency: Operation: Feed-Our-Own.

Unto the **Amexem-Moor-Empire**: Minister For The Health And Phytotherapy, His-Excellency: Grand-Noble: Bishara-Hafiz-El: Bey?

Your-Excellency, on the behalf of the entire: **Amexem-Moor-Empire**: National-Family, His-Imperial-Majesty directs you to immediately commence-operations through your Sub-Department = Imperial-Disease-Eradication And Emergency-Response-Agency for the purpose of the providing 100: units of the Parasite-Cleanse-Formula unto the [NAMIBIA-REPUBLIC] through the Honorable: Minister-Of-Gender-Equality And Child-Welfare for the [NAMIBIA-REPUBLIC] and 50: units of the Malaria-Eradication-Formula unto the [NIGER-REPUBLIC]. When all aspects are able-ready, coordinate with His-Imperial-Majesty?s: Grand-Ambassador for the interjurisdictional-aspects being set for the accommodation of the deployment (establishing of the protocols and logistics) of the supplies set for the dispatchment. His-Imperial-Majesty designates this initiative as the **Amexem-Moor-Empire**: Imperial-Disease-Eradication And Emergency-Response-Agency: Operation: Heal-Our-Own.

Amexem-Moor-Empire: Grand-Ambassador, Her-Excellency:

Grand-Noble: Zanora-Al-Zahra: El shall serve as the Command-Authority for the initiative as conceived by His-Imperial-Majesty.

His-Imperial-Majesty is to be briefed every 72: standard-Earth-hours as to the progress of your collective-efforts regarding His-Imperial-Majesty?s:

NAMIBIA-NIGER: Initiative. Your collective: Initial-Brief (Summary) is due for presentation at the next-scheduled: **Amexem-Moor-Empire**: Imperial-Government-Briefing.

Matters of the stating-herein = So-ordered by the **Amexem-Moor-Empire**:

Constitutional-Monarch on the behalf of the entire: **Amexem-Moor-Empire**:

National-Family on the date = 22: Ku-Mal: 301,612: A.M.C. at the time = 4:40:18: Daylight-Hours, A.M.T.

Amexem-Moor-Empire: Sovereign-Copyright-Number: SC04112007CE003

Message from His-Imperial-Majesty

"I don't care what house you come from, represent, whatever...If you find it decent, right, and just to help us in this endeavor, please do so. There is not an artificial-barrier tall enough, deep enough, wide enough, strong enough to justify inaction by any of us. Let us come together on this matter and build. Let us find a way to be proactive on this matter. We had little to no warning to prepare for the results of the Hurricane: Katrina. We are limited in our means to shut down the Darfur-Scenario at the moment...However...This! This we can do something about. This I am doing something about not next month...Not next year...Right now. It may be small in scope however it is a start. Consider this sincerely and following your own convictions".

Anyone or any representative of a group/organization/etc. that has an interest in sponsoring this initiative as presented herein should contact the

Amexem-Moor-Empire: Imperial-Government as soon as possible at any of the phone-numbers above or through this email-address for the acquiring of the sponsor: protocols and procedure-details.

Anyone that is in harmony with this operation should forward this dispatch unto all within their sphere-of-influence that they know will consider this operation in depth. On the behalf of the **Amexem-Moor-Empire:** Constitutional-Monarch, His-Imperial-Majesty,

Emperor: An-Anu-El: Bey and the entire: **Amexem-Moor-Empire:** National-Family, thank you for viewing this dispatch and contemplating the ramifications of the possibilities-herein.

Easily-verifiable evidence of the interaction between the **Amexem-Moor-Empire:** Imperial-Government and the [NAMIBIA-REPUBLIC] as presented-herein is below(photo-attached):

Amexem-Moor-Empire: Department For The Health And Phytotherapy

Amexem-Moor-Empire: Fahs-Al-Suradiq

131: Masiir-Bashir: Right-Of-Way

Agade-Medina, Ta-Seti: District

North-Amexem, **Amexem-Moor-Empire**

(215) 528-6746

(212) 592-8959

<http://groups.yahoo.com/group/NorthAmexemObservers/>

The: **Amexem-Moor-Empire:** Minister For The Health And Phytotherapy: Grand-Noble: Bishara-Hafiz- El: Bey recently met with the REPUBLIC-OF-NAMIBIA: MINISTER-OF-GENDER-EQUALITY & CHILD-WELFARE: Honorable: Marlene-Mugunda, MP at the HELMSLEY-HOTEL in the Port-Hannah-City(photo-attached).

On the behalf of the **Amexem-Moor-Empire:** Constitutional-Monarch: His-Imperial-Majesty: Emperor: An-Anu-El: Bey, the: **Amexem-Moor-Empire:** Minister For The Health And Phytotherapy: Grand-Noble: Bishara-Hafiz- El: Bey, presented: unto the REPUBLIC-OF-NAMIBIA: MINISTER-OF-

GENDER-EQUALITY & CHILD-WELFARE: Honorable: Marlene-Mugunda, MP, a Parasite-Cleanse-Tea, a copy of the **Amexem-Moor-Empire**: Health-Journal: Winter-Edition, and a DVD-Movie of the **Amexem-Moor-Empire**: Winter-Health-Seminar.

The: Honorable: Marlene-Mugunda, MP, was shown-pictures of the three: Herbal-Pharmacies that exist in the Port-Hannah-City, Agade-Medina and Mu-Atlantis: city-areas(H-I-M: H-P's: 1-3/His-Imperial-Majesty's: Herbal-Pharmacies: 1,2, and 3). The two-Ministers discussed the use of Herbal-Medicine as the best use of natural resources for maintaining the health of their respective Nationals. The REPUBLIC-OF-NAMIBIA is presently beginning research into the use of herbs that are indigenous unto the REPUBLIC-OF-NAMIBIA. The: REPUBLIC-OF-NAMIBIA: government is working with the Khoi-San: folk with the objective of identifying many plants and their uses in order to nationalize their findings as a system of theHealth-Care.

The: two-Ministers: agreed-to-meet: again, upon either-her-next: visit unto thePort-Hannah-City or His visit to the REPUBLIC-OF-NAMIBIA, whichever is sooner. **Amexem-Moor-Empire**: Department For The Protocols: Staff shall coordinate the logistics on this interjurisdictional-event upon the receiving of the order from the **Amexem-Moor-Empire**: Grand-Ambassador or the **Amexem-Moor-Empire**: Minister For The Health And Phytotherapy, direct.

Amexem-Moor-Empire

: Sovereign-Copyright-Number: 01192007CE007

>Of The dispatching by the **Amexem-Moor-Empire**: Department For The Communications: Staff by the order from the **Amexem-Moor-Empire**: Minister For The Communications, His-Excellency: Grand-Noble: Dan-El

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><< HHMandNamibMP.jpg >>

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| 22242|2007-04-16 11:07:13|Herman Patton|Re: Hair of Ancient Egyptian Mummies????|
are you guys serious? Oxidation is the key word here. When black people die their hair straightens out and because of the environment it can be responsible for changing the hair colour of the Mummies. Red hair doesn't mean anything and it shouldn't be used as a form of debate.

Secondly, there are many Africans with red hair ... my mother would be African American was born with red ... straight hair just like my wife. Red and straight hair does not equal European, though it is a strong European signature. The dead, it is impossible to tell whether it is black or white because of the dynamic associated with it.

Herman Patton Ph.D, D.D.
<http://www.ebonyissues.com>

----- Original Message -----

From: Mahari Mengistu

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, April 11, 2007 4:11:26 PM

Subject: [Ta_Seti] Re: Hair of Ancient Egyptian Mummies????

Based on observation I would think not. We have the blue-black Sudani with kinky hair AND we have the blue-black Dravidian-types with both straight and curly hair. It would seem to have more to do with the genes' dictates. Of course, genes determine color,too.

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>

> does ether or the amount of melanin have anything to do with

whether a person hair is straight, wavy, curly, or tightly coiled?

>

> Paul Kekai Manansala wrote:

> --- Fari Supiya wrote:

>

>> Paul,

>>

>> Do you mean, per chance, the Old Dravidians of

>> India?

>>

>>

>

> Or the Fulani and similar African peoples whose

> straight hair I don't consider a result of "mixing."

>

> Regards,

> Paul Kekai Manansala

>

>

>

>

>

>

> -----

- > Looking for earth-friendly autos?
- > Browse Top Cars by "Green Rating" at Yahoo! Autos' Green Center.
- >

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos.](#)

| 22243|2007-04-16 12:46:45|Paul Kekai Manansala|Re: Straight Hair Amongst Africans?|

--- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria \ (History\)"

wrote:

- >
- > The ideology of ethnic cleansing usually takes on a life of its

own. The

- > 'regular' Africans become the authentic Africans (say Hutu) and the

non-regulars(Tutsi)

- > the aliens. Colonizers created to some extent
- > and manipulated this apparent divide throughout the
- > continent with genocidal consequences. I am not aware of Hutu tax

collectors.

- >
- > In Hitler's Germany the regular Europeans were the so-called Aryans

and the

- > non-regulars everybody else. See what happened.
- >

Racial ideology leads to madness among all the so-called "races."

It's just another reason to kill each other.

The number of race-based deaths that have occurred within these "races" may soon outlive those that involve one "race" killing another, but all based on the same ideology.

Regards,
Paul Kekai Manansala

boundaries for the sake of racial purity

Regards,

Paul

| 22244|2007-04-16 12:47:55|Paul Kekai Manansala|Re: Straight Hair Amongst Africans?|

I have my doubts whether this suggested aquiline division even exists in reality, or is just a product of the strategy of divide and rule.

Regards,

Paul Kekai Manansala

| 22245|2007-04-16 20:36:30|Mahari Mengistu|Re: Straight Hair Amongst Africans?|

>>But this straight

hair did not share the common traits found in European or West Asian hair. It was basically African hair without the disulphide bonds. A local population variation.<<

Very interesting, Paul.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

> >

> > PKM:"Or the Fulani and similar African peoples whose

> > straight hair I don't consider a result of "mixing."

> >

> > Regards,

> > Paul Kekai Manansala"

> >

> > GOR:"The hair of the some Ful-Be peoples resembles that of

> Afo-Europeans (or for that matter Afro-Asians). The Ful-Be with such

> hair tend to live in Northern Senegal where there has been more

> genetic contact with Berber speaking non-Blacks in Mauritania. Many

of

> the Ful-Be people in other parts of Senegal and, indeed West Africa,

> where they have not originated from the north(because the Ful-Be

> originate from Senegal), are regular Black Africans.

> >

>

> I'm not sure what you mean by regular Black Africans, but could you

> provide references on Fulani hair.

>

> My sources indicate that Fulani, and also Kanuri, of Nigeria and

many

- > other regions also have high incidence of "straight" hair.
- >
- > From the genetic standpoint, the Fulani and Kanuri show much less
- > "admixture" than many other peoples who have much curlier hair.
- >
- > I don't consider their hair anymore "mixed" than the so-called
- > "peppercorn" hair of the Khoi and San peoples.
- >
- >
- >
- >
- >
- > >
- > Since we know the extent of genocide against these populations in
- > previous centuries, and members of the African Classical History

site,

- > however reluctantly, will remember this discussion, we should

conclude

- > that this population was original and that the multi-shaded
- > `mixed-haired` population was the result of racial mixture with

people

- > from across the Red Sea in Arabia (where we have evidence of similar
- > events having transpired earlier).>
- >
- > I don't agree. First it is non-evolutionary to think in this

manner.

- >
- > What about different physical adaptation to different climate. How

do

- > physical changes occur in populations in the first place.
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- > It was not through mixing. We already know, for example, that

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- > noses in the same Horn of Africa most often are not the result of
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> > Why is it that these non-kinky-haired populations in Africa are
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> Straight hair existed in this region before the slave-trading
> traditions as suggested by archaeological finds. But this straight
> hair did not share the common traits found in European or West Asian
> hair. It was basically African hair without the disulphide bonds.

A

> local population variation.

>

> Regards,

> Paul Kekai Manansala

>

| 22246|2007-04-16 20:38:56|Mahari Mengistu|Re: Maatkara|

I saw only the 1st episode but I liked it very much. I look forward to watching the rest.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> Maatkara

> <http://www.scifi.com/maatkara/pages/characters.html>

>

| 22247|2007-04-17 10:02:21|Freddie Thompson|Re: Straight Hair Amongst Africans?|

Yes, very interesting indeed. It should not surprise anyone that there can be straight hair among unmixed blacks. After all, it is agreed that the black African type produced the European and other ethnic types -- who all have straight hair. So whether it occurs as a dominant feature or not among black Africans, the information is nevertheless in their genes. It makes sense that straight hair could have developed among woolly haired blacks that is unique in its structure to native African types.

Like skin complexion and other features are adaptations to climate and geographical location -- straight hair must also be.

Fred

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

>>>But this straight
> hair did not share the common traits found in European or West Asian
> hair. It was basically African hair without the disulphide bonds. A
> local population variation.<<
>
> Very interesting, Paul.
> HTP,
> Mahari
>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
>>
>> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:
>>>
>>> PKM:"Or the Fulani and similar African peoples whose
>>> straight hair I don't consider a result of "mixing."
>>>
>>> Regards,
>>> Paul Kekai Manansala"
>>>
>>> GOR:"The hair of the some Ful-Be peoples resembles that of
>> Afo-Europeans (or for that matter Afro-Asians). The Ful-Be with
such
>> hair tend to live in Northern Senegal where there has been more
>> genetic contact with Berber speaking non-Blacks in Mauritania.
Many
> of
>> the Ful-Be people in other parts of Senegal and, indeed West
Africa,
>> where they have not originated from the north(because the Ful-Be
>> originate from Senegal), are regular Black Africans.
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>> I'm not sure what you mean by regular Black Africans, but could
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>> provide references on Fulani hair.
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>> My sources indicate that Fulani, and also Kanuri, of Nigeria and
> many
>> other regions also have high incidence of "straight" hair.
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>> From the genetic standpoint, the Fulani and Kanuri show much less
>> "admixture" than many other peoples who have much curlier hair.
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>> I don't consider their hair anymore "mixed" than the so-called
>> "peppercorn" hair of the Khoi and San peoples.

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>> `mixed-haired` population was the result of racial mixture with
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> > Regards,

> > Paul Kekai Manansala

> >

>

| 22248|2007-04-17 18:53:24|Paul Kekai Manansala|CT scans for sacrificed Sumerian skulls, comparison with IVC remains|

4600-year-old skulls from Iraq to get CT scan

RON TODT

The Associated Press

http://www.philly.com/philly/wires/ap/news/state/pennsylvania/20070413_ap_4600yearoldskullsfromiraqtogetctscan.html

PHILADELPHIA - A pair of 4,600-year-old skulls from Iraq will be given a CT scan that promises to reveal the faces of two of the dozens of sacrificial victims found decades ago in the remains of an ancient Sumerian city.

The procedure will be done Sunday at the Hospital of the University of Pennsylvania on the skulls of a young woman adorned with gold ornaments and a man wearing a copper helmet, both found in the southern Iraq city of Ur in the 1920s and 1930s.

Archaeologists from the University of Pennsylvania Museum of Archaeology and Anthropology excavating the Royal Tombs of Ur found a "Great Death Pit" with the bodies of 74 sacrificial victims. Smaller tombs contained other bodies, believed to be those of royal retainers.

The woman's skull was found in the large pit while the man's was from a smaller death pit attached to a royal grave. He is presumed to be one of six soldiers who stood at the entrance of the pit.

Anthropology graduate student Aubrey Baadsgaard, who is doing her dissertation on Sumerian dress and adornment, said the scans will allow development of a three-dimensional image to show what the people looked like and evaluate how well the remains will stand up to scientific tests.

Janet Monge, acting curator in charge of the museum's physical

anthropology collections, said the scan of the woman's skull should give an idea of how the elaborate headdresses found with the bodies were worn.

"Although they've got other headdresses, they don't have them on heads, so they're not exactly sure how they were worn," Monge said.

Baadsgaard said she hopes to recover DNA from the skulls. She also wants to draw enamel from the teeth to compare it with remains found in the Indus Valley civilization in India, a trading partner of the Sumerians, to see if the sacrificial victims came from that area.

"Some people have speculated that these victims were actually from the Indus valley or some other location, and that's why they were sacrificed, they were non-local people and, because they didn't have the same links to the area, could be more easily sacrificed," she said.

Baadsgaard also wants to see whether the remains may have been heated before burial, an early form of mummification done elsewhere in Mesopotamia to keep bodies preserved for funeral processions.

If so, the victims were likely killed before being taken to the burial site, casting doubt on the theory of the excavating archaeologists that they were given poison to drink in the tomb, she said.

| 22249|2007-04-18 05:12:14|stockdate|Re: Straight Hair Amongst Africans?|

--- In Ta_Seti@yahoogroups.com, "Freddie Thompson" wrote:

>

> Yes, very interesting indeed. It should not surprise anyone that
> there can be straight hair among unmixed blacks. After all, it is
> agreed that the black African type produced the European and other
> ethnic types -- who all have straight hair. So whether it occurs as
> a dominant feature or not among black Africans, the information is
> nevertheless in their genes. It makes sense that straight hair could
> have developed among woolly haired blacks that is unique in its
> structure to native African types.

>

> Like skin complexion and other features are adaptations to climate
> and geographical location -- straight hair must also be.

>

> Fred

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" mahari@ wrote:

> >

> > >>But this straight

> > hair did not share the common traits found in European or West Asian

> > hair. It was basically African hair without the disulphide bonds. A

> > local population variation.<<
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>>> local population variation.
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>>> Regards,
>>> Paul Kekai Manansala
>>>
>>

>Pianki wrote: I have meet Fulani people in Senegal and the Sistas hair was Nappy and not straight. Maybe there is many various natural styles within the groupings. This disulphide process amounts to chemical treatment to the hair such as permanent wave. Here is an article on the subject:

Permanent Hair Wave

Introduction:

The formation of disulfide bonds has a direct application in producing curls in hair by the permanent wave process. Hair keratin consists of many protein alpha-helices. Three alpha-helices are interwoven into a left-handed coil called a protofibril. Eleven protofibrils are bonded and coiled together to make a microfibril. Hundreds of these microfibrils are cemented into an irregular bundle called a macrofibril. These in turn are mixed with dead and living cells to make a complete strand of hair.

Although it may seem incredible, in order for hair to grow 6 inches in one year, 9-1/2 turns of a - helix must be produced every second.

The alpha-helices are extensively cross-linked with disulfide bonds from cysteine. These bonds enable keratin to have a somewhat elastic nature. If the alpha -helices stretch unevenly past each other, the disulfide cross-links return them to the original position when the tension is released.

| 22250|2007-04-18 07:45:58|Fari Supiya|Re: Setting the record straight (but not the hair)|

> GOR: "You don`t know what I mean by `regular Black Africans`? What

percentage of African immigrants in places like America, Britain, France, where there are sizeable numbers, have kinky hair as compared to hair of Afro-European appearance?"

PKM2:"What difference does that make? I'm not claiming that African Americans have not mixed with Europeans."

GOR2:I really don't see how by `African immigrants` you thought I meant African-Americans. I meant Senegalese, Liberians, Nigerians , Ghanaians and others who have moved to America hence use of the term `immigrant`. It would be hardly appropriate to call African-Americans or others whose ancestors were forcibly transported `immigrants`.

The logic of what I was saying was simple. If you want to judge whether Black Africans have straight hair prior to mixing judge Africans from the continent who have moved to the West. What percentage of their hair may be classed as non-kinky?

PKM2:"What I'm saying is that straight hair is not always attributable to intermixing."

GOR2:And what i'm saying is the examples that have been given are people located next to non-African groups. You don't address this point.

PKM:2"Hair like any other feature is variable due to genetic changes. It is only in rather limited geographical reaches of Africa that you will only find people with kinky hair. In most places there is some variation"

GOR2: That's why I used the example of African immigrants so we can judge which hair type is a minority.

>

> PKM:"From the genetic standpoint, the Fulani and Kanuri show much less > "admixture" than many other peoples who have much curlier hair.

>

> GOR: So you concede the Ful-Be show some admixture genetically. To

be precise, some Ful-Be groups show admixture while others have kinky hair.

>

PKM2:You haven't provided any evidence except what you've seen in picture books. Other anecdotal evidence gives a completely different picture.

> PKM : "I don't consider their hair anymore "mixed" than the so-called > "peppercorn" hair of the Khoi and San peoples."

>

> GOR: Youv'e just told us their racially mixed.

GOR2:"Is ur post any different?

PKM2:"But not anymore mixed than someone from Ireland or Zimbabwe. But most importantly they are not anymore mixed than many other kinky haired West Africans.

There is more evidence of intermixing in peoples of Cameroon who have tightly-curled hair than I've seen in studies of Fulani."

GOR2: Its strange that you continue to generalise about the Ful-Be as if they had a uniform appearance and hair type even after I've told you this is not the case and even provided a logical explanation as to why.

> Oh, and I should add at this point that even kinky hair, like black

skin amongst sub-Saharans, comes in different gradations but they are both clearly recognisable as African. The texture of hair amongst the racially mixed has as much to do with the degree of curl in the African parent as it does to the straightness of the hair of the non-African parent.

>

PKM2:"Variation in hair can include anything within the range that we see in all humans.

Papuans and Australian Aborigines are genetically closer to each other than any other peoples, but one type has mostly tightly-curled hair and the other straight hair."

GOR2" Except I'm talking about Black Africans not Black people the world over (Papua, Australia etc).

>

> GOR: That only makes sense when the different peoples are in

different climates. In the case of the Horn of Africa they were in the same cool, mountainous regions and yet there were, and still are though less so, people of unmixed Black appearance and people of racially mixed appearance.

>

PKM2:"There are a wide variety of climates in Africa and there is a lot of migration in Africa.

You seem to believe that "unmixed Black" people can change appearance except through intermixing. Is that true also of other "races?"

GOR2"I thought you might try and say something like this but when you say it so indirectly it makes it more difficult to respond to. Are you saying the Africans with kinky hair are the immigrants in the Horn. Perhaps you should find out something about the populations, the languages they speak and the relevance of this to the whole Afroasiatic family before implying anything. At least it seems like you have. It might also be respectful to actually learn something about the genocide so you can factor it into your arguments instead of ignoring it, however tacitly.

PKM2:"How then did we have people who look differently than one another is

we all come from the same stock? Were some of us cursed by God to look different as it says in the Bible?"

GOR2:"The Bible says no such thing. Your talking about the Babylonian Talmud. I'll end it here because I've made my point. You use phrases like `you seem to think` yet in most cases I've been able to tell you the sources on which you are basing your comments and even included some corrections over both posts.

I kindly ask the following of yourself and those who share your position.

1. Please do not generalise on the appearance of the Ful-Be (this term is universal but the term `Fulani` is term given to them by nonFul-Be people). It should be clear by now that when i talk about these guys i have a good idea about what i'm talking about.
2. Please do not generalise about the appearance of people from the Horn of Africa, because this usually tantamounts, even if not wilfully, to marginalisation of the not so light shaded, kinky-haired populations who are actually indigenous.
3. Please do not ignore evidence of an African genocide when mentioned. It has to be part of whatever theories we want to formulate if it relates to evolution in the Horn.

kind regards from me too

The NOTORIOUS G.O.R.E

Ahhh...imagining that irresistible "new car" smell?

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| 22251|2007-04-18 07:56:10|Fari Supiya|Re: Tutsi and Hutu|

And let it be clear that both Hutu and Tutsi were African. I think you'll find Rwanda had a tit-for-tat genocidal history before the Tutsi genocide, lest we forget.

G.O.R.E

Peter Gray wrote:

I think it is now generally appreciated that the fundamental psychosis driving the Rwanda genocide was this French/Belgian notion of aquiline (more Aryan-like) Tutsi versus non-aquiline Hutu. Africans paid the price, while Bill Clinton folded his arms and looked on.

Peter Gray

From: "Emeagwali, Gloria (History)"
Reply-To: Ta_Seti@yahoogroups.com
To:
Subject: RE: [Ta_Seti] Re: Straight Hair Amongst Africans?
Date: Mon, 16 Apr 2007 12:05:17 -0400

The ideology of ethnic cleansing usually takes on a life of its own. The 'regular' Africans become the authentic Africans (say Hutu) and the non-regulars(Tutsi) the aliens. Colonizers created to some extent and manipulated this apparent divide throughout the continent with genocidal consequences. I am not aware of Hutu tax collectors.

In Hitler's Germany the regular Europeans were the so-called Aryans and the non-regulars everybody else. See what happened.

GE

From: Ta_Seti@yahooogroups.com on behalf of Paul Kekai Manansala
Sent: Mon 4/16/2007 10:51 AM
To: Ta_Seti@yahooogroups.com
Subject: [Ta_Seti] Re: Straight Hair Amongst Africans?

--- In Ta_Seti@yahooogroups.com, Fari Supiya wrote:

>
> GE"Regular Africans vs non-regular Africans? This is the kind of
thinking that led to the genocide in Rwanda. Come off it".
>
> GOR: And there was me thinking the genocide in Rwanda was
orchestrated by outside forces.
>

Genocide in Rwanda was an African on African affair influenced by recently-acquired Hamitic ideology. What does that have to do with regular vs. non-regular Africans.

Regards,
Paul Kekai Manansala

Ta_Seti Repository
http://groups.yahoo.com/group/ta_seti2
Yahoo! Groups Links

><< winmail.dat >>

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| 22252|2007-04-18 07:58:31|Fari Supiya|Re: Straight Hair Amongst Africans?|
So interesting yet no source for that specific info.
G.O.R.E

Mahari Mengistu wrote:

>>But this straight
hair did not share the common traits found in European or West Asian
hair. It was basically African hair without the disulphide bonds. A
local population variation.<<

Very interesting, Paul.

HTP,
Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"
wrote:

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Check out [new cars at Yahoo! Autos](#).

| 22253|2007-04-18 07:59:41|Fari Supiya|Re: Straight Hair Amongst Africans?|

Gloria,

Before responding I should make it clear that I support African untity not disunity.

GE:"Yes. The genocide was largely instigated by outside forces but these forces date back tthe early days of Belgian colonialism and eu(ro)genics ideology."

GOR: I agree

GE:"You said the Fulbe were not 'regular' African. Can't you see the ultimate implications of your argument for African disunity and ethnic cleansing."

GOR: Actually i said the Ful-Be were not uniform and that some of them were racially mixed but others were regular Africans. Why should this be contraversial or disuniting. The Ful-Be who were resisting the Atlantic Holocaust were, I'm sure, both regular and mixed. Your my brother because you fight by my side and my enemy because your preparing chains for my neck. All Africans should be the same but it should never stop us from acknowledging truth.

GE:"I say come off it, honey.

Africa is a bit more complex than you seem to think.

Don't play into the hands of the old colonial, racist, Hamitic ideologues."

GOR: That`s the first time a woman has called me honey in 20 years. Uv`e made my day.

"GE"

G.O.R.E

"Emeagwali, Gloria (History)" wrote:

Yes. The genocide was largely instigated by outside forces but these forces date back to the early days of Belgian colonialism and eu(ro)genics ideology.

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Africa is a bit more complex than you seem to think.

Don't play into the hands of the old colonial, racist, Hamitic ideologues.

GE

From: Ta_Seti@yahoogroups.com on behalf of Fari Supiya
Sent: Mon 4/16/2007 7:55 AM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Straight Hair Amongst Africans?

GE"Regular Africans vs non-regular Africans? This is the kind of

thinking that led to the genocide in Rwanda. Come off it".

GOR: And there was me thinking the genocide in Rwanda was orchestrated by outside forces.

GE:"For your information there are Fulbe all over West Africa, including Nigeria. They are as African as the Tutsi. There are Berbers as black as ebony. Beware of reverse eu(ro)genics and its false premises."

GOR:" I have never said the Tutsi (who, incidentally, have African hair) were not African. Nor did I say that Ful-Be are not all over West Africa, in fact I stated quite the opposite. I cannot even recall saying that the Ful-Be were non-African. What I said was that those of them with hair of biracial appearance are indeed just that, biracial. Whether Ful-Be are mixed or not depends upon which part of Senegal they originate from, and make no mistake that is where they are from. Yes there are Berbers as black as ebony, never said there weren't. If Black Berbers and White, and therefore racially mixed, Berbers exist in Africa who do you think was original?

But best wishes to you from

The NOTORIOUS G.O.R.E

"Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu> wrote:

Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in Rwanda. Come off it.

For your information there are Fulbe all over West Africa, including Nigeria. They are as African as the Tutsi. There are Berbers as black as ebony. Beware of reverse eu(ro)genics and its false premises.

GE

From: Ta_Seti@yahoogroups.com on behalf of Fari Supiya
Sent: Sat 4/14/2007 6:06 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Straight Hair Amongst Africans?

PKM:"Or the Fulani and similar African peoples whose straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala"

GOR:"The hair of the some Ful-Be peoples resembles that of Afo-Europeans (or for that matter Afro-Asians) . The Ful-Be with such hair tend to live in Northern Senegal where there has been more genetic contact with Berber speaking non-Blacks in Mauritania. Many of the Ful-Be people in other parts of Senegal and, indeed West Africa, where they have not originated from the north(because the Ful-Be originate from Senegal), are regular Black Africans.

When we go to the Horn of Africa we find a similar situation with regards to population history. In Somalia, Ethiopia and Eritrea there exist small populations that look like regular Africans with African hair. Since we know the extent of genocide against these populations in previous centuries, and members of the African Classical History site, however reluctantly, will remember this discussion, we should conclude that this population was original and that the multi-shaded `mixed-haired` population was the result of racial mixture with people from across the Red Sea in Arabia (where we have evidence of similar events having transpired earlier).

Why is it that these non-kinky-haired populations in Africa are always located a stone`s throw away from historically aggressive non-African slave-trading people`s.

The NOTORIOUS G.O.R.E

Paul Kekai Manansala <p.manansala@sbcglobal.net> wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Paul,
>
> Do you mean, per chance, the Old Dravidians of
> India?
>
>

Or the Fulani and similar African peoples whose straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala

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| 22254|2007-04-18 08:09:47|Fari Supiya|Re: Straight Hair Amongst Africans?|
FRED" Yes, very interesting indeed. It should not surprise anyone that there can be straight hair among unmixed blacks. After all, it is agreed that the black African type produced the European and other ethnic types -- who all have straight hair. So whether it occurs as a dominant feature or not among black Africans, the information is nevertheless in their genes. It makes sense that straight hair could have developed among woolly haired blacks that is unique in its structure to native African types.

Like skin complexion and other features are adaptations to climate and geographical location -- straight hair must also be.

Fred"

GOR: I agree Freddie that it would be no surprise from a genetic diversity amongst Africans point of view but people still need to show examples that can be shown to be unlikely to be the result of racial mixing. So far that hasn't happened.

G.O.R.E

Freddie Thompson wrote:

| Yes, very interesting indeed. It should not surprise anyone that there can be straight hair among unmixed blacks. After all, it is

agreed that the black African type produced the European and other ethnic types -- who all have straight hair. So whether it occurs as a dominant feature or not among black Africans, the information is nevertheless in their genes. It makes sense that straight hair could have developed among woolly haired blacks that is unique in its structure to native African types.

Like skin complexion and other features are adaptations to climate and geographical location -- straight hair must also be.

Fred

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>
>>> But this straight
> hair did not share the common traits found in European or West Asian
> hair. It was basically African hair without the disulphide bonds. A
> local population variation.<<

>
> Very interesting, Paul.
> HTP,
> Mahari

>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:

>>
>> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>>>
>>> PKM: "Or the Fulani and similar African peoples whose
>>> straight hair I don't consider a result of "mixing."

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>>> Regards,
>>> Paul Kekai Manansala"

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>>> GOR: "The hair of the some Ful-Be peoples resembles that of
>> Afo-Europeans (or for that matter Afro-Asians) . The Ful-Be with
such

>> hair tend to live in Northern Senegal where there has been more
>> genetic contact with Berber speaking non-Blacks in Mauritania.

Many

> of
>> the Ful-Be people in other parts of Senegal and, indeed West
Africa,

>> where they have not originated from the north(because the Ful-Be
>> originate from Senegal), are regular Black Africans.

>>>

> >
> > I'm not sure what you mean by regular Black Africans, but could you
> > provide references on Fulani hair.
> >
> > My sources indicate that Fulani, and also Kanuri, of Nigeria and
> many
> > other regions also have high incidence of "straight" hair.
> >
> > From the genetic standpoint, the Fulani and Kanuri show much less
> > "admixture" than many other peoples who have much curlier hair.
> >
> > I don't consider their hair anymore "mixed" than the so-called
> > "peppercorn" hair of the Khoi and San peoples.
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> >
> >
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> > Since we know the extent of genocide against these populations in
> > previous centuries, and members of the African Classical History
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> > that this population was original and that the multi-shaded
> > `mixed-haired` population was the result of racial mixture with
> people
> > from across the Red Sea in Arabia (where we have evidence of
> similar
> > events having transpired earlier).>
> >
> > I don't agree. First it is non-evolutionary to think in this
> manner.
> >
> > What about different physical adaptation to different climate.
How
> do
> > physical changes occur in populations in the first place.
> >
> > It was not through mixing. We already know, for example, that
> narrow
> > noses in the same Horn of Africa most often are not the result of
> > intermixture. Blood levels studies have disproven this a long
time
> > ago, although it has long been part of the Hamitic theory to
think

> in
> > this way.
> >
> >
> > > Why is it that these non-kinky-haired populations in Africa
are
> > always located a stone`s throw away from historically aggressive
> > non-African slave-trading people`s.
> > >
> > >
> >
> > Straight hair existed in this region before the slave-trading
> > traditions as suggested by archaeological finds. But this
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bonds.
> A
> > local population variation.
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> > Regards,
> > Paul Kekai Manansala
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| 22255|2007-04-18 09:37:24|Djehuti Sundaka|Re: Straight Hair Amongst Africans?|

It is not agreed that "the black African type produced the European and other ethnic types". It is only agreed that the parent of all humanity originated in "Africa". The "type" is not identified as being "black African". Such is as much a later developement as all other ethnic types. When the parental type is speculated upon, a resemblance to the indigenous people of Aaku (Australia) has previously been concluded. Thus straighter hair could very well have been the original hair type with tighter coiled hair types being later developments.

I would suggest a focus on the Beja to see if their hair type is a product of ethnic mixture, indigenous heritage, or variations of both.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Freddie Thompson"

wrote:

>

> Yes, very interesting indeed. It should not surprise anyone that
> there can be straight hair among unmixed blacks. After all, it is
> agreed that the black African type produced the European and other
> ethnic types -- who all have straight hair. So whether it occurs

as

> a dominant feature or not among black Africans, the information is
> nevertheless in their genes. It makes sense that straight hair

could

> have developed among woolly haired blacks that is unique in its
> structure to native African types.

>

> Like skin complexion and other features are adaptations to climate
> and geographical location -- straight hair must also be.

>

> Fred

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>

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>> hair did not share the common traits found in European or West

Asian

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>> local population variation.<<

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>> Very interesting, Paul.

>> HTP,

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>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

>> wrote:

>>>

>>> --- In Ta_Seti@yahoogroups.com, Fari Supiya

wrote:

>>>>

>>>> PKM: "Or the Fulani and similar African peoples whose

>>>> straight hair I don't consider a result of "mixing."

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>>>> Regards,

>>>> Paul Kekai Manansala"

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>>>> GOR:"The hair of the some Ful-Be peoples resembles that of

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>>> "admixture" than many other peoples who have much curlier hair.

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> > > noses in the same Horn of Africa most often are not the result

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> bonds.

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>>> local population variation.

>>>

>>> Regards,

>>> Paul Kekai Manansala

>>>

>>

>

| 22256|2007-04-18 09:57:40|Fari Supiya|Re: Ful-Be In Senegal|

Stockdate

Can you tell more about the post from `Pianki` about Ful-Be sistas in Senegal. Was this at Ta-seti because I never saw this. Pianki seems to be one of the few people here whose actually been to Senegal.

G.O.R.E

stockdate wrote:

--- In Ta_Seti@yahoogroups .com, "Freddie Thompson" wrote:

>

> Yes, very interesting indeed. It should not surprise anyone that
> there can be straight hair among unmixed blacks. After all, it is
> agreed that the black African type produced the European and other
> ethnic types -- who all have straight hair. So whether it occurs as
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> have developed among woolly haired blacks that is unique in its
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> Like skin complexion and other features are adaptations to climate
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> Fred
>
> --- In Ta_Seti@yahoogroups .com, "Mahari Mengistu" mahari@ wrote:
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>> Very interesting, Paul.
>> HTP,
>> Mahari
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>> --- In Ta_Seti@yahoogroups .com, "Paul Kekai Manansala"
>> wrote:
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>>> --- In Ta_Seti@yahoogroups .com, Fari Supiya wrote:
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>>>> PKM:"Or the Fulani and similar African peoples whose
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>>>> GOR:"The hair of the some Ful-Be peoples resembles that of
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> bonds.
>> A
>>> local population variation.
>>>
>>> Regards,
>>> Paul Kekai Manansala
>>>
>>
>Pianki wrote: I have meet Fulani people in Senegal and the Sistas hair
was Nappy and not straight. Maybe there is many various natural styles
within the groupings. This disulphide process amounts to chemical
treatment to the hair such as permanent wave. Here is an article on the
subject:

Permanent Hair Wave

Introduction:

The formation of disulfide bonds has a direct application in producing curls in hair by the permanent wave process. Hair keratin consists of many protein alpha-helices. Three alpha-helices are interwoven into a left-handed coil called a protofibril. Eleven protofibrils are bonded and coiled together to make a microfibril. Hundreds of these microfibrils are cemented into an irregular bundle called a macrofibril. These in turn are mixed with dead and living cells to make a complete strand of hair.

Although it may seem incredible, in order for hair to grow 6 inches in one year, 9-1/2 turns of a - helix must be produced every second.

The alpha-helices are extensively cross-linked with disulfide bonds from cysteine. These bonds enable keratin to have a somewhat elastic nature. If the alpha -helices stretch unevenly past each other, the disulfide cross-links return them to the original position when the tension is released.

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| 22257|2007-04-18 10:16:34|Paul Kekai Manansala|Re: Setting the record straight (but not the hair)|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>
>
>

> The logic of what I was saying was simple. If you want to judge

whether Black Africans have straight hair prior to mixing judge Africans from the continent who have moved to the West. What percentage of their hair may be classed as non-kinky?

>

Why would that be logical? It would be far better to make such judgements based on African populations since Africans who migrate to America constitute only a small subset of the African population.

For example, I've never met a Fulani or Kanuri person here in the U.S.

However, for the record I've known foreign students and others from the Sudan, Ghana and Mozambique who did have straight hair.

I should note that the Sudanese I know with straight hair are generally *much* darker than the average African American. I would also bet that they are significantly more prognathous as compared not only to African Americans but even to West Africans.

On the other hand, they probably have narrower noses on average than either.

There is no hesitation on my part in claiming that they do not have "mulatto" characteristics as seen in African Americans. A mixed African American population on whole tends to have a blending of all characteristics when taken on average. If you took the mean of all characteristics they would tend to be somewhere between Africans and Europeans.

This is not true when comparing many Sudanese peoples. You can trace their evolution from at least the Mesolithic period and see that the origin of many features is not due to recent mixing even if such mixing did occur.

> >
> > GOR: Youv`e just told us their racially mixed.
>
> GOR2:"Is ur post any different?
>

All Africans are racially mixed, as all Europeans and all Asians.

The only evidence you have offered in my opinion that straight hair in Africans is due to admixture is that the people with straight hair all live "a stone's throw" from non-African populations.

However, populations like the Kanuri and many of the well-known straight-haired populations in the southern Sudan and Kenya do not have neighboring non-African populations. Straight-hair is periodically reported almost everywhere in Africa in Rwanda, South Africa, Tanzania, etc.

Specifically on the point of Fulani, which generated this discussion the genetic evidence does not support the idea that they are more significantly mixed than other West Africans who have woolly hair.

From what I understand you are claiming that the original Africans never had "straight" hair but only woolly type hair.

Straight hair then developed outside of Africa and was brought by non-Africans to Africa.

Where did straight hair develop? Are Europeans with straight hair in one case, but wavy, curly or even woolly hair in the other of the same stock, or is this variation also due to admixture?

Regards,

Paul Kekai Manansala

| 22258|2007-04-18 10:23:51|Paul Kekai Manansala|Re: Straight Hair Amongst Africans?|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> It is not agreed that "the black African type produced the European
> and other ethnic types". It is only agreed that the parent of all
> humanity originated in "Africa". The "type" is not identified as
> being "black African". Such is as much a later developement as all
> other ethnic types. When the parental type is speculated upon, a
> resemblance to the indigenous people of Aaku (Australia) has

> previously been concluded. Thus straighter hair could very well
> have been the original hair type with tighter coiled hair types
> being later developments.
>

That depends on the researcher. Stephen Oppenheimer, for example, tends to favor the idea that the original humans would have been similar to Andaman Islanders.

Regards,

Paul Kekai Manansala

| 22259|2007-04-18 10:54:35|cristofori whitakara|Fwd: PORTENT: FOR 50 WOMEN THERE WILL BE ONLY 1 MAN|

Attachments :

is this what happened with adam and eve?

Note: forwarded message attached.

Ahhh...imagining that irresistible "new car" smell?

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| 22260|2007-04-18 12:27:44|Paul Kekai Manansala|Re: Fwd: PORTENT: FOR 50 WOMEN THERE WILL BE ONLY 1 MAN|

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

>

> is this what happened with adam and eve?

>

>

At least they will have to keep some men around to do the heavy lifting .

Regards,

Paul Kekai Manansala

| 22261|2007-04-18 15:47:53|Emeagwali, Gloria (History)|Re: Straight Hair Amongst Africans?|

Dont want to disappoint you but dont take the word too seriously.

GE

From: Ta_Seti@yahoogroups.com [mailto: Ta_Seti@yahoogroups.com] **On Behalf Of** Fari Supiya
Sent: Wednesday, April 18, 2007 10:51 AM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Straight Hair Amongst Africans?

Gloria,

Before responding I should make it clear that I support African unity not disunity.

GE:"Yes. The genocide was largely instigated by outside forces but these forces date back to the early days of Belgian colonialism and eu(ro)genics ideology."

GOR: I agree

GE:"You said the Fulbe were not 'regular' African. Can't you see the ultimate implications of your argument for African disunity and ethnic cleansing."

GOR: Actually I said the Ful-Be were not uniform and that some of them were racially mixed but others were regular Africans. Why should this be controversial or disuniting. The Ful-Be who were resisting the Atlantic Holocaust were, I'm sure, both regular and mixed. You my brother because you fight by my side and my enemy because you're preparing chains for my neck. All Africans should be the same but it should never stop us from acknowledging truth.

GE:"I say come off it, honey.
Africa is a bit more complex than you seem to think.

Don't play into the hands of the old colonial, racist, Hamitic ideologues."

GOR: That's the first time a woman has called me honey in 20 years. You've made my day.

"GE"

G.O.R.E

"Emeagwali, Gloria (History)" wrote:

Yes. The genocide was largely instigated by outside forces but these forces date back to the early days of Belgian colonialism and eu(ro)genics ideology.

You said the Fulbe were not 'regular' African. Can't you see the ultimate implications of your argument for African disunity and ethnic cleansing. I say come off it, honey.
Africa is a bit more complex than you seem to think.

Don't play into the hands of the old colonial, racist, Hamitic ideologues.

GE

From: Ta_Seti@yahoogroups.com on behalf of Fari Supiya
Sent: Mon 4/16/2007 7:55 AM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Straight Hair Amongst Africans?

GE"Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in Rwanda . Come off it".

GOR: And there was me thinking the genocide in Rwanda was orchestrated by outside forces.

GE:"For your information there are Fulbe all over West Africa , including Nigeria . They are as African as the Tutsi. There are Berbers as black as ebony. Beware of reverse eu(ro)genics and its false premises."

GOR:" I have never said the Tutsi (who, incidentally, have African hair) were not African. Nor did I say that Ful-Be are not all over West Africa , in fact I stated quite the opposite. I cannot even recall saying that the Ful-Be were non-African. What I said was that those of them with hair of biracial appearance are indeed just that, biracial. Whether Ful-Be are mixed or not depends upon which part of Senegal they originate from, and make no mistake that is where they are from. Yes there are Berbers as black as ebony, never said there weren't. If Black Berbers and White, and therefore racially mixed, Berbers exist in Africa who do you think was original?

But best wishes to you from

The NOTORIOUS G.O.R.E

"Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu> wrote:

Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in Rwanda . Come off it.

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GE

From: Ta_Seti@yahoogroups.com on behalf of Fari Supiya
Sent: Sat 4/14/2007 6:06 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Straight Hair Amongst Africans?

PKM:"Or the Fulani and similar African peoples whose straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala"

GOR:"The hair of the some Ful-Be peoples resembles that of Afo-Europeans (or for that matter Afro-Asians) . The Ful-Be with such hair tend to live in Northern Senegal where there has been more genetic contact with Berber speaking non-Blacks in Mauritania . Many of the Ful-Be people in other parts of Senegal and, indeed West Africa, where they have not originated from the north(because the Ful-Be originate from Senegal), are regular Black Africans.

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Why is it that these non-kinky-haired populations in Africa are always located a stone`s throw away from historically aggressive non-African slave-trading people`s.

The NOTORIOUS G.O.R.E

Paul Kekai Manansala <p.manansala@sbcglobal.net> wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Paul,

>

> Do you mean, per chance, the Old Dravidians of

> India ?

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>

Or the Fulani and similar African peoples whose straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala

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Ahhh...imagining that irresistible "new car" smell?
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| 22262|2007-04-18 16:12:50|Emeagwali, Gloria (History)|Re: Straight Hair Amongst Africans?|

GORE

some of them were racially mixed but others were regular Africans.

How do you plan to sort out one from the other **within** the same biological family without being divisive or ridiculous?

GE

From: Ta_Seti@yahoogroups.com [mailto: Ta_Seti@yahoogroups.com] **On Behalf Of** Fari Supiya
Sent: Wednesday, April 18, 2007 10:51 AM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Straight Hair Amongst Africans?

Gloria,

Before responding I should make it clear that I support African unity not disunity.

GE:"Yes. The genocide was largely instigated by outside forces but these forces date back tthe early days of Belgian colonialism and eu(ro)genics ideology."

GOR: I agree

GE:"You said the Fulbe were not 'regular' African. Can't you see the ultimate implications of your argument for African disunity and ethnic cleansing."

GOR: Actually i said the Ful-Be were not uniform and that some of them were racially mixed but others were regular Africans. Why should this be contraversial or disuniting. The Ful-Be who were resisting the Atlantic Holocaust were, I'm sure, both regular and mixed. Your my brother because you fight by my side and my enemy because your preparing chains for my neck. All Africans should be the same but it should never stop us from acknowledging truth.

GE:"I say come off it, honey.
Africa is a bit more complex than you seem to think.

Don't play into the hands of the old colonial, racist, Hamitic ideologues."

GOR: That`s the first time a woman has called me honey in 20 years. Uv`e made my day.

"GE"

G.O.R.E

"Emeagwali, Gloria (History)" wrote:

Yes. The genocide was largely instigated by outside forces but these forces date back to the early days of Belgian colonialism and eu(ro)genics ideology.

You said the Fulbe were not 'regular' African. Can't you see the ultimate implications of your argument for African disunity and ethnic cleansing. I say come off it, honey.
Africa is a bit more complex than you seem to think.

Don't play into the hands of the old colonial, racist, Hamitic ideologues.

GE

From: Ta_Seti@yahoogroups.com on behalf of Fari Supiya
Sent: Mon 4/16/2007 7:55 AM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Straight Hair Amongst Africans?

GE"Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in Rwanda . Come off it".

GOR: And there was me thinking the genocide in Rwanda was orchestrated by outside forces.

GE:"For your information there are Fulbe all over West Africa , including Nigeria . They are as African as the Tutsi. There are Berbers as black as ebony. Beware of reverse eu(ro)genics and its false premises."

GOR:" I have never said the Tutsi (who, incidentally, have African hair) were not African. Nor did I say that Ful-Be are not all over West Africa , in fact I stated quite the opposite. I cannot even recall saying that the Ful-Be were non-African. What I said was that those of them with hair of biracial appearance are indeed just that, biracial. Whether Ful-Be are mixed or not depends upon which part of Senegal they originate from, and make no mistake that is where they are from. Yes there are Berbers as black as ebony, never said there weren't. If Black Berbers and White, and therefore racially mixed, Berbers exist in Africa who do you think was original?

But best wishes to you from

The NOTORIOUS G.O.R.E

"Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu> wrote:

Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in Rwanda . Come off it.

For your information there are Fulbe all over West Africa , including

Nigeria . They are as African as the Tutsi. There are Berbers as black as ebony. Beware of reverse eu(ro)genics and its false premises.

GE

From: Ta_Seti@yahoogroups.com on behalf of Fari Supiya
Sent: Sat 4/14/2007 6:06 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Straight Hair Amongst Africans?

PKM:"Or the Fulani and similar African peoples whose straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala"

GOR:"The hair of the some Ful-Be peoples resembles that of Afo-Europeans (or for that matter Afro-Asians) . The Ful-Be with such hair tend to live in Northern Senegal where there has been more genetic contact with Berber speaking non-Blacks in Mauritania . Many of the Ful-Be people in other parts of Senegal and, indeed West Africa, where they have not originated from the north(because the Ful-Be originate from Senegal), are regular Black Africans.

When we go to the Horn of Africa we find a similar situation with regards to population history. In Somalia , Ethiopia and Eritrea there exist small populations that look like regular Africans with African hair. Since we know the extent of genocide against these populations in previous centuries, and members of the African Classical History site, however reluctantly, will remember this discussion, we should conclude that this population was original and that the multi-shaded `mixed-haired` population was the result of racial mixture with people from across the Red Sea in Arabia (where we have evidence of similar events having transpired earlier).

Why is it that these non-kinky-haired populations in Africa are always located a stone`s throw away from historically aggressive non-African slave-trading people`s.

The NOTORIOUS G.O.R.E

Paul Kekai Manansala <p.manansala@sbcglobal.net> wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Paul,
>
> Do you mean, per chance, the Old Dravidians of
> India ?
>
>

Or the Fulani and similar African peoples whose
straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala

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[*http://autos.yahoo.com/new_cars.html;_ylc=X3oDMTE1YW1jcXJ2BF9TAzk3MTA3MDc2BHNIYwNtYWlscGFncwRzbGsDbmV3LWNhcnM-](http://us.rd.yahoo.com/evt=48245/*http://autos.yahoo.com/new_cars.html;_ylc=X3oDMTE1YW1jcXJ2BF9TAzk3MTA3MDc2BHNIYwNtYWlscGFncwRzbGsDbmV3LWNhcnM-)> >

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[*http://autos.yahoo.com/new_cars.html;_ylc=X3oDMTE1YW1jcXJ2BF9TAzk3MTA3MDc2BHNIYwNtYWlscGFncwRzbGsDbmV3LWNhcnM-](http://us.rd.yahoo.com/evt=48245/*http://autos.yahoo.com/new_cars.html;_ylc=X3oDMTE1YW1jcXJ2BF9TAzk3MTA3MDc2BHNIYwNtYWlscGFncwRzbGsDbmV3LWNhcnM-)>

Ahhh...imagining that irresistible "new car" smell?
Check out [new cars at Yahoo! Autos.](#)

| 22263|2007-04-19 08:18:48|arumese|Re: Straight Hair Amongst Africans?|
You are right of course -- it is not agreed by all that the first
Africans were wooley haired, or even dark skinned for that matter.
But I get the feeling that there are those who would simply rather
not concede that black Afican types were probably the first homo
sapiens.

Fred

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> It is not agreed that "the black African type produced the European
> and other ethnic types". It is only agreed that the parent of all
> humanity originated in "Africa". The "type" is not identified as
> being "black African". Such is as much a later developement as all
> other ethnic types. When the parental type is speculated upon, a
> resemblance to the indigenous people of Aaku (Australia) has
> previously been concluded. Thus straighter hair could very well
> have been the original hair type with tighter coiled hair types
> being later developments.

>

> I would suggest a focus on the Beja to see if their hair type is a
> product of ethnic mixture, indigenous heritage, or variations of
> both.

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups.com, "Freddie Thompson"

> wrote:

>>

>> Yes, very interesting indeed. It should not surprise anyone that
>> there can be straight hair among unmixed blacks. After all, it

is

>> agreed that the black African type produced the European and

other

>> ethnic types -- who all have straight hair. So whether it

occures

> as

>> a dominant feature or not among black Africans, the information

is

>> nevertheless in their genes. It makes sense that straight hair
> could

>> have developed among wooly haired blacks that is unique in its
>> structure to native African types.

>>

>> Like skin complexion and other features are adaptations to

climate

> > and geographical location -- straight hair must also be.
> >
> > Fred
> >
> > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:
> > >
> > > > But this straight
> > > hair did not share the common traits found in European or West
> Asian
> > > hair. It was basically African hair without the disulphide
> bonds. A
> > > local population variation.<<
> > >
> > > Very interesting, Paul.
> > > HTP,
> > > Mahari
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> > > wrote:
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, Fari Supiya
> wrote:
> > > > >
> > > > > PKM: "Or the Fulani and similar African peoples whose
> > > > straight hair I don't consider a result of "mixing."
> > > >
> > > > > Regards,
> > > > Paul Kekai Manansala"
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> > > > > GOR: "The hair of the some Ful-Be peoples resembles that of
> > > > Afo-Europeans (or for that matter Afro-Asians). The Ful-Be
> with
> > such
> > > hair tend to live in Northern Senegal where there has been

more
> > > > genetic contact with Berber speaking non-Blacks in

Mauritania.
> > Many
> > > of
> > > the Ful-Be people in other parts of Senegal and, indeed West
> > Africa,
> > > where they have not originated from the north(because the

Ful-

> Be
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>>>> I'm not sure what you mean by regular Black Africans, but
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>>>> provide references on Fulani hair.
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>>>> My sources indicate that Fulani, and also Kanuri, of Nigeria
> and
>>> many
>>>> other regions also have high incidence of "straight" hair.
>>>>
>>>> From the genetic standpoint, the Fulani and Kanuri show much
> less
>>>> "admixture" than many other peoples who have much curlier

hair.

>>>>
>>>> I don't consider their hair anymore "mixed" than the so-called
>>>> "peppercorn" hair of the Khoi and San peoples.
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>>>> Since we know the extent of genocide against these

populations

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>>>> previous centuries, and members of the African Classical
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>>> site,
>>>> however reluctantly, will remember this discussion, we should
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>>>> that this population was original and that the multi-shaded
>>>> `mixed-haired` population was the result of racial mixture
> with
>>> people
>>>> from across the Red Sea in Arabia (where we have evidence of
>> similar
>>>> events having transpired earlier).>
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>>>> I don't agree. First it is non-evolutionary to think in this
>>> manner.

>>>>
>>>> What about different physical adaptation to different
> climate.
>> How
>>> do
>>>> physical changes occur in populations in the first place.
>>>>
>>>> It was not through mixing. We already know, for example,

that
>>> narrow
>>>> noses in the same Horn of Africa most often are not the

result
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>>>> intermixture. Blood levels studies have disproven this a

long
>> time
>>>> ago, although it has long been part of the Hamitic theory to
>> think
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>>>>> Why is it that these non-kinky-haired populations in
> Africa
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>>>> non-African slave-trading people`s.
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>>>>> Straight hair existed in this region before the slave-trading
>>>>> traditions as suggested by archaeological finds. But this
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>>>> hair did not share the common traits found in European or

West
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>> bonds.
>>> A
>>>> local population variation.
>>>>

> > > > Regards,
> > > > Paul Kekai Manansala
> > > >
> > >
> >
> >
>

| 22264|2007-04-19 08:20:31|Lisa M|The Book Review|

Attachments :



You're Invited.

Hi,

Lisa M. has just invited you to join **The Book Review**. This is one of many groups to join and share with on Gather.

Lisa says: "This group is for those who love books and would like to share their thoughts on any book they may have read or plan to read. Please join the book review at the following address: [The Book Review](#) "

Join The Book Review [here](#).

You can keep up with all Lisa M.'s latest updates at [zard92.gather.com](#), and keep up with **The Book Review's** latest updates at [The Book Review](#).

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| 22265|2007-04-19 08:21:03|arumese|Re: Straight Hair Amongst Africans?|

--- In [Ta Seti@yahoogroups.com](#), Fari Supiya wrote:

>

> FRED" Yes, very interesting indeed. It should not surprise anyone

that

> there can be straight hair among unmixed blacks. After all, it is

> agreed that the black African type produced the European and other

> ethnic types -- who all have straight hair. So whether it occurs

as

> a dominant feature or not among black Africans, the information is

> nevertheless in their genes. It makes sense that straight hair

could

> have developed among woolly haired blacks that is unique in its

> structure to native African types.

>

> Like skin complexion and other features are adaptations to climate

> and geographical location -- straight hair must also be.

>

> Fred"

>

> GOR: I agree Freddie that it would be no surprise from a genetic

diversity amongst Africans point of view but people still need to
show examples that can be shown to be unlikely to be the result of
racial mixing. So far that hasn't happened.

>

> G.O.R.E

I tend to agree with your point of view, but the assumption that we
don't see examples is subjective. We assume that every straight-
haired African is due to mixture regardless to what their shade: just
as we assumed that East Africans with narrow features were the result
of mixing with Caucasians.

Fred

>

> Freddie Thompson wrote:

> Yes, very interesting indeed. It should not surprise

anyone that

> there can be straight hair among unmixed blacks. After all, it is

> agreed that the black African type produced the European and other

> ethnic types -- who all have straight hair. So whether it occurs

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> and geographical location -- straight hair must also be.

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> Fred

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> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

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>>> But this straight

>> hair did not share the common traits found in European or West

Asian

>> hair. It was basically African hair without the disulphide bonds.

A

>> local population variation.<<

>>

>> Very interesting, Paul.

>> HTP,

>> Mahari

>>

>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

>> wrote:

>>>

>>> --- In Ta_Seti@yahoogroups.com, Fari Supiya

wrote:

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>>>> PKM: "Or the Fulani and similar African peoples whose

>>>> straight hair I don't consider a result of "mixing."

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>>>> Regards,

>>>> Paul Kekai Manansala"

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>>>> GOR: "The hair of the some Ful-Be peoples resembles that of

>>> Afo-Europeans (or for that matter Afro-Asians). The Ful-Be with

> such

>>> hair tend to live in Northern Senegal where there has been more
>>> genetic contact with Berber speaking non-Blacks in Mauritania.
> Many
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>>> the Ful-Be people in other parts of Senegal and, indeed West
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>>> from across the Red Sea in Arabia (where we have evidence of
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>>> I don't agree. First it is non-evolutionary to think in this
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>>> What about different physical adaptation to different climate.
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>>> noses in the same Horn of Africa most often are not the result

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>>> Regards,
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> Ahhh...imagining that irresistible "new car" smell?

> Check out new cars at Yahoo! Autos.

>

| 22266|2007-04-19 08:21:33|arumese|Re: Straight Hair Amongst Africans?|

From an article alluding to Nubian origins of the Dravidians:

"Of particular significance is archeologist B. B. Lal's contention that the Dravidians probably came from Nubia, Upper Egypt. This theory would give them among other things their Mediterranean features and dark complexion. Lal writes: "At Timos the Indian team dug up several megalithic sites of ancient Nubians which bear an uncanny resemblance to the cemeteries of early Dravidians which are found all over Western India from Kathiawar to Cape Comorin. The intriguing similarity extends from the subterranean structure found near them. Even the earthenware ring-stands used by the Dravidians and Nubians to hold pots were identical." According to Lal, the Nubian megaliths date from around 1000 B.C."

If straight haired blacks were concentrated in Nubia/Egypt where semites and Caucasoids converged with them, it would be easy to assume that the straight hair came strictly from the outside groups.

Diope pushed the idea that Dravidians were indigenous to North Africa. I think that the many European attempts to explain away the African nature of Egypt and Nubia have confused what is real and what is not.

"My own comparative analysis of the Dravidian myth of Kovalan and Kannaki celebrated in the ancient Tamil Shilappadikaram with the ancient Egyptian myth of Osiris and Isis confirms the Egyptian origin of the ancient Dravidians. These two myths are very similar in content and help explain each other and argue for a common ethnic origin. The long ships used by the Egyptians in the third millennium B.C. could have easily carried the Dravidians to the banks of the Indus River and/or all the way to South India. The sea-route- however, does not exclude the possibility of the early Dravidians taking a land route from the Phoenician shores through Iran and Baluchistan to India. No wonder, similar hieroglyphic writings are found both in Egypt and India."

<http://www.shelterbelt.com/KJ/khdravidians.html>

| 22267|2007-04-19 08:54:36|Djehuti Sundaka|Re: Straight Hair Amongst Africans?|

I would think the opposite to be true; that there are people who would want to establish a "black African type" as being first and therefore the most primitive and least evolved thereby implying inferiority for any modern populations exhibiting such traits.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>

> You are right of course -- it is not agreed by all that the first

> Africans were wooley haired, or even dark skinned for that matter.

> But I get the feeling that there are those who would simply rather

> not concede that black African types were probably the first homo sapiens.

>

> Fred

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

>>

>> It is not agreed that "the black African type produced the European

>> and other ethnic types". It is only agreed that the parent of all

>> humanity originated in "Africa". The "type" is not identified as

>> being "black African". Such is as much a later developement as all

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>> Djehuti Sundaka

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>> --- In Ta_Seti@yahoogroups.com, "Freddie Thompson"

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> > > > Very interesting, Paul.

> > > > HTP,

> > > > Mahari

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> > > > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

> > > > >

> > > > > --- In Ta_Seti@yahoogroups.com, Fari Supiya

> > wrote:

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>>>>> PKM:"Or the Fulani and similar African peoples whose
>>>>> straight hair I don't consider a result of "mixing."
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>>>>> Why is it that these non-kinky-haired populations in
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>>>> always located a stone`s throw away from historically
>> aggressive
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> West
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disulphide
>>> bonds.
>>>> A
>>>>> local population variation.
>>>>>
>>>>> Regards,
>>>>> Paul Kekai Manansala
>>>>>
>>>>
>>>
>>
>

| 22268|2007-04-19 11:08:19|cristofori whitakara|Re: Straight Hair Amongst Africans?|
what is the meaning of the term dravid?

arumese wrote:

From an article alluding to Nubian origins of the Dravidians:

"Of particular significance is archeologist B. B. Lal's contention that the Dravidians probably came from Nubia, Upper Egypt. This theory would give them among other things their Mediterranean features and dark complexion. Lal writes: "At Timos the Indian team dug up several megalithic sites of ancient Nubians which bear an uncanny resemblance to the cemeteries of early Dravidians which are found all over Western India from Kathiawar to Cape Comorin. The

intriguing similarity extends from the subterranean structure found near them. Even the earthenware ring-stands used by the Dravidians and Nubians to hold pots were identical." According to Lal, the Nubian megaliths date from around 1000 B.C."

If straight haired blacks were concentrated in Nubia/Egypt where semites and Caucasoids converged with them, it would be easy to assume that the straight hair came strictly from the outside groups.

Diop pushed the idea that Dravidians were indigenous to North Africa. I think that the many European attempts to explain away the African nature of Egypt and Nubia have confused what is real and what is not.

"My own comparative analysis of the Dravidian myth of Kovalan and Kannaki celebrated in the ancient Tamil Shilappadikaram with the ancient Egyptian myth of Osiris and Isis confirms the Egyptian origin of the ancient Dravidians. These two myths are very similar in content and help explain each other and argue for a common ethnic origin. The long ships used by the Egyptians in the third millennium B.C. could have easily carried the Dravidians to the banks of the Indus River and/or all the way to South India. The sea-route- however, does not exclude the possibility of the early Dravidians taking a land route from the Phoenician shores through Iran and Baluchistan to India. No wonder, similar hieroglyphic writings are found both in Egypt and India."

<http://www.shelterbelt.com/KJ/khdravidians.html>

Ahhh...imagining that irresistible "new car" smell?

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| 22269|2007-04-19 14:10:03|Mahari Mengistu|Re: Straight Hair Amongst Africans?|

>>Tamil Shilappadikaram <<

I know I don't have strict evidence to support this belief but based on written information about India/Dravidians and archeological evidence supporting a link between them and East Afrika I suspect there is a connection between the words "Tamil" and "Somal-ia".

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>

> From an article alluding to Nubian origins of the Dravidians:

>

> "Of particular significance is archeologist B. B. Lal's contention

> that the Dravidians probably came from Nubia, Upper Egypt. This

> theory would give them among other things their Mediterranean

> features and dark complexion. Lal writes: "At Timos the Indian

> team dug up several megalithic sites of ancient Nubians which bear

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> uncanny resemblance to the cemeteries of early Dravidians which are

> found all over Western India from Kathiawar to Cape Comorin. The

> intriguing similarity extends from the subterranean structure found

> near them. Even the earthenware ring-stands used by the Dravidians

> and Nubians to hold pots were identical." According to Lal, the

> Nubian megaliths date from around 1000 B.C."

>

> If straight haired blacks were concentrated in Nubia/Egypt where

> semites and Caucasoids converged with them, it would be easy to

> assume that the straight hair came strictly from the outside groups.

>

> Diope pushed the idea that Dravidians were indigenous to North

> Africa. I think that the many European attempts to explain away

> the

> African nature of Egypt and Nubia have confused what is real and

> what

> is not.

>

> "My own comparative analysis of the Dravidian myth of Kovalan and

> Kannaki celebrated in the ancient Tamil Shilappadikaram with the

> ancient Egyptian myth of Osiris and Isis confirms the Egyptian

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> Indus River and/or all the way to South India. The sea-route-

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> Baluchistan to India. No wonder, similar hieroglyphic writings are

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> <http://www.shelterbelt.com/KJ/khdravidians.html>

>

| 22270|2007-04-19 16:31:45|Emeagwali, Gloria (History)|Re: Straight Hair Amongst Africans?|

Let us not forget that Herodotus stated that the Egyptians had wooly hair -

not straight hair. Someone pointed this out earlier as well. Herodotus traveled as far as the First Cataract, the boundary

between Egypt and Nubia , so we are dealing with an eye witness report.

That does not rule out coexistence of one with the other but we need more evidence.

I suspect also that in the recent posting, Paul, really meant that there were **variations** (not mixtures) among Africans, Asians , Europeans etc. You can compare Scandinavians with Italians, for example, or the Chinese with the Japanese, recognizing that none was more authentic than the other.

Did I get you right, Paul?

To complicate matters, light brown pigmentation in some Khoisan, Fulani, Eastern

Nigerians and so on, is very often accompanied by wooly hair. *National Geographic*

made sure that the female Khoisan interviewees in their Africa video had their hair covered.

Incidentally the racist apartheid regime introduced a hair test somewhere along the line.

I guess some who **passed** the hair test sometimes failed the pigmentation test in the bizarre world of apartheid South Africa and eu (ro)genics.

GE

From: Ta_Seti@yahoogroups.com [mailto: Ta_Seti@yahoogroups.com] **On Behalf Of** cristofori whitakara

Sent: Thursday, April 19, 2007 1:40 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Straight Hair Amongst Africans?

what is the meaning of the term dravid?

arumese wrote:

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"Of particular significance is archeologist B. B. Lal's contention that the Dravidians probably came from Nubia , Upper Egypt . This theory would give them among other things their Mediterranean features and dark complexion. Lal writes: "At Timos the Indian team dug up several megalithic sites of ancient Nubians which bear an uncanny resemblance to the cemeteries of early Dravidians which are

found all over Western India from Kathiawar to Cape Comorin . The intriguing similarity extends from the subterranean structure found near them. Even the earthenware ring-stands used by the Dravidians and Nubians to hold pots were identical." According to Lal, the Nubian megaliths date from around 1000 B.C."

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| 22271|2007-04-19 17:03:43|Paul Kekai Manansala|Re: Straight Hair Amongst Africans?|
--- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria \ (History\)" wrote:

>

>

> I suspect also that in the recent posting, Paul, really meant that there
> were variations (not mixtures)

>

> among Africans, Asians , Europeans etc. You can compare Scandinavians
> with Italians, for example,

>

> or the Chinese with the Japanese, recognizing that none was more
> authentic than the other.
>
> Did I get you right, Paul?
>
>

Yes Gloria, the Eurogeneticists would have us believe that variation in non-whites is always due to admixture (with culture-bearing whites) but the same variation in whites is natural variation not connected in most cases with any admixture i.e. the old Nordic, Mediterranean and Alpine "sub-races."

>
> I guess some who passed the hair test sometimes failed the pigmentation
> test in the bizarre
>
> world of apartheid South Africa and eu (ro)genetics.
>

For those who don't know the South Africans would push a pencil into a person's hair. If it stayed put they were considered "colored" but if it fell out they were classified as "white."

Regards,
Paul Kekai Manansala
| 22272|2007-04-19 23:07:21|arumese|Re: Straight Hair Amongst Africans?|
--- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria \ (History\)"
wrote:

>
> Let us not forget that Herodotus stated that the Egyptians

had 'wooly'
> hair -
>
> not straight hair. Someone pointed this out earlier as well.

Herodotus
> traveled as far as the First Cataract, the boundary
>
> between Egypt and Nubia, so we are dealing with an eye witness
report.

>
> That does not rule out coexistence of one with the other but we
need
> more evidence.

Gloria

Even though Herototus made the generalization about the Egyptians having wooley hair, I never took it to mean that everyone he saw had wooley hair. We make the same generalization about blacks all over the world. But we see with our eyes that in a significant number of cases this feature is not to be taken as a strict rule.

I understood Herototus' statement as giving credit where credit was due. For all we know, he could have missed possible instances of these blacks by a thousand years or more. Or he could have simply over-looked instances when he did see them as not worth mentioning. Diope and some others apparently believe they existed side by side to some extent or other.

In any case, Herototus had to have seen none-wooley haired black people there -- mixed or not.

Fred

| 22273|2007-04-19 23:09:20|arumese|Re: Straight Hair Amongst Africans?|
--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>
> I would think the opposite to be true; that there are people who
> would want to establish a "black African type" as being first and
> therefore the most primitive and least evolved thereby implying
> inferiority for any modern populations exhibiting such traits.
>
> Djehuti Sundaka

That would be true for those who want to "have their cake and eat it too." But many racists just don't want to acknowledge that they have anything related to "black"/African in them.

Fred

> --- In Ta_Seti@yahoogroups.com, "arumese" wrote:
> >
> > You are right of course -- it is not agreed by all that the first

> > Africans were wooley haired, or even dark skinned for that
> matter.
> > But I get the feeling that there are those who would simply

rather

> > not concede that black Afican types were probably the first homo
> > sapiens.

> >

> > Fred

> >

> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> > wrote:

> > >

> > > It is not agreed that "the black African type produced the
> European

> > > and other ethnic types". It is only agreed that the parent of
> all

> > > humanity originated in "Africa". The "type" is not identified
> as

> > > being "black African". Such is as much a later developement as
> all

> > > other ethnic types. When the parental type is speculated upon,
> a

> > > resemblance to the indigenous people of Aaku (Australia) has

> > > previously been concluded. Thus straighter hair could very

well

> > > have been the original hair type with tighter coiled hair types
> > > being later developments.

> > >

> > > I would suggest a focus on the Beja to see if their hair type

is

> a

> > > product of ethnic mixture, indigenous heritage, or variations

of

> > > both.

> > >

> > > Djehuti Sundaka

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Freddie Thompson"

> > > wrote:

> > > >

> > > > Yes, very interesting indeed. It should not surprise anyone

> that

>>>> there can be straight hair among unmixed blacks. After all,
> it
>> is
>>>> agreed that the black African type produced the European and
>> other
>>>> ethnic types -- who all have straight hair. So whether it
>> occurs
>>> as
>>>> a dominant feature or not among black Africans, the
> information
>> is
>>>> nevertheless in their genes. It makes sense that straight

hair

>>> could
>>>> have developed among wooly haired blacks that is unique in

its

>>>> structure to native African types.
>>>>
>>>> Like skin complexion and other features are adaptations to
>> climate
>>>> and geographical location -- straight hair must also be.
>>>>
>>>> Fred
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
> wrote:
>>>>>
>>>>>>> But this straight
>>>>> hair did not share the common traits found in European or
> West
>>> Asian
>>>>> hair. It was basically African hair without the disulphide
>>> bonds. A
>>>>> local population variation.<<
>>>>>
>>>>> Very interesting, Paul.
>>>>> HTP,
>>>>> Mahari
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>>>>> wrote:
>>>>>>>
>>>>>>> --- In Ta_Seti@yahoogroups.com, Fari Supiya

>>> wrote:
>>>>>>>
>>>>>>> PKM: "Or the Fulani and similar African peoples whose
>>>>>>> straight hair I don't consider a result of "mixing."
>>>>>>>
>>>>>>> Regards,
>>>>>>> Paul Kekai Manansala"
>>>>>>>
>>>>>>> GOR: "The hair of the some Ful-Be peoples resembles
> that of
>>>>>>> Afo-Europeans (or for that matter Afro-Asians). The Ful-

Be

>>> with
>>>> such
>>>>>> hair tend to live in Northern Senegal where there has

been

>> more
>>>>>> genetic contact with Berber speaking non-Blacks in
>> Mauritania.
>>>> Many
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> West
>>>> Africa,
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>>>>>>> I'm not sure what you mean by regular Black Africans, but
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>>>>>> provide references on Fulani hair.
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>>>>>>> My sources indicate that Fulani, and also Kanuri, of
> Nigeria
>>> and
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>>>>>>> other regions also have high incidence of "straight" hair.
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>>>>> From the genetic standpoint, the Fulani and Kanuri show
> much
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>>>>> I don't consider their hair anymore "mixed" than the so-
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>>>>> "peppercorn" hair of the Khoi and San peoples.
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>>>>>> Since we know the extent of genocide against these
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>>>>>> that this population was original and that the multi-

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>>>>>>> What about different physical adaptation to different
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>>>>> It was not through mixing. We already know, for example,
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>>>>> noses in the same Horn of Africa most often are not the
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>>>>>>> Regards,
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>>>>>>>
>>>>>>>
>>>>>
>>>>
>>>>

> >

>

| 22274|2007-04-20 06:23:46|Fari Supiya|Re: Black African Type Later?|

Djehuti,

What are you basing the idea of the `black African` being as much a later type as the other races? You wouldn't happen to be getting this from Chris Stringer and Robin McKie (1995) would you? Please confirm or deny.

NOTORIOUS

Djehuti Sundaka wrote:

It is not agreed that "the black African type produced the European and other ethnic types". It is only agreed that the parent of all humanity originated in "Africa". The "type" is not identified as being "black African". Such is as much a later development as all other ethnic types. When the parental type is speculated upon, a resemblance to the indigenous people of Aaku (Australia) has previously been concluded. Thus straighter hair could very well have been the original hair type with tighter coiled hair types being later developments.

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Djehuti Sundaka

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> agreed that the black African type produced the European and other
> ethnic types -- who all have straight hair. So whether it occurs
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> a dominant feature or not among black Africans, the information is
> nevertheless in their genes. It makes sense that straight hair
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> structure to native African types.

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> Fred

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>> local population variation.<<

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>> HTP,

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>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

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>>> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

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>>>> PKM:"Or the Fulani and similar African peoples whose

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>>>> Regards,

>>>> Paul Kekai Manansala"

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>>>> GOR:"The hair of the some Ful-Be peoples resembles that of

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>>> hair tend to live in Northern Senegal where there has been more

>>> genetic contact with Berber speaking non-Blacks in Mauritania.

> Many

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> Africa,

>>> where they have not originated from the north(because the Ful-Be

>>> originate from Senegal), are regular Black Africans.

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>>> provide references on Fulani hair.

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>>> My sources indicate that Fulani, and also Kanuri, of Nigeria

and

> > many
> > > other regions also have high incidence of "straight" hair.
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> > > From the genetic standpoint, the Fulani and Kanuri show much less
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> > > I don't consider their hair anymore "mixed" than the so-called
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| 22275|2007-04-20 07:04:20|Fari Supiya|Re: Setting the record straight (but not the hair)|

GOR1:The logic of what I was saying was simple. If you want to judge whether Black Africans have straight hair prior to mixing judge Africans from the continent who have moved to the West. What percentage of their hair may be classed as non-kinky?
>

PKM:"Why would that be logical? It would be far better to make such judgements based on African populations since Africans who migrate to America constitute only a small subset of the African population."

For example, I've never met a Fulani or Kanuri person here in the U.S.

GOR2: It was your location that made me give African emigres as an example. I didn't know whether you had ever visited Africa or not. This was one way you could use my logic without without travelling.

PKM: "However, for the record I've known foreign students and others from the Sudan, Ghana and Mozambique who did have straight hair.

I should note that the Sudanese I know with straight hair are generally *much* darker than the average African American. I would also bet that they are significantly more prognathous as compared not only to African Americans but even to West Africans.

On the other hand, they probably have narrower noses on average than either."

GOR2: That's interesting. However again Sudan and its location and obvious northern gene flow make it a bad example. I've raised this point before. I used to see thousands of Mozambiquans (obviously not in the US) and a good proportion of them have Portuguese ancestry and they will tell you that themselves. This is due to a Portuguese presence since 1500. As for Ghana one of their former heads of state bears testament to the European ancestry in a minority of them. The Ghanaians I've seen do not have even mixed hair in just about every case. But Moz and Sud are particularly bad examples for historical reasons. Furthermore I doubt whether even the Sudanese were straight-haired. Mixed hair is far more likely, a point I'm not raising for the first time. When mixing has been happening for centuries you can as well find a black-skinned man with European influenced hair as a pale man with an Afro. Most African-Americans will know such an individual. Again, interesting that Sud should be the focus of your example.

PKM: "There is no hesitation on my part in claiming that they do not have "mulatto" characteristics as seen in African Americans. A mixed African American population on whole tends to have a blending of all characteristics when taken on average. If you took the mean of all characteristics they would tend to be somewhere between Africans and Europeans.

This is not true when comparing many Sudanese peoples. You can trace their evolution from at least the Mesolithic period and see that the origin of many features is not due to recent mixing even if such mixing did occur."

GOR2: Why `if`? Sud is a country for which we have records of arrivals from Egypt and Arabia in medieval times, if not later. We also know the widespread Black Slavery that was practiced there. When women of a different race are enslaved do you think racial mixing occurs?

>>

>> GOR: You've just told us their racially mixed.

>

> GOR2: "Is ur post any different?"

>

PKM: "All Africans are racially mixed, as all Europeans and all Asians".

GOR2: Perhaps in the most miniscule sense, perhaps. But if it's not noticeable when does it count?

PKM: "The only evidence you have offered in my opinion that straight hair in Africans is due to admixture is that the people with straight hair all live "a stone's throw" from non-African populations.

However, populations like the Kanuri and many of the well-known straight-haired populations in the southern Sudan and Kenya do not have neighboring non-African populations. Straight-hair is periodically reported almost everywhere in Africa in Rwanda, South Africa, Tanzania, etc."

GOR: I await your sources with enthusiasm.

PKM: "Specifically on the point of Fulani, which generated this discussion the genetic evidence does not support the idea that they are more significantly mixed than other West Africans who have woolly hair."

GOR2: Then why do some Ful-Be have African complexions and kinky hair while other subgroups have a large occurrence of light shade and mixed-looking hair (not straight, yet again)? You have still failed to incorporate this into your ideas about the Ful-Be.

PKM: "From what I understand you are claiming that the original Africans never had "straight" hair but only woolly type hair."

GOR2: The original African, as far as I know, had kinky hair type that is overwhelmingly common amongst Black Africans. Could a hair type with large hair curls, rather than the characteristic micro-curls, have evolved in sub-Saharan Africa, or even North Africa when it was predominantly African? It's possible but I've already outlined my objections to your examples

1. The location of the alleged straight-haired makes ruling out intermixture next to impossible.

2. On closer inspection they are not straight-haired but mixed-haired rather.

3. It involves making generalisations about what may actually be a minority amongst the said ethnic group.

4. It involves assumptions about who is indigenous when the mixed-haired occur together with the microcurl-haired in the same locality. It also involves ignoring the appalling genocide that the mixed-haired have perpetrated on the microcurl-haired to achieve majority status where they have done so. The Ful-Be being the only exception I can think of.

PKM: "Straight hair then developed outside of Africa and was brought by non-Africans to Africa.

Where did straight hair develop? Are Europeans with straight hair in one case, but wavy, curly or even woolly hair in the other of the same stock, or is this variation also due to admixture?"

GOR2: As I said perhaps hair with much larger curls did develop but I would like to see the evidence. After all there is allegedly a "woolly" hair gene amongst Europeans, notably amongst Scandinavians. This might be behind Joel Augustus Rogers identifying King Gustavus Adolphus 4 as being of Black ancestry because of his otherwise White face being interrupted by a blond Afro.

"Regards,
Paul Kekai Manansala"
Regards too, G.O.R.E

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| 22276|2007-04-20 07:04:41|Fari Supiya|Re: Straight Hair Amongst Africans?|
Youv`e rained on my party!
G.O.R.E

"Emeagwali, Gloria (History)" wrote:

Don?t want to disappoint you but don?t take the word too seriously.
GE

From: Ta_Seti@yahoogroups .com [mailto: Ta_Seti@yahoogroups .com] **On**
Behalf Of Fari Supiya
Sent: Wednesday, April 18, 2007 10:51 AM
To: Ta_Seti@yahoogroups .com
Subject: RE: [Ta_Seti] Straight Hair Amongst Africans?

Gloria,
Before responding I should make it clear that I support African untity not
disunity.
GE"Yes. The genocide was largely instigated by outside forces but these
forces date back tthe early days of Belgian colonialism and eu(ro)genics
ideology."
GOR: I agree

GE:"You said the Fulbe were not 'regular' African. Can't you see the
ultimate implications of your argument for African disunity and ethnic
cleansing."

GOR: Actually i said the Ful-Be were not uniform and that some of them
were racially mixed but others were regular Africans. Why should this be
contraversial or disuniting. The Ful-Be who were resisting the Atlantic
Holocaust were, I'm sure, both regular and mixed. Your my brother
because you fight by my side and my enemy because your preparing
chains for my neck. All Africans should be the same but it should never
stop us from acknowledging truth.

GE:"I say come off it, honey.
Africa is a bit more complex than you seem to think.

Don't play into the hands of the old colonial, racist, Hamitic ideologues."

GOR: That`s the first time a woman has called me honey in 20 years.
Uv`e made my day.

"GE"
G.O.R.E

"Emeagwali, Gloria (History)" wrote:

Yes. The genocide was largely instigated by outside forces but these forces date back to the early days of Belgian colonialism and eu(ro)genics ideology.

You said the Fulbe were not 'regular' African. Can't you see the ultimate implications of your argument for African disunity and ethnic cleansing. I say come off it, honey. Africa is a bit more complex than you seem to think.

Don't play into the hands of the old colonial, racist, Hamitic ideologues.

GE

From: Ta_Seti@yahoogroups.com on behalf of Fari Supiya
Sent: Mon 4/16/2007 7:55 AM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Straight Hair Amongst Africans?

GE"Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in Rwanda . Come off it".

GOR: And there was me thinking the genocide in Rwanda was orchestrated by outside forces.

GE:"For your information there are Fulbe all over West Africa , including Nigeria . They are as African as the Tutsi. There are Berbers as black as ebony. Beware of reverse eu(ro)genics and its false premises."

GOR:" I have never said the Tutsi (who, incidentally, have African hair) were not African. Nor did I say that Ful-Be

are not all over West Africa , in fact I stated quite the opposite. I cannot even recall saying that the Ful-Be were non-African. What I said was that those of them with hair of biracial appearance are indeed just that, biracial. Whether Ful-Be are mixed or not depends upon which part of Senegal they originate from, and make no mistake that is where they are from. Yes there are Berbers as black as ebony, never said there weren't. If Black Berbers and White, and therefore racially mixed, Berbers exist in Africa who do you think was original?

But best wishes to you from

The NOTORIOUS G.O.R.E

"Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu> wrote:

Regular Africans vs non-regular Africans? This is the kind of thinking that led to the genocide in Rwanda . Come off it.

For your information there are Fulbe all over West Africa , including Nigeria . They are as African as the Tutsi. There are Berbers as black as ebony. Beware of reverse eu(ro)genics and its false premises.

GE

From: Ta_Seti@yahoogroups.com on behalf of Fari Supiya
Sent: Sat 4/14/2007 6:06 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Straight Hair Amongst Africans?

PKM:"Or the Fulani and similar African peoples whose straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala"

GOR:"The hair of the some Ful-Be peoples resembles that of Afo-Europeans (or for that matter Afro-Asians) . The Ful-Be with such hair tend to live in Northern Senegal where there has been more genetic contact with Berber speaking non-Blacks in Mauritania . Many of the Ful-Be people in other parts of Senegal and, indeed West Africa, where they have not originated from the north(because the Ful-Be originate from Senegal), are regular Black Africans.

When we go to the Horn of Africa we find a similar situation with regards to population history. In Somalia , Ethiopia and Eritrea there exist small populations that look like regular Africans with African hair. Since we know the extent of genocide against these populations in previous centuries, and members of the African Classical History site, however reluctantly, will remember this discussion, we should conclude that this population was original and that the multi-shaded `mixed-haired` population was the result of racial mixture with people from across the Red Sea in Arabia (where we have evidence of similar events having transpired earlier).

Why is it that these non-kinky-haired populations in Africa are always located a stone`s throw away from historically aggressive non-African slave-trading people`s.

The NOTORIOUS G.O.R.E

Paul Kekai Manansala <p.manansala@sbcglobal.net> wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> Paul,
>
> Do you mean, per chance, the Old Dravidians of
> India ?
>
>

Or the Fulani and similar African peoples whose straight hair I don't consider a result of "mixing."

Regards,
Paul Kekai Manansala

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| 22277|2007-04-20 07:07:19|Fari Supiya|Re: Microcurls not the first?|
More importantly, who are the `not all` and what their evidence.
G.O.R.E

arumese wrote:

You are right of course -- it is not agreed by all that the first Africans were wooley haired, or even dark skinned for that matter. But I get the feeling that there are those who would simply rather not concede that black Afican types were probably the first homo sapiens.

Fred

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:
>

> It is not agreed that "the black African type produced the European
> and other ethnic types". It is only agreed that the parent of all
> humanity originated in "Africa". The "type" is not identified as
> being "black African". Such is as much a later development as all
> other ethnic types. When the parental type is speculated upon, a
> resemblance to the indigenous people of Aaku (Australia) has
> previously been concluded. Thus straighter hair could very well
> have been the original hair type with tighter coiled hair types
> being later developments.

>
> I would suggest a focus on the Beja to see if their hair type is a
> product of ethnic mixture, indigenous heritage, or variations of
> both.

>
> Djehuti Sundaka

>
> --- In Ta_Seti@yahoogroups.com, "Freddie Thompson"
> wrote:

> >
> > Yes, very interesting indeed. It should not surprise anyone that
> > there can be straight hair among unmixed blacks. After all, it
is

> > agreed that the black African type produced the European and
other

> > ethnic types -- who all have straight hair. So whether it
occures

> as

> > a dominant feature or not among black Africans, the information
is

> > nevertheless in their genes. It makes sense that straight hair
> could

> > have developed among woolly haired blacks that is unique in its
> > structure to native African types.

> >

> > Like skin complexion and other features are adaptations to
climate

> > and geographical location -- straight hair must also be.

> >

> > Fred

> >

> > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> > >

> > > >> But this straight

> > > hair did not share the common traits found in European or West
> Asian

> > > hair. It was basically African hair without the disulphide

> bonds. A
>>> local population variation.<<
>>>
>>> Very interesting, Paul.
>>> HTP,
>>> Mahari
>>>
>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"
>>> wrote:
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>>>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya
> wrote:
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>>>>> PKM:"Or the Fulani and similar African peoples whose
>>>>> straight hair I don't consider a result of "mixing."
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>>>>> Regards,
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>>>>> GOR:"The hair of the some Ful-Be peoples resembles that of
>>>>> Afo-Europeans (or for that matter Afro-Asians) . The Ful-Be
> with
>> such
>>>> hair tend to live in Northern Senegal where there has been
more
>>>> genetic contact with Berber speaking non-Blacks in
Mauritania.
>> Many
>>> of
>>>> the Ful-Be people in other parts of Senegal and, indeed West
>> Africa,
>>>> where they have not originated from the north(because the
Ful-
> Be
>>>> originate from Senegal), are regular Black Africans.
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>>>>> I'm not sure what you mean by regular Black Africans, but
> could
>> you
>>>> provide references on Fulani hair.
>>>>>
>>>>> My sources indicate that Fulani, and also Kanuri, of Nigeria
> and
>>> many
>>>> other regions also have high incidence of "straight" hair.

>>>>
>>>> From the genetic standpoint, the Fulani and Kanuri show much
> less
>>>> "admixture" than many other peoples who have much curlier
hair.
>>>>
>>>> I don't consider their hair anymore "mixed" than the so-called
>>>> "peppercorn" hair of the Khoi and San peoples.
>>>>
>>>>
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>>>> Since we know the extent of genocide against these
populations
> in
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>>>> `mixed-haired` population was the result of racial mixture
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>>>> from across the Red Sea in Arabia (where we have evidence of
>> similar
>>>> events having transpired earlier).>
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>>>> I don't agree. First it is non-evolutionary to think in this
>>> manner.
>>>>
>>>> What about different physical adaptation to different
> climate.
>> How
>>> do
>>>> physical changes occur in populations in the first place.
>>>>
>>>> It was not through mixing. We already know, for example,
that
>>> narrow
>>>> noses in the same Horn of Africa most often are not the
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>>>> intermixture. Blood levels studies have disproven this a
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> > time
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> > > > Why is it that these non-kinky-haired populations in
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> > > > Straight hair existed in this region before the slave-trading
> > > > traditions as suggested by archaeological finds. But this
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> > > > Regards,
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| 22278|2007-04-20 07:26:50|Fari Supiya|Re: Primitive?|

"I would think the opposite to be true; that there are people who would want to establish a "black African type" as being first and therefore the most primitive and least evolved thereby implying inferiority for any modern populations exhibiting such traits.

Djehuti Sundaka"

GOR:Primacy within a species cannot be evidence of being primitive, except to the unscientific-minded. It would be like arguing that the son is more advanced than the father.
G.O.R.E

Djehuti Sundaka wrote:

I would think the opposite to be true; that there are people who would want to establish a "black African type" as being first and therefore the most primitive and least evolved thereby implying inferiority for any modern populations exhibiting such traits.

Djehuti Sundaka

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

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> Africans were wooley haired, or even dark skinned for that
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> not concede that black Afican types were probably the first homo
> sapiens.

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> Fred

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> > > structure to native African types.
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> > > Like skin complexion and other features are adaptations to
> climate
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> > >
> > > Fred
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> > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
wrote:
> > > >
> > > > > But this straight
> > > > hair did not share the common traits found in European or
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>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
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| 22279|2007-04-20 07:35:12|Fari Supiya|Re: Dravidians and East Africa?|

And I can sense an occasion coming on when I'm going to have to reraise the point of modern populations versus genocided ancient ones.

G.O.R.E

Mahari Mengistu wrote:

>>>Tamil Shilappadikaram <<

I know I don't have strict evidence to support this belief but based on written information about India/Dravidians and archeological evidence supporting a link between them and East Afrika I suspect there is a connection between the words "Tamil" and "Somal-ia".

HTP,

Mahari

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>

> From an article alluding to Nubian origins of the Dravidians:

>

> "Of particular significance is archeologist B. B. Lal's contention

> that the Dravidians probably came from Nubia, Upper Egypt. This

> theory would give them among other things their Mediterranean

> features and dark complexion. Lal writes: "At Timos the Indian

> team dug up several megalithic sites of ancient Nubians which bear an

> uncanny resemblance to the cemeteries of early Dravidians which are

> found all over Western India from Kathiawar to Cape Comorin. The

> intriguing similarity extends from the subterranean structure found

> near them. Even the earthenware ring-stands used by the Dravidians

> and Nubians to hold pots were identical." According to Lal, the

> Nubian megaliths date from around 1000 B.C."

>

> If straight haired blacks were concentrated in Nubia/Egypt where

> semites and Caucasoids converged with them, it would be easy to

> assume that the straight hair came strictly from the outside groups.

>

> Diope pushed the idea that Dravidians were indigenous to North

> Africa. I think that the many European attempts to explain away

the

> African nature of Egypt and Nubia have confused what is real and

what

> is not.

>

> "My own comparative analysis of the Dravidian myth of Kovalan and

> Kannaki celebrated in the ancient Tamil Shilappadikaram with the

> ancient Egyptian myth of Osiris and Isis confirms the Egyptian

origin

> of the ancient Dravidians. These two myths are very similar in

> content and help explain each other and argue for a common ethnic

> origin. The long ships used by the Egyptians in the third millennium
> B.C. could have easily carried the Dravidians to the banks of the
> Indus River and/or all the way to South India. The sea-route-
> however, does not exclude the possibility of the early Dravidians
> taking a land route from the Phoenician shores through Iran and
> Baluchistan to India. No wonder, similar hieroglyphic writings are
> found both in Egypt and India."
>
> <http://www.shelterbelt.com/KJ/khdravidians.html>
>

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| 22280|2007-04-20 07:54:27|Fari Supiya|Re: Straight Hair Amongst Africans?|
"I tend to agree with your point of view, but the assumption that we don't see examples is subjective. We assume that every straight-haired African is due to mixture regardless to what their shade: just as we assumed that East Africans with narrow features were the result of mixing with Caucasians.

Fred"

GOR: Some may have but I was not one of them. If you see the study by Michael Crichton, when he was an undergrad at Harvard (and still interested in craniometry), on the Teita skulls from Kenya and the Naqada skulls from Egypt its quite clear that this East African group had on average narrower noses than, say, southern Africans. Casual inspection of East Africans (Kenya, Tanzania, Rwanda) tends to confirm this. There is also a study by Rightmire (1975), Journal of Hum Evol where he looks at crania from the Kenyan Stone age which had noses like Europeans but the entire craniofacial structure was as African as any other group. My conclusion has to be that there was no mixing.

Sudanese who show macrocurl hair but very dark skin, for me are not so convincing. Others of their ethnic group will be light-shaded enough to make mixing the more parsimonious explanation. When you look at the Teita they are light or dark by Black African ranges so mixing cannot be the conclusion.

G.O.R.E

arumese wrote:

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:
>
> FRED"Yes, very interesting indeed. It should not surprise anyone
> that
> there can be straight hair among unmixed blacks. After all, it is
> agreed that the black African type produced the European and other

- > ethnic types -- who all have straight hair. So whether it occurs as
- > a dominant feature or not among black Africans, the information is
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- > have developed among woolly haired blacks that is unique in its
- > structure to native African types.
- >
- > Like skin complexion and other features are adaptations to climate
- > and geographical location -- straight hair must also be.
- >
- > Fred"
- >
- > GOR: I agree Freddie that it would be no surprise from a genetic diversity amongst Africans point of view but people still need to show examples that can be shown to be unlikely to be the result of racial mixing. So far that hasn't happened.
- >
- > G.O.R.E

I tend to agree with your point of view, but the assumption that we don't see examples is subjective. We assume that every straight-haired African is due to mixture regardless to what their shade: just as we assumed that East Africans with narrow features were the result of mixing with Caucasians.

Fred

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> > > other regions also have high incidence of "straight" hair.
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> > > From the genetic standpoint, the Fulani and Kanuri show much less
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| 22281|2007-04-20 09:08:27|arumese|Re: Primitive?|
 --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

> GOR:Primacy within a species cannot be evidence of being
 primitive, except to the unscientific- minded. It would be like
 arguing that the son is more advanced than the father.

>
> G.O.R.E

And yet we acknowledge at some point that this is what macro evolution not only implies, but insists upon.

Fred

>
>
> Djehuti Sundaka wrote:
> I would think the opposite to be true; that there are

people who

> would want to establish a "black African type" as being first and
> therefore the most primitive and least evolved thereby implying
> inferiority for any modern populations exhibiting such traits.

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> Djehuti Sundaka
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> --- In Ta_Seti@yahoogroups.com, "arumese" wrote:

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>> You are right of course -- it is not agreed by all that the first
>> Africans were woolly haired, or even dark skinned for that
> matter.
>> But I get the feeling that there are those who would simply

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>> sapiens.

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>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
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>>> --- In Ta_Seti@yahoogroups.com, "Freddie Thompson"
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>>>> Yes, very interesting indeed. It should not surprise anyone
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>>>> have developed among woolly haired blacks that is unique in

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>>>> structure to native African types.
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>>>> Like skin complexion and other features are adaptations to
>> climate
>>>> and geographical location -- straight hair must also be.
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>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
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>>>>>>> Very interesting, Paul.
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>>>>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
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>>>>>>>> --- In Ta_Seti@yahoogroups.com, Fari Supiya

>>> wrote:
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>>>>>>>>> PKM: "Or the Fulani and similar African peoples whose
>>>>>>>>> straight hair I don't consider a result of "mixing."
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| 22282|2007-04-20 09:09:23|arumese|Re: Straight Hair Amongst Africans?|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> "I tend to agree with your point of view, but the assumption that

we

> don't see examples is subjective. We assume that every straight-

> haired African is due to mixture regardless to what their shade:

just

> as we assumed that East Africans with narrow features were the

result

> of mixing with Caucasians.

>

> Fred"

>

> GOR: Some may have but I was not one of them. If you see the

study by Michael Crichton, when he was an undergrad at Harvard (and still interested in craniometry), on the Teita skulls from Kenya and the Naqada skulls from Egypt its quite clear that this East African group had on average narrower noses than, say, southern Africans. Casual inspection of East Africans (Kenya, Tanzania, Rwanda) tends to confirm this. There is also a study by Rightmire (1975), Journal of Hum Evol where he looks at crania from the Kenyan Stone age which had noses like Europeans but the entire craniofacial structure was as African as any other group. My conclusion has to be that there was no mixing.

>

> Sudanese who show macrocurl hair but very dark skin, for me are

not so convincing. Others of their ethnic group will be light-shaded enough to make mixing the more parsimonious explanation. When you look at the Teita they are light or dark by Black African ranges so mixing cannot be the conclusion.

>

> G.O.R.E

I do not disagree with what you say and I don't want to give the impression that I do. Your information is very informative.

Fred

> arumese wrote:

> --- In Ta_Seti@yahoogroups.com, Fari Supiya

wrote:

> >

> > FRED" Yes, very interesting indeed. It should not surprise anyone
> that

> > there can be straight hair among unmixed blacks. After all, it is
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other

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> > structure to native African types.

> >

> > Like skin complexion and other features are adaptations to

climate

> > and geographical location -- straight hair must also be.

> >

> > Fred"

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> > GOR: I agree Freddie that it would be no surprise from a genetic

> diversity amongst Africans point of view but people still need to

> show examples that can be shown to be unlikely to be the result of

> racial mixing. So far that hasn't happened.

> >

> > G.O.R.E

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> haired African is due to mixture regardless to what their shade:

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| 22283|2007-04-20 09:26:23|Paul Kekai Manansala|Re: Setting the record straight (but not the hair)|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

>

> 1. The location of the alleged straight-haired makes ruling out intermixture next to impossible.
>

You also can not rule out independent origin of straight hair unrelated to intermixture.

> 2. On closer inspection they are not straight-haired but mixed-haired rather.
>

In fact, as I've said before that's not the case.

The only mixed part is that it looks straight. Otherwise from the evidence I've seen it is entirely African hair does not share other characteristics that can be called non-African.

> 3. It involves making generalisations about what may actually be a minority amongst the said ethnic group.<

Yes, it involves generalizing that in all cases mixing occurred.

> 4. It involves assumptions about who is indigenous when the mixed-haired occur together with the microcurl-haired in the same locality. It also involves ignoring the appalling genocide that the mixed-haired have perpetrated on the microcurl-haired to achieve majority status where they have done so. The Ful-Be being the only exception I can think of.
>

This genocide of one hair type over another is speculation in most cases.

Genetically Sudanese are as African as people from Ghana or Nigeria.

> PKM: "Straight hair then developed outside of Africa and was brought by
> non-Africans to Africa.
> Where did straight hair develop? Are Europeans with straight hair in
> one case, but wavy, curly or even woolly hair in the other of the same
> stock, or is this variation also due to admixture?"
> GOR2: As I said perhaps hair with much larger curls did develop

but I would like to see the evidence.

>

Big curl, little curl, straight hair, what's the difference?

If genetic variation can produce one, it can produce the other.

The important thing again is there is no supporting genetic evidence to suggest that straight hair among the Fulani is due to mixing with other races.

But my question again, if the original people migrating out of Africa developed straight hair (you've suggested they had woolly hair), then why couldn't they also develop straight hair in Africa?

Regards,

Paul Kekai Manansala

| 22284|2007-04-20 09:34:55|Paul Kekai Manansala|Re: Straight Hair Amongst Africans?|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Sudanese who show macrocurl hair but very dark skin, for me are

not so convincing. Others of their ethnic group will be light-shaded enough to make mixing the more parsimonious explanation. When you look at the Teita they are light or dark by Black African ranges so mixing cannot be the conclusion.

>

What do you mean by "Black African ranges?"

Most Zulu I've seen are about the same complexion as African Americans in their range and mean. Is the Zulu complexion the product of "racial" intermixing with non-Africans? Are they as mixed as African

Americans?

<http://images.google.com/images?hl=en&q=zulu&btnG=Search+Images&gbv=2>

Regards,

Paul Kekai Manansala

| 22285|2007-04-20 10:41:51|Djehuti Sundaka|Re: Black African Type Later?|

I might be.

I don't really recall the identity of the source(s). What I do recall is reading about the people of Aaku (Australia) being descendant from the first homo sapien sapiens population to have left the Continent (c. 78,000 BP) and to exhibit the most "archaic" anatomical features in contrast to the more "modern" features of the rest of humanity.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Djehuti,

>

> What are you basing the idea of the `black African` being as much a later type as the other races? You wouldn't happen to be getting this from Chris Stringer and Robin McKie (1995) would you? Please confirm or deny.

>

> NOTORIOUS

>

> Djehuti Sundaka wrote:

> It is not agreed that "the black African type produced the European

> and other ethnic types". It is only agreed that the parent of all
> humanity originated in "Africa". The "type" is not identified as
> being "black African". Such is as much a later developement as all
> other ethnic types. When the parental type is speculated upon, a
> resemblance to the indigenous people of Aaku (Australia) has
> previously been concluded. Thus straighter hair could very well
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>>>> have developed among woolly haired blacks that is unique in its

>>>> structure to native African types.

>>>>

>>>> Like skin complexion and other features are adaptations to >> climate

>>>> and geographical location -- straight hair must also be.

>>>>

>>>> Fred

>>>>

>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"

> wrote:

>>>>>

>>>>>>> But this straight

>>>>>>> hair did not share the common traits found in European or

> West
 >>> Asian
 >>>> hair. It was basically African hair without the disulphide
 >>> bonds. A
 >>>> local population variation.<<<
 >>>>
 >>>> Very interesting, Paul.
 >>>> HTP,
 >>>> Mahari
 >>>>
 >>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
 >>>> wrote:
 >>>>>
 >>>>> --- In Ta_Seti@yahoogroups.com, Fari Supiya

 >>> wrote:
 >>>>>>
 >>>>>> PKM:"Or the Fulani and similar African peoples whose
 >>>>>> straight hair I don't consider a result of "mixing."
 >>>>>>
 >>>>>> Regards,
 >>>>>> Paul Kekai Manansala"
 >>>>>>
 >>>>>> GOR:"The hair of the some Ful-Be peoples resembles
 > that of
 >>>>>> Afo-Europeans (or for that matter Afro-Asians). The Ful-
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 >>> with
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 >>>>>> hair tend to live in Northern Senegal where there has
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 >> more
 >>>>>> genetic contact with Berber speaking non-Blacks in
 >> Mauritania.
 >>>> Many
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 >>>>>> the Ful-Be people in other parts of Senegal and, indeed
 > West
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> Ahhh...imagining that irresistible "new car" smell?
> Check out new cars at Yahoo! Autos.
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| 22287|2007-04-20 10:52:19|Paul Kekai Manansala|White Bantu?|
"The historian [Herodotus], however tells us that the Asiatic
Ethiopians were black, like those of Libya, but differed from them in
language, and had straight hair, whereas those of Libya had very curly
hair. Now, between the Bantu tribes and the proper Negro Race, there
is, to a certain extent, just this kind of difference at the present
time. To be sure, the Bantu race is not now white, and yet their hue
is not so dark as that of the Nigritian Negro, nor is their hair so
wooly; and, as to their language, that most decisive mark of a
affinity or of a difference, there is known to be a wide difference
between the Bantu of the south of the equator, and the real Negro of
the Soudan and neighboring dialects of the North."

Grout, Lewis. _The Isizulu: A Revised Edition of a Grammar of the
Zulu Language; with an Introduction and an..._ 1893, p. xv.

Regards,
Paul Kekai Manansala
| 22288|2007-04-20 12:40:55|Peter Gray|Re: Straight Hair Amongst Africans?|

This incessant yapping about admixture, skin complexion, hair quality, nasal prognathism, etc., seems to be leading us back to the beginning ... where all such judgements were in fact "subjective", whether stated by black or white "scholars". I hear a lot of rationalization of standard biases concerning East African noses, for example, which leads nowhere.

We know that humans have always mixed whenever there was an opportunity, whether through conquest or otherwise, so I think the onus is on those who think that no such mixing took place in certain specific cases to prove their case.

Regards,

Peter

From: "arumese"
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Straight Hair Amongst Africans?
Date: Fri, 20 Apr 2007 15:27:03 -0000

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>
> "I tend to agree with your point of view, but the assumption that
we
> don't see examples is subjective. We assume that every straight-
> haired African is due to mixture regardless to what their shade:
just
> as we assumed that East Africans with narrow features were the
result
> of mixing with Caucasians.
>
> Fred"
>
> GOR: Some may have but I was not one of them. If you see the
study by Michael Crichton, when he was an undergrad at Harvard (and
still interested in craniometry) , on the Teita skulls from Kenya and
the Naqada skulls from Egypt its quite clear that this East African
group had on average narrower noses than, say, southern Africans.
Casual inspection of East Africans (Kenya, Tanzania, Rwanda) tends to
confirm this. There is also a study by Rightmire (1975), Journal of
Hum Evol where he looks at crania from the Kenyan Stone age which had
noses like Europeans but the entire craniofacial structure was as
African as any other group. My conclusion has to be that there was no
mixing.
>
> Sudanese who show macrocurl hair but very dark skin, for me are
not so convincing. Others of their ethnic group will be light-shaded
enough to make mixing the more parsimonious explanation. When you
look at the Teita they are light or dark by Black African ranges so
mixing cannot be the conclusion.
>
> G.O.R.E

I do not disagree with what you say and I don't want to give the
impression that I do. Your information is very informative.

Fred

> arumese wrote:
> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:
> >
> > FRED"Yes, very interesting indeed. It should not surprise anyone
> that
> > there can be straight hair among unmixed blacks. After all, it is
> > agreed that the black African type produced the European and
other
> > ethnic types -- who all have straight hair. So whether it occurs
> as
> > a dominant feature or not among black Africans, the information
is
> > nevertheless in their genes. It makes sense that straight hair
> could
> > have developed among wooly haired blacks that is unique in its
> > structure to native African types.
> >
> > Like skin complexion and other features are adaptations to
climate
> > and geographical location -- straight hair must also be.
> >
> > Fred"
> >
> > GOR: I agree Freddie that it would be no surprise from a genetic
> diversity amongst Africans point of view but people still need to
> show examples that can be shown to be unlikely to be the result of
> racial mixing. So far that hasn't happened.
> >
> > G.O.R.E
>
> I tend to agree with your point of view, but the assumption that we
> don't see examples is subjective. We assume that every straight-
> haired African is due to mixture regardless to what their shade:
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> > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> > >

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> > > hair did not share the common traits found in European or West Asian

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> > > Very interesting, Paul.

> > > HTP,

> > > Mahari

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> > > hair tend to live in Northern Senegal where there has been more

> > > > genetic contact with Berber speaking non-Blacks in Mauritania.

> > Many

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> > > the Ful-Be people in other parts of Senegal and, indeed West Africa,

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> > > originate from Senegal), are regular Black Africans.

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> > > > My sources indicate that Fulani, and also Kanuri, of Nigeria

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> > > > From the genetic standpoint, the Fulani and Kanuri show much

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> > > > "admixture" than many other peoples who have much curlier hair.

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> > > > I don't consider their hair anymore "mixed" than the so-called

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| 22289|2007-04-20 13:57:56|Emeagwali, Gloria (History)|Re: Straight Hair Amongst Africans?|
'In any case, Herototus had to have seen none-wooley haired black people
there -- mixed or not.' Fred.

At this point I can only comment on what he said and not what he ought
to have said, should have said or thought he said.

GE

-----Original Message-----

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf
Of arumese

Sent: Thursday, April 19, 2007 11:18 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Straight Hair Amongst Africans?

--- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria \ (History\)"
wrote:

>

> Let us not forget that Herodotus stated that the Egyptians

had 'wooly'

> hair -

>

> not straight hair. Someone pointed this out earlier as well.

Herodotus

> traveled as far as the First Cataract, the boundary

>

> between Egypt and Nubia, so we are dealing with an eye witness

report.

>

> That does not rule out coexistence of one with the other but we

need

> more evidence.

Gloria

Even though Herodotus made the generalization about the Egyptians having woolly hair, I never took it to mean that everyone he saw had woolly hair. We make the same generalization about blacks all over the world. But we see with our eyes that in a significant number of cases this feature is not to be taken as a strict rule.

I understood Herodotus' statement as giving credit where credit was due. For all we know, he could have missed possible instances of these blacks by a thousand years or more. Or he could have simply over-looked instances when he did see them as not worth mentioning. Diope and some others apparently believe they existed side by side to some extent or other.

In any case, Herodotus had to have seen none-woolly haired black people there -- mixed or not.

Fred

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2

Yahoo! Groups Links

| 22290|2007-04-21 10:51:10|Fari Supiya|Re: Primitive?|

> GOR:Primacy within a species cannot be evidence of being

primitive, except to the unscientific- minded. It would be like arguing that the son is more advanced than the father.

>

> G.O.R.E

Fred:"And yet we acknowledge at some point that this is what macro evolution not only implies, but insists upon.

Fred"

GOR:That is not what evolution implies. It implies that the humans of today are an improvement on the humans of 100 000 years ago in respect of certain adaptations, but todays humans would include Black Africans, Europeans and everyone else. A precise understanding prevents misinterpretation.

The NOTORIOUS G.O.R.E

arumese wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

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>

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And yet we acknowledge at some point that this is what macro evolution not only implies, but insists upon.

Fred

>

>

> Djehuti Sundaka wrote:

> I would think the opposite to be true; that there are people who

> would want to establish a "black African type" as being first and

> therefore the most primitive and least evolved thereby implying

> inferiority for any modern populations exhibiting such traits.

>

> Djehuti Sundaka

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

> >

> > You are right of course -- it is not agreed by all that the first

> > Africans were wooley haired, or even dark skinned for that

> matter.

> > But I get the feeling that there are those who would simply rather
> > not concede that black African types were probably the first homo
> > sapiens.
> >
> > Fred
> >
> > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"
> > wrote:
> > >
> > > It is not agreed that "the black African type produced the
> > European
> > and other ethnic types". It is only agreed that the parent of
> > all
> > humanity originated in "Africa". The "type" is not identified
> > as
> > being "black African". Such is as much a later developement as
> > all
> > other ethnic types. When the parental type is speculated upon,
> > a
> > resemblance to the indigenous people of Aaku (Australia) has
> > previously been concluded. Thus straighter hair could very well
> > have been the original hair type with tighter coiled hair types
> > being later developments.
> > >
> > > I would suggest a focus on the Beja to see if their hair type
> > is
> > a
> > product of ethnic mixture, indigenous heritage, or variations
> > of
> > both.
> > >
> > > Djehuti Sundaka
> > >
> > > --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"
> > > wrote:
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> Check out new cars at Yahoo! Autos.
>

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos.](#)

This will receive an adequate response either tom. or on monday
G.O.R.E

Paul Kekai Manansala wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>
>

> 1. The location of the alleged straight-haired makes ruling out intermixture next to impossible.

>

You also can not rule out independent origin of straight hair unrelated to intermixture.

> 2. On closer inspection they are not straight-haired but mixed-haired rather.

>

In fact, as I've said before that's not the case.

The only mixed part is that it looks straight. Otherwise from the evidence I've seen it is entirely African hair does not share other characteristics that can be called non-African.

> 3. It involves making generalisations about what may actually be a minority amongst the said ethnic group.<

Yes, it involves generalizing that in all cases mixing occurred.

> 4. It involves assumptions about who is indigenous when the mixed-haired occur together with the microcurl-haired in the same locality. It also involves ignoring the appalling genocide that the mixed-haired have perpetrated on the microcurl-haired to achieve majority status where they have done so. The Ful-Be being the only exception I can think of.

>

This genocide of one hair type over another is speculation in most cases.

Genetically Sudanese are as African as people from Ghana or Nigeria.

> PKM: "Straight hair then developed outside of Africa and was brought by

> non-Africans to Africa.

> Where did straight hair develop? Are Europeans with straight hair in
> one case, but wavy, curly or even woolly hair in the other of the same
> stock, or is this variation also due to admixture?"
> GOR2: As I said perhaps hair with much larger curls did develop
but I would like to see the evidence.
>

Big curl, little curl, straight hair, what's the difference?

If genetic variation can produce one, it can produce the other.

The important thing again is there is no supporting genetic evidence
to suggest that straight hair among the Fulani is due to mixing with
other races.

But my question again, if the original people migrating out of Africa
developed straight hair (you've suggested they had woolly hair), then
why couldn't they also develop straight hair in Africa?

Regards,
Paul Kekai Manansala

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos](#).

| 22292|2007-04-21 10:57:47|Fari Supiya|Re: Straight Hair Amongst Africans?|
Obviously not
G.O.R.E

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:
>

> Sudanese who show macrocurl hair but very dark skin, for me are
not so convincing. Others of their ethnic group will be light-shaded
enough to make mixing the more parsimonious explanation. When you
look
at the Teita they are light or dark by Black African ranges so mixing
cannot be the conclusion.
>

What do you mean by "Black African ranges?"

Most Zulu I've seen are about the same complexion as African Americans
in their range and mean. Is the Zulu complexion the product of

"racial" intermixing with non-Africans? Are they as mixed as African Americans?

<http://images.google.com/images?hl=en&q=zulu&btnG=Search+Images&gbv=2>

Regards,
Paul Kekai Manansala

Ahhh...imagining that irresistible "new car" smell?
Check out [new cars at Yahoo! Autos](#).

| 22293|2007-04-21 11:03:53|Fari Supiya|Re: Black African Type Later?|

What one calls `archaic` is a matter of perception. Australians tend to have prominent browridges more in the direction of ancestral hominids than other humans (allegedly) and this is called `archaic`. European hirsuteness is also more in the direction of ancestral hominids but you will never see any anthropologist calling this `archaic`. Archaic or primitive? A rose by any other name would still smell like... (remember the Outkast track)...

G.O.R.E

PS Fight the barbarian on his own ground

Djehuti Sundaka wrote:

I might be.

I don't really recall the identity of the source(s). What I do recall is reading about the people of Aaku (Australia) being descendant from the first homo sapien sapiens population to have left the Continent (c. 78,000 BP) and to exhibit the most "archaic" anatomical features in contrast to the more "modern" features of the rest of humanity.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Djehuti,

>

> What are you basing the idea of the `black African` being as much a later type as the other races? You wouldn't happen to be getting this from Chris Stringer and Robin McKie (1995) would you? Please confirm or deny.

>

> NOTORIOUS

>

> Djehuti Sundaka wrote:

> It is not agreed that "the black African type produced the European
> and other ethnic types". It is only agreed that the parent of all
> humanity originated in "Africa". The "type" is not identified as
> being "black African". Such is as much a later development as all
> other ethnic types. When the parental type is speculated upon, a
> resemblance to the indigenous people of Aaku (Australia) has
> previously been concluded. Thus straighter hair could very well
> have been the original hair type with tighter coiled hair types
> being later developments.

>

> I would suggest a focus on the Beja to see if their hair type is a
> product of ethnic mixture, indigenous heritage, or variations of
> both.

>

> Djehuti Sundaka

>

> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"
> wrote:

>>

>> Yes, very interesting indeed. It should not surprise anyone that
>> there can be straight hair among unmixed blacks. After all, it
is

>> agreed that the black African type produced the European and
other

>> ethnic types -- who all have straight hair. So whether it
occures

> as

>> a dominant feature or not among black Africans, the information
is

>> nevertheless in their genes. It makes sense that straight hair
> could

>> have developed among woolly haired blacks that is unique in its
>> structure to native African types.

>>

>> Like skin complexion and other features are adaptations to
climate

>> and geographical location -- straight hair must also be.

>>

>> Fred

>>

>> --- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu"
wrote:

>>>

>>>> But this straight

>>> hair did not share the common traits found in European or West

> Asian
>>> hair. It was basically African hair without the disulphide
> bonds. A
>>> local population variation.<<
>>>
>>> Very interesting, Paul.
>>> HTP,
>>> Mahari
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>>> wrote:
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, Fari Supiya
> wrote:
>>>>>
>>>>> PKM:"Or the Fulani and similar African peoples whose
>>>>> straight hair I don't consider a result of "mixing."
>>>>>
>>>>> Regards,
>>>>> Paul Kekai Manansala"
>>>>>
>>>>> GOR:"The hair of the some Ful-Be peoples resembles that of
>>>>> Afo-Europeans (or for that matter Afro-Asians) . The Ful-Be
> with
>> such
>>>> hair tend to live in Northern Senegal where there has been
more
>>>> genetic contact with Berber speaking non-Blacks in
Mauritania.
>> Many
>>>> of
>>>> the Ful-Be people in other parts of Senegal and, indeed West
>> Africa,
>>>> where they have not originated from the north(because the
Ful-
> Be
>>>> originate from Senegal), are regular Black Africans.
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>>>>
>>>> I'm not sure what you mean by regular Black Africans, but
> could
>> you
>>>> provide references on Fulani hair.
>>>>
>>>> My sources indicate that Fulani, and also Kanuri, of Nigeria
> and

>>> many
>>>> other regions also have high incidence of "straight" hair.
>>>>
>>>> From the genetic standpoint, the Fulani and Kanuri show much
> less
>>>> "admixture" than many other peoples who have much curlier
hair.
>>>>
>>>> I don't consider their hair anymore "mixed" than the so-
called
>>>> "peppercorn" hair of the Khoi and San peoples.
>>>>
>>>>
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>>>>>
>>>> Since we know the extent of genocide against these
populations
> in
>>>> previous centuries, and members of the African Classical
> History
>>> site,
>>>> however reluctantly, will remember this discussion, we
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>>>> that this population was original and that the multi-shaded
>>>> `mixed-haired` population was the result of racial mixture
> with
>>> people
>>>> from across the Red Sea in Arabia (where we have evidence of
>> similar
>>>> events having transpired earlier).>
>>>>
>>>> I don't agree. First it is non-evolutionary to think in this
>>> manner.
>>>>
>>>> What about different physical adaptation to different
> climate.
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>>> do
>>>> physical changes occur in populations in the first place.
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>>>> It was not through mixing. We already know, for example,
that
>>> narrow
>>>> noses in the same Horn of Africa most often are not the

result
> of
>>> intermixture. Blood levels studies have disproven this a
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>> time
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>>>> Why is it that these non-kinky-haired populations in
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> aggressive
>>> non-African slave-trading people`s.
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>>>> Straight hair existed in this region before the slave-trading
>>>> traditions as suggested by archaeological finds. But this
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>>>> hair did not share the common traits found in European or
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| 22294|2007-04-21 11:10:40|Fari Supiya|Re: Talk of race and mixing|

It depends. Some people feel uncomfortable discussing race or racial mixture. It could be because their in the KKK or from the opposite end of the spectrum. Those who don't have a problem discussing it are equally varied. If you think anything offensive has been said please feel welcome to highlight it.

G.O.R.E

Peter Gray wrote:

This incessant yapping about admixture, skin complexion, hair quality, nasal prognathism, etc., seems to be leading us back to the beginning ... where all such judgements were in fact "subjective", whether stated by black or white "scholars". I hear a lot of rationalization of standard biases concerning East African noses, for example, which leads nowhere. We know that humans have always mixed whenever there was an opportunity, whether through conquest or otherwise, so I think the onus is on those who think that no such mixing took place in certain specific cases to prove their case.

Regards,

Peter

From: "arumese"
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Straight Hair Amongst Africans?
Date: Fri, 20 Apr 2007 15:27:03 -0000

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> "I tend to agree with your point of view, but the assumption that we

> don't see examples is subjective. We assume that every straight-haired African is due to mixture regardless to what their shade:

just

> as we assumed that East Africans with narrow features were the result

> of mixing with Caucasians.

>

> Fred"

>

> GOR: Some may have but I was not one of them. If you see the study by Michael Crichton, when he was an undergrad at Harvard (and still interested in craniometry), on the Teita skulls from Kenya and the Naqada skulls from Egypt its quite clear that this East African group had on average narrower noses than, say, southern Africans. Casual inspection of East Africans (Kenya, Tanzania, Rwanda) tends to confirm this. There is also a study by Rightmire (1975), Journal of Hum Evol where he looks at crania from the Kenyan Stone age which had noses like Europeans but the entire craniofacial structure was as

African as any other group. My conclusion has to be that there was no mixing.

>

> Sudanese who show macrocurl hair but very dark skin, for me are not so convincing. Others of their ethnic group will be light-shaded enough to make mixing the more parsimonious explanation. When you look at the Teita they are light or dark by Black African ranges so mixing cannot be the conclusion.

>

> G.O.R.E

I do not disagree with what you say and I don't want to give the impression that I do. Your information is very informative.

Fred

> arumese wrote:

> --- In Ta_Seti@yahooogroups.com, Fari Supiya wrote:

> >

> > FRED "Yes, very interesting indeed. It should not surprise anyone that

> > there can be straight hair among unmixed blacks. After all, it is agreed that the black African type produced the European and other

> > ethnic types -- who all have straight hair. So whether it occurs as

> > a dominant feature or not among black Africans, the information is

> > nevertheless in their genes. It makes sense that straight hair could

> > have developed among woolly haired blacks that is unique in its structure to native African types.

> >

> > Like skin complexion and other features are adaptations to climate

> > and geographical location -- straight hair must also be.

> >

> > Fred"

> >

> > GOR: I agree Freddie that it would be no surprise from a genetic diversity amongst Africans point of view but people still need to show examples that can be shown to be unlikely to be the result of racial mixing. So far that hasn't happened.

> >

> > G.O.R.E

>

> I tend to agree with your point of view, but the assumption that we don't see examples is subjective. We assume that every straight-haired African is due to mixture regardless to what their shade: just

> as we assumed that East Africans with narrow features were the result

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> Fred

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> >

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> > > local population variation.<<

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> > > Very interesting, Paul.

> > > HTP,

> > > Mahari

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> > > > genetic contact with Berber speaking non-Blacks in

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> > > > where they have not originated from the north(because the

Ful-

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 > > > From the genetic standpoint, the Fulani and Kanuri show much
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 > > > I don't consider their hair anymore "mixed" than the so-called
 > > > "peppercorn" hair of the Khoi and San peoples.
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| 22295|2007-04-21 11:19:54|Fari Supiya|Re: Actually Fred Ive changed my mind|
Actually Fred Ive changed my mind. I think one might be entitled to have that interpretation of evolution. Its just that I think the interpretation Ive put forward cuts at the racist like a knife whereas the other one is less effective and, I believe, less accurate.
G.O.R.E

Fari Supiya wrote:

> GOR:Primacy within a species cannot be evidence of being primitive, except to the unscientific- minded. It would be like arguing that the son is more advanced than the father.

>

> G.O.R.E

Fred:"And yet we acknowledge at some point that this is what macro evolution not only implies, but insists upon.

Fred"

GOR:That is not what evolution implies. It implies that the humans of today are an improvement on the humans of 100 000 years ago in respect of certain adaptations, but todays humans would include Black Africans, Europeans and everyone else. A precise understanding prevents misinterpretation.

The NOTORIOUS G.O.R.E

arumese wrote:

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

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> Djehuti Sundaka wrote:

> I would think the opposite to be true; that there are people who

> would want to establish a "black African type" as being first and

> therefore the most primitive and least evolved thereby implying

> inferiority for any modern populations exhibiting such traits.

>

> Djehuti Sundaka
>
> --- In Ta_Seti@yahoogroups.com, "arumese" wrote:
> >
> > You are right of course -- it is not agreed by all that
the first
> > Africans were wooley haired, or even dark skinned for
that
> matter.
> > But I get the feeling that there are those who would
simply
rather
> > not concede that black Afican types were probably the
first homo
> > sapiens.
> >
> > Fred
> >
> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > wrote:
> > >
> > > It is not agreed that "the black African type
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| 22296|2007-04-21 21:38:10|Mahari Mengistu|Re: Straight Hair Amongst Africans?|

I think we also have to keep in mind that there is an intelligence greater than us. And this is not about sanctimonious piety. To me it just seems logical.

We are all adapted to our environments. White people have been adapted to the their local cold climates, snow and high altitude, etc. and their bodies reflect this with their straight hair, narrow noses, and extra body fat to keep them warm; white skins -perhaps, for camouflage and/or to help process Vitamin D in sun deprived areas.

Blacks are of the tropics: hot sun, humid thick air; thus, dark skin,microcurled hair to cool, wide noses to breathe in the thick humid air. In the desert and East Afrika their noses have adjusted. In parts of Ethiopia the altitude is at least 10,000 feet. This likely promotes environmental adaptation. So it would not be surprising to find narrower noses; and because it also gets cold in the mountains there is likely hair adaptation as well.

We should not underestimate the intelligence working with-out us or in spite of us.

HTP,

Mahari

| 22297|2007-04-21 21:38:12|Mahari Mengistu|Re: Primitive?|
Unfortunately, GORE, that is the kind of thinking that has been assaulting us for years. The sh-- they have been pushing is generally not really scientific or logical. But that is what the public has grown to expect and continues to accept.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> "I would think the opposite to be true; that there are people who
> would want to establish a "black African type" as being first and
> therefore the most primitive and least evolved thereby implying
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> Djehuti Sundaka"

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> G.O.R.E

>

>

>

> Djehuti Sundaka wrote:

> I would think the opposite to be true; that there are
people who

> would want to establish a "black African type" as being first and
> therefore the most primitive and least evolved thereby implying
> inferiority for any modern populations exhibiting such traits.

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>>

>> You are right of course -- it is not agreed by all that the first
>> Africans were woolly haired, or even dark skinned for that
> matter.

>> But I get the feeling that there are those who would simply
rather

>> not concede that black African types were probably the first homo
>> sapiens.

>>

>> Fred

> >
> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > wrote:
> > >
> > > It is not agreed that "the black African type produced the
> European
> > > and other ethnic types". It is only agreed that the parent of
> all
> > > humanity originated in "Africa". The "type" is not identified
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> > > being "black African". Such is as much a later developement as
> all
> > > other ethnic types. When the parental type is speculated upon,
> a
> > > resemblance to the indigenous people of Aaku (Australia) has
> > > previously been concluded. Thus straighter hair could very well
> > > have been the original hair type with tighter coiled hair types
> > > being later developments.
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> > > I would suggest a focus on the Beja to see if their hair type
is
> a
> > > product of ethnic mixture, indigenous heritage, or variations
of
> > > both.
> > >
> > > Djehuti Sundaka
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Freddie Thompson"
> > > wrote:
> > > >
> > > > Yes, very interesting indeed. It should not surprise anyone
> that
> > > > there can be straight hair among unmixed blacks. After all,
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> > is
> > > > agreed that the black African type produced the European and
> > other
> > > > ethnic types -- who all have straight hair. So whether it
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> > > as
> > > > a dominant feature or not among black Africans, the
> information
> > is
> > > > nevertheless in their genes. It makes sense that straight
hair

>>> could
>>>> have developed among woolly haired blacks that is unique in
its
>>>> structure to native African types.
>>>>
>>>> Like skin complexion and other features are adaptations to
>> climate
>>>> and geographical location -- straight hair must also be.
>>>>
>>>> Fred
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
> wrote:
>>>>>
>>>>>>> But this straight
>>>>> hair did not share the common traits found in European or
> West
>>> Asian
>>>>> hair. It was basically African hair without the disulphide
>>> bonds. A
>>>>> local population variation.<<
>>>>>
>>>>> Very interesting, Paul.
>>>>> HTP,
>>>>> Mahari
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>>>>> wrote:
>>>>>>
>>>>>>> --- In Ta_Seti@yahoogroups.com, Fari Supiya

>>> wrote:
>>>>>>>
>>>>>>> PKM: "Or the Fulani and similar African peoples whose
>>>>>>> straight hair I don't consider a result of "mixing."
>>>>>>>
>>>>>>> Regards,
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>>>>>>>
>>>>>>> GOR: "The hair of the some Ful-Be peoples resembles
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>>>>>>> Afo-Europeans (or for that matter Afro-Asians). The Ful-
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>>> with
>>>> such
>>>>>>> hair tend to live in Northern Senegal where there has

been

> > more

> > > > > genetic contact with Berber speaking non-Blacks in

> > Mauritania.

> > > > Many

> > > > > of

> > > > > the Ful-Be people in other parts of Senegal and, indeed

> West

> > > > Africa,

> > > > > where they have not originated from the north(because
the

> > Ful-

> > > Be

> > > > > originate from Senegal), are regular Black Africans.

> > > > > >

> > > > >

> > > > > I'm not sure what you mean by regular Black Africans, but

> > > could

> > > > you

> > > > > provide references on Fulani hair.

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> > > > > My sources indicate that Fulani, and also Kanuri, of

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> > > > > other regions also have high incidence of "straight" hair.

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> > > > > From the genetic standpoint, the Fulani and Kanuri show

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> > > less

> > > > > "admixture" than many other peoples who have much curlier
> hair.

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> > > > > I don't consider their hair anymore "mixed" than the so-
> called

> > > > > "peppercorn" hair of the Khoi and San peoples.

> > > > >

> > > > >

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> > > > >

> > > > > >

> > > > > Since we know the extent of genocide against these

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> > > > > previous centuries, and members of the African Classical

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>>>> site,
>>>>> however reluctantly, will remember this discussion, we
> should
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>>>>> that this population was original and that the multi-
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>>>>>> I don't agree. First it is non-evolutionary to think in
> this
>>>>> manner.
>>>>>
>>>>>> What about different physical adaptation to different
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>>>>> do
>>>>>> physical changes occur in populations in the first place.
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>>>>>> It was not through mixing. We already know, for example,
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>> long
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>>>>>>
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>>>>>>> Why is it that these non-kinky-haired populations in
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>>>>> non-African slave-trading people`s.
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> Check out new cars at Yahoo! Autos.

>

| 22298|2007-04-21 21:38:13|Mahari Mengistu|Re: Black African Type Later?|
What the "archaic" anatomical features?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>

> I might be.

>

> I don't really recall the identity of the source(s). What I do

> recall is reading about the people of Aaku (Australia) being

> descendant from the first homo sapien sapiens population to have
> left the Continent (c. 78,000 BP) and to exhibit the most "archaic"
> anatomical features in contrast to the more "modern" features of

the

> rest of humanity.

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>>

>> Djehuti,

>>

>> What are you basing the idea of the `black African` being as
> much a later type as the other races? You wouldn't happen to be
> getting this from Chris Stringer and Robin McKie (1995) would you?
> Please confirm or deny.

>>

>> NOTORIOUS

>>

>> Djehuti Sundaka wrote:

>> It is not agreed that "the black African type produced
> the European

>> and other ethnic types". It is only agreed that the parent of all
>> humanity originated in "Africa". The "type" is not identified as
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>> Ahhh...imagining that irresistible "new car" smell?

>> Check out new cars at Yahoo! Autos.

>>

>

| 22299|2007-04-21 21:39:16|Michael Bayman|Hypertension Is Deadly To Folks Of Color|
I copied this from www.iwoherbs.com to share with the fam because heart attacks and strokes have horrific effects on us folks of color and thats' real. You and I both know how much we love

Mama's cookin'  .

"This formula is for those that have blood pressure problems. This tea is also excellent when used as follows:

Blood Builder Regimen followed by the Blood Circulation Regimen followed by the Hypertension Regimen (30 days/4 bags)
Do this Tri-Regimen 3 times a year!"

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos](http://new.cars.yahoo.com).

| 22300|2007-04-21 21:39:33|Mahari Mengistu|Re: White Bantu?

This writer lied. Herodotus said Egyptians had wooly hair, too.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> "The historian [Herodotus], however tells us that the Asiatic
> Ethiopians were black, like those of Libya, but differed from them

in

> language, and had straight hair, whereas those of Libya had very

curly

> hair. Now, between the Bantu tribes and the proper Negro Race, there
> is, to a certain extent, just this kind of difference at the preent
> time. To be sure, the Bantu race is not now white, and yet their hue
> is not so dark as that of the Nigritian Negro, nor is their hair so
> wooly; and, as to their language, that most decisive mark of a
> affinity or of a difference, there is known to be a wide difference
> between the Bantu of the south of the equator, and the real Negro of
> the Soudan and neighboring dialects of the North."

>

> Grout, Lewis. _The Isizulu: A Revised Edition of a Grammar of the
> Zulu Language; with an Introduction and an..._ 1893, p. xv.

>

> Regards,
> Paul Kekai Manansala

>

| 22301|2007-04-22 09:13:49|Paul Kekai Manansala|Re: White Bantu?

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> This writer lied. Herodotus said Egyptians had wooly hair, too.

> HTP,
> Mahari
>
>

Mahari, I think the writer in this case uses "Libya" to mean the whole of northern Africa including Egypt, which was one type of ancient usage.

Regards,

Paul Kekai Manansala

| 22302|2007-04-22 12:36:54|kcamm23063@aol.com|100 things that you may not know about Africa|

1. The human race is of African origin. The oldest known skeletal remains of anatomically modern humans (or homo sapiens) were excavated at sites in East Africa. Human remains were discovered at Omo in Ethiopia that were dated at 195,000 years old, the oldest known in the world.

2. Skeletons of pre-humans have been found in Africa that date back between 4 and 5 million years. The oldest known ancestral type of humanity is thought to have been the australopithecus ramidus, who lived at least 4.4 million years ago.

3. Africans were the first to organise fishing expeditions 90,000 years ago. At Katanda, a region in northeastern Zaïre (now Congo), was recovered a finely wrought series of harpoon points, all elaborately polished and barbed. Also uncovered was a tool, equally well crafted, believed to be a dagger. The discoveries suggested the existence of an early aquatic or fishing based culture.

4. Africans were the first to engage in mining 43,000 years ago. In 1964 a hematite mine was found in Swaziland at Bomvu Ridge in the Ngwenya mountain range. Ultimately 300,000 artefacts were recovered including thousands of stone-made mining tools. Adrian Boshier, one of the archaeologists on the site, dated the mine to a staggering 43,200 years old.

5. Africans pioneered basic arithmetic 25,000 years ago. The Ishango bone is a tool handle with notches carved into it found in the Ishango region of Zaïre (now called Congo) near Lake Edward. The bone tool was originally thought to have been over 8,000 years old, but a more sensitive recent dating has given dates of 25,000 years old. On the tool are 3 rows of notches. Row 1 shows three notches carved next to six, four carved next to eight, ten carved next to two fives and finally a seven. The 3 and 6, 4 and 8, and 10 and 5,

represent the process of doubling. Row 2 shows eleven notches carved next to twenty-one notches, and nineteen notches carved next to nine notches. This represents $10 + 1$, $20 + 1$, $20 - 1$ and $10 - 1$. Finally, Row 3 shows eleven notches, thirteen notches, seventeen notches and nineteen notches. 11, 13, 17 and 19 are the prime numbers between 10 and 20.

6. Africans cultivated crops 12,000 years ago, the first known advances in agriculture. Professor Fred Wendorf discovered that people in Egypt's Western Desert cultivated crops of barley, capers, chick-peas, dates, legumes, lentils and wheat. Their ancient tools were also recovered. There were grindstones, milling stones, cutting blades, hide scrapers, engraving burins, and mortars and pestles.

7. Africans mummified their dead 9,000 years ago. A mummified infant was found under the Uan Muhuggiag rock shelter in south western Libya. The infant was buried in the foetal position and was mummified using a very sophisticated technique that must have taken hundreds of years to evolve. The technique predates the earliest mummies known in Ancient Egypt by at least 1,000 years. Carbon dating is controversial but the mummy may date from 7438 (220) BC.

8. Africans carved the world's first colossal sculpture 7,000 or more years ago. The Great Sphinx of Giza was fashioned with the head of a man combined with the body of a lion. A key and important question raised by this monument was: How old is it? In October 1991 Professor Robert Schoch, a geologist from Boston University, demonstrated that the Sphinx was sculpted between 5000 BC and 7000 BC, dates that he considered conservative.

9. On the 1 March 1979, the New York Times carried an article on its front page also page sixteen that was entitled Nubian Monarchy called Oldest. In this article we were assured that: Evidence of the oldest recognizable monarchy in human history, preceding the rise of the earliest Egyptian kings by several generations, has been discovered in artifacts from ancient Nubia (i.e. the territory of the northern Sudan and the southern portion of modern Egypt.)

10. The ancient Egyptians had the same type of tropically adapted skeletal proportions as modern Black Africans. A 2003 paper appeared in American Journal of Physical Anthropology by Dr Sonia Zakrzewski entitled Variation in Ancient Egyptian Stature and Body Proportions where she states that: The raw values in Table 6 suggest that Egyptians had the super-Negroid body plan described by Robins (1983). The values for the brachial and crural indices

show that the distal segments of each limb are longer relative to the proximal segments than in many African populations.

11. The ancient Egyptians had Afro combs. One writer tells us that the Egyptians manufactured a very striking range of combs in ivory: the shape of these is distinctly African and is like the combs used even today by Africans and those of African descent.

12. The Funerary Complex in the ancient Egyptian city of Saqqara is the oldest building that tourists regularly visit today. An outer wall, now mostly in ruins, surrounded the whole structure. Through the entrance are a series of columns, the first stone-built columns known to historians. The North House also has ornamental columns built into the walls that have papyrus-like capitals. Also inside the complex is the Ceremonial Court, made of limestone blocks that have been quarried and then shaped. In the centre of the complex is the Step Pyramid, the first of 90 Egyptian pyramids.

13. The first Great Pyramid of Giza, the most extraordinary building in history, was a staggering 481 feet tall - the equivalent of a 40-storey building. It was made of 2.3 million blocks of limestone and granite, some weighing 100 tons.

14. The ancient Egyptian city of Kahun was the world's first planned city. Rectangular and walled, the city was divided into two parts. One part housed the wealthier inhabitants the scribes, officials and foremen. The other part housed the ordinary people. The streets of the western section in particular, were straight, laid out on a grid, and crossed each other at right angles. A stone gutter, over half a metre wide, ran down the centre of every street.

15. Egyptian mansions were discovered in Kahun - each boasting 70 rooms, divided into four sections or quarters. There was a masters quarter, quarters for women and servants, quarters for offices and finally, quarters for granaries, each facing a central courtyard. The masters quarters had an open court with a stone water tank for bathing. Surrounding this was a colonnade.

16 The Labyrinth in the Egyptian city of Hawara with its massive layout, multiple courtyards, chambers and halls, was the very largest building in antiquity. Boasting three thousand rooms, 1,500 of them were above ground and the other 1,500 were underground.

17. Toilets and sewerage systems existed in ancient Egypt. One of the pharaohs built a city now known as

Amarna. An American urban planner noted that: Great importance was attached to cleanliness in Amarna as in other Egyptian cities. Toilets and sewers were in use to dispose waste. Soap was made for washing the body. Perfumes and essences were popular against body odour. A solution of natron was used to keep insects from houses . . . Amarna may have been the first planned garden city.

18. Sudan has more pyramids than any other country on earth - even more than Egypt. There are at least 223 pyramids in the Sudanese cities of Al Kurru, Nuri, Gebel Barkal and Meroë. They are generally 20 to 30 metres high and steep sided.

19. The Sudanese city of Meroë is rich in surviving monuments. Becoming the capital of the Kushite Empire between 590 BC until AD 350, there are 84 pyramids in this city alone, many built with their own miniature temple. In addition, there are ruins of a bath house sharing affinities with those of the Romans. Its central feature is a large pool approached by a flight of steps with waterspouts decorated with lion heads.

20. Bling culture has a long and interesting history. Gold was used to decorate ancient Sudanese temples. One writer reported that: Recent excavations at Meroe and Mussawwarat es-Sufra revealed temples with walls and statues covered with gold leaf.

21. In around 300 BC, the Sudanese invented a writing script that had twenty-three letters of which four were vowels and there was also a word divider. Hundreds of ancient texts have survived that were in this script. Some are on display in the British Museum.

22. In central Nigeria, West Africa's oldest civilisation flourished between 1000 BC and 300 BC. Discovered in 1928, the ancient culture was called the Nok Civilisation, named after the village in which the early artefacts were discovered. Two modern scholars, declare that [a]fter calibration, the period of Nok art spans from 1000 BC until 300 BC. The site itself is much older going back as early as 4580 or 4290 BC.

23. West Africans built in stone by 1100 BC. In the Tichitt-Walata region of Mauritania, archaeologists have found large stone masonry villages that date back to 1100 BC. The villages consisted of roughly circular compounds connected by well-defined streets.

24. By 250 BC, the foundations of West Africa's oldest cities were established such as Old Djenné in Mali.

25. Kumbi Saleh, the capital of Ancient Ghana, flourished from 300 to 1240 AD. Located in modern day Mauritania, archaeological excavations have revealed houses, almost habitable today, for want of renovation and several storeys high. They had underground rooms, staircases and connecting halls. Some had nine rooms. One part of the city alone is estimated to have housed 30,000 people.

26. West Africa had walled towns and cities in the pre-colonial period. Winwood Reade, an English historian visited West Africa in the nineteenth century and commented that: There are . . . thousands of large walled cities resembling those of Europe in the Middle Ages, or of ancient Greece.

27. Lord Lugard, an English official, estimated in 1904 that there were 170 walled towns still in existence in the whole of just the Kano province of northern Nigeria.

28. Cheques are not quite as new an invention as we were led to believe. In the tenth century, an Arab geographer, Ibn Haukal, visited a fringe region of Ancient Ghana. Writing in 951 AD, he told of a cheque for 42,000 golden dinars written to a merchant in the city of Audogha by his partner in Sidjilmessa.

29. Ibn Haukal, writing in 951 AD, informs us that the King of Ghana was the richest king on the face of the earth whose pre-eminence was due to the quantity of gold nuggets that had been amassed by the himself and by his predecessors.

30. The Nigerian city of Ile-Ife was paved in 1000 AD on the orders of a female ruler with decorations that originated in Ancient America. Naturally, no-one wants to explain how this took place approximately 500 years before the time of Christopher Columbus!

31. West Africa had bling culture in 1067 AD. One source mentions that when the Emperor of Ghana gives audience to his people: he sits in a pavilion around which stand his horses caparisoned in cloth of gold: behind him stand ten pages holding shields and gold-mounted swords: and on his right hand are the sons of the princes of his empire, splendidly clad and with gold plaited into their hair . . . The gate of the chamber is guarded by dogs of an excellent breed . . . they wear collars of gold and silver.

32. Glass windows existed at that time. The residence of the Ghanaian Emperor in 1116 AD was: A well-built castle, thoroughly fortified, decorated inside with sculptures and pictures, and having glass windows.

33. The Grand Mosque in the Malian city of Djenné described as the largest adobe [clay] building in the

world, was first raised in 1204 AD. It was built on a square plan where each side is 56 metres in length. It has three large towers on one side, each with projecting wooden buttresses.

34. One of the great achievements of the Yoruba was their urban culture. By the year A.D. 1300, says a modern scholar, the Yoruba people built numerous walled cities surrounded by farms. The cities were Owu, Oyo, Ijebu, Ijesa, Ketu, Popo, Egba, Sabe, Dassa, Egbado, Igbomina, the sixteen Ekiti principalities, Owo and Ondo.

35. Yoruba metal art of the mediaeval period was of world class. One scholar wrote that Yoruba art would stand comparison with anything which Ancient Egypt, Classical Greece and Rome, or Renaissance Europe had to offer.

36. In the Malian city of Gao stands the Mausoleum of Askia the Great, a weird sixteenth century edifice that resembles a step pyramid.

37. Thousands of mediaeval tumuli have been found across West Africa. Nearly 7,000 were discovered in north-west Senegal alone spread over nearly 1,500 sites. They were probably built between 1000 and 1300 AD.

38. Excavations at the Malian city of Gao carried out by Cambridge University revealed glass windows. One of the finds was entitled: Fragments of alabaster window surrounds and a piece of pink window glass, Gao 10th 14th century.

39. In 1999 the BBC produced a television series entitled Millennium. The programme devoted to the fourteenth century opens with the following disclosure: In the fourteenth century, the century of the scythe, natural disasters threatened civilisations with extinction. The Black Death kills more people in Europe, Asia and North Africa than any catastrophe has before. Civilisations which avoid the plague thrive. In West Africa the Empire of Mali becomes the richest in the world.

40. Malian sailors got to America in 1311 AD, 181 years before Columbus. An Egyptian scholar, Ibn Fadl Al-Umari, published on this sometime around 1342. In the tenth chapter of his book, there is an account of two large maritime voyages ordered by the predecessor of Mansa Musa, a king who inherited the Malian throne in 1312. This mariner king is not named by Al-Umari,

but modern writers identify him as Mansa Abubakari II.

41. On a pilgrimage to Mecca in 1324 AD, a Malian ruler, Mansa Musa, brought so much money with him that his visit resulted in the collapse of gold prices in Egypt and Arabia. It took twelve years for the economies of the region to normalise.

42. West African gold mining took place on a vast scale. One modern writer said that: It is estimated that the total amount of gold mined in West Africa up to 1500 was 3,500 tons, worth more than \$30 billion in today's market.

43. The old Malian capital of Niani had a 14th century building called the Hall of Audience. It was an edifice surmounted by a dome, adorned with arabesques of striking colours. The windows of an upper floor were plated with wood and framed in silver; those of a lower floor were plated with wood, framed in gold.

44. Mali in the 14th century was highly urbanised. Sergio Domian, an Italian art and architecture scholar, wrote the following about this period: Thus was laid the foundation of an urban civilisation. At the height of its power, Mali had at least 400 cities, and the interior of the Niger Delta was very densely populated.

45. The Malian city of Timbuktu had a 14th century population of 115,000 - 5 times larger than mediaeval London. Mansa Musa, built the Djinguerebere Mosque in the fourteenth century. There was the University Mosque in which 25,000 students studied and the Oratory of Sidi Yayia. There were over 150 Koran schools in which 20,000 children were instructed. London, by contrast, had a total 14th century population of 20,000 people.

46. National Geographic recently described Timbuktu as the Paris of the mediaeval world, on account of its intellectual culture. According to Professor Henry Louis Gates, 25,000 university students studied there.

47. Many old West African families have private library collections that go back hundreds of years. The Mauritanian cities of Chinguetti and Oudane have a total of 3,450 hand written mediaeval books. There may be another 6,000 books still surviving in the other city of Walata. Some date back to the 8th century AD. There are 11,000 books in private collections in Niger. Finally, in Timbuktu, Mali, there are about 700,000 surviving books.

48. A collection of one thousand six hundred books was considered a small library for a West African scholar

of the 16th century. Professor Ahmed Baba of Timbuktu is recorded as saying that he had the smallest library of any of his friends - he had only 1600 volumes.

49. Concerning these old manuscripts, Michael Palin, in his TV series Sahara, said the imam of Timbuktu has a collection of scientific texts that clearly show the planets circling the sun. They date back hundreds of years . . . Its convincing evidence that the scholars of Timbuktu knew a lot more than their counterparts in Europe. In the fifteenth century in Timbuktu the mathematicians knew about the rotation of the planets, knew about the details of the eclipse, they knew things which we had to wait for 150 almost 200 years to know in Europe when Galileo and Copernicus came up with these same calculations and were given a very hard time for it.

50. The Songhai Empire of 16th century West Africa had a government position called Minister for Etiquette and Protocol.

51. The mediaeval Nigerian city of Benin was built to a scale comparable with the Great Wall of China. There was a vast system of defensive walling totalling 10,000 miles in all. Even before the full extent of the city walling had become apparent the Guinness Book of Records carried an entry in the 1974 edition that described the city as: The largest earthworks in the world carried out prior to the mechanical era.

52. Benin art of the Middle Ages was of the highest quality. An official of the Berlin Museum for Völkerkunde once stated that: These works from Benin are equal to the very finest examples of European casting technique. Benvenuto Cellini could not have cast them better, nor could anyone else before or after him . . . Technically, these bronzes represent the very highest possible achievement.

53. Winwood Reade described his visit to the Ashanti Royal Palace of Kumasi in 1874: We went to the kings palace, which consists of many courtyards, each surrounded with alcoves and verandahs, and having two gates or doors, so that each yard was a thoroughfare . . . But the part of the palace fronting the street was a stone house, Moorish in its style . . . with a flat roof and a parapet, and suites of apartments on the first floor. It was built by Fanti masons many years ago. The rooms upstairs remind me of Wardour Street. Each was a perfect Old Curiosity Shop. Books in many languages, Bohemian glass, clocks, silver plate, old furniture, Persian rugs, Kidderminster carpets, pictures and engravings, numberless chests and coffer. A sword bearing the inscription From Queen Victoria to the King of Ashantee. A copy of the Times,

17 October 1843. With these were many specimens of Moorish and Ashanti handicraft.

54. In the mid-nineteenth century, William Clarke, an English visitor to Nigeria, remarked that: As good an article of cloth can be woven by the Yoruba weavers as by any people . . . in durability, their cloths far excel the prints and home-spuns of Manchester.

55. The recently discovered 9th century Nigerian city of Eredo was found to be surrounded by a wall that was 100 miles long and seventy feet high in places. The internal area was a staggering 400 square miles.

56. On the subject of cloth, Kongolese textiles were also distinguished. Various European writers of the sixteenth and seventeenth centuries wrote of the delicate crafts of the peoples living in eastern Kongo and adjacent regions who manufactured damasks, sarcenets, satins, taffeta, cloth of tissue and velvet. Professor DeGraft-Johnson made the curious observation that: Their brocades, both high and low, were far more valuable than the Italian.

57. On Kongolese metallurgy of the Middle Ages, one modern scholar wrote that: There is no doubting . . . the existence of an expert metallurgical art in the ancient Kongo . . . The Bakongo were aware of the toxicity of lead vapours. They devised preventative and curative methods, both pharmacological (massive doses of pawpaw and palm oil) and mechanical (exerting of pressure to free the digestive tract), for combating lead poisoning.

58. In Nigeria, the royal palace in the city of Kano dates back to the fifteenth century. Begun by Muhammad Rumfa (ruled 1463-99) it has gradually evolved over generations into a very imposing complex. A colonial report of the city from 1902, described it as a network of buildings covering an area of 33 acres and surrounded by a wall 20 to 30 feet high outside and 15 feet inside . . . in itself no mean citadel.

59. A sixteenth century traveller visited the central African civilisation of Kanem-Borno and commented that the emperors cavalry had golden stirrups, spurs, bits and buckles. Even the rulers dogs had chains of the finest gold.

60. One of the government positions in mediaeval Kanem-Borno was Astronomer Royal.

61. Ngazargamu, the capital city of Kanem-Borno, became one of the largest cities in the seventeenth century world. By 1658 AD, the metropolis, according to an architectural scholar housed about quarter of a

million people. It had 660 streets. Many were wide and unbending, reflective of town planning.

62. The Nigerian city of Surame flourished in the sixteenth century. Even in ruin it was an impressive sight, built on a horizontal vertical grid. A modern scholar describes it thus: The walls of Surame are about 10 miles in circumference and include many large bastions or walled suburbs running out at right angles to the main wall. The large compound at Kanta is still visible in the centre, with ruins of many buildings, one of which is said to have been two-storied. The striking feature of the walls and whole ruins is the extensive use of stone and tsokuwa (laterite gravel) or very hard red building mud, evidently brought from a distance. There is a big mound of this near the north gate about 8 feet in height. The walls show regular courses of masonry to a height of 20 feet and more in several places. The best preserved portion is that known as sirati (the bridge) a little north of the eastern gate . . . The main city walls here appear to have provided a very strongly guarded entrance about 30 feet wide.

63. The Nigerian city of Kano in 1851 produced an estimated 10 million pairs of sandals and 5 million hides each year for export.

64. In 1246 AD Dunama II of Kanem-Borno exchanged embassies with Al-Mustansir, the king of Tunis. He sent the North African court a costly present, which apparently included a giraffe. An old chronicle noted that the rare animal created a sensation in Tunis.

65. By the third century BC the city of Carthage on the coast of Tunisia was opulent and impressive. It had a population of 700,000 and may even have approached a million. Lining both sides of three streets were rows of tall houses six storeys high.

66. The Ethiopian city of Axum has a series of 7 giant obelisks that date from perhaps 300 BC to 300 AD. They have details carved into them that represent windows and doorways of several storeys. The largest obelisk, now fallen, is in fact the largest monolith ever made anywhere in the world. It is 108 feet long, weighs a staggering 500 tons, and represents a thirteen-storey building.

67. Ethiopia minted its own coins over 1,500 years ago. One scholar wrote that: Almost no other contemporary state anywhere in the world could issue in gold, a statement of sovereignty achieved only by Rome, Persia, and the Kushan kingdom in northern India at the time.

68. The Ethiopian script of the 4th century AD influenced the writing script of Armenia. A Russian historian noted that: Soon after its creation, the Ethiopic vocalised script began to influence the scripts of Armenia and Georgia. D. A. Olderogge suggested that Mesrop Mashtotz used the vocalised Ethiopic script when he invented the Armenian alphabet.

69. In the first half of the first millennium CE, says a modern scholar, Ethiopia was ranked as one of the worlds greatest empires. A Persian cleric of the third century AD identified it as the third most important state in the world after Persia and Rome.

70. Ethiopia has 11 underground mediaeval churches built by being carved out of the ground. In the twelfth and thirteenth centuries AD, Roha became the new capital of the Ethiopians. Conceived as a New Jerusalem by its founder, Emperor Lalibela (c.1150-1230), it contains 11 churches, all carved out of the rock of the mountains by hammer and chisel. All of the temples were carved to a depth of 11 metres or so below ground level. The largest is the House of the Redeemer, a staggering 33.7 metres long, 23.7 metres wide and 11.5 metres deep.

71. Lalibela is not the only place in Ethiopia to have such wonders. A cotemporary archaeologist reports research that was conducted in the region in the early 1970s when: startling numbers of churches built in caves or partially or completely cut from the living rock were revealed not only in Tigre and Lalibela but as far south as Addis Ababa. Soon at least 1,500 were known. At least as many more probably await revelation.

72. In 1209 AD Emperor Lalibela of Ethiopia sent an embassy to Cairo bringing the sultan unusual gifts including an elephant, a hyena, a zebra, and a giraffe.

73. In Southern Africa, there are at least 600 stone built ruins in the regions of Zimbabwe, Mozambique and South Africa. These ruins are called Mazimbabwe in Shona, the Bantu language of the builders, and means great revered house and signifies court.

74. The Great Zimbabwe was the largest of these ruins. It consists of 12 clusters of buildings, spread over 3 square miles. Its outer walls were made from 100,000 tons of granite bricks. In the fourteenth century, the city housed 18,000 people, comparable in size to that of London of the same period.

75. Bling culture existed in this region. At the time

of our last visit, the Horniman Museum in London had exhibits of headrests with the caption: Headrests have been used in Africa since the time of the Egyptian pharaohs. Remains of some headrests, once covered in gold foil, have been found in the ruins of Great Zimbabwe and burial sites like Mapungubwe dating to the twelfth century after Christ.

76. Dr Albert Churchward, author of Signs and Symbols of Primordial Man, pointed out that writing was found in one of the stone built ruins: Lt.-Col. E. L. de Cordes . . . who was in South Africa for three years, informed the writer that in one of the Ruins there is a stone-chamber, with a vast quantity of Papyri, covered with old Egyptian hieroglyphics. A Boer hunter discovered this, and a large quantity was used to light a fire with, and yet still a larger quantity remained there now.

77. On bling culture, one seventeenth century visitor to southern African empire of Monomotapa, that ruled over this vast region, wrote that: The people dress in various ways: at court of the Kings their grandees wear cloths of rich silk, damask, satin, gold and silk cloth; these are three widths of satin, each width four covados [2.64m], each sewn to the next, sometimes with gold lace in between, trimmed on two sides, like a carpet, with a gold and silk fringe, sewn in place with a two fingers wide ribbon, woven with gold roses on silk.

78. Southern Africans mined gold on an epic scale. One modern writer tells us that: The estimated amount of gold ore mined from the entire region by the ancients was staggering, exceeding 43 million tons. The ore yielded nearly 700 tons of pure gold which today would be valued at over \$7.5 billion.

79. Apparently the Monomotapan royal palace at Mount Fura had chandeliers hanging from the ceiling. An eighteenth century geography book provided the following data: The inside consists of a great variety of sumptuous apartments, spacious and lofty halls, all adorned with a magnificent cotton tapestry, the manufacture of the country. The floors, cieling[sic], beams and rafters are all either gilt or plated with gold curiously wrought, as are also the chairs of state, tables, benches &c. The candle-sticks and branches are made of ivory inlaid with gold, and hang from the cieling by chains of the same metal, or of silver gilt.

80. Monomotapa had a social welfare system. Antonio Bocarro, a Portuguese contemporary, informs us that the Emperor: shows great charity to the blind and

maimed, for these are called the kings poor, and have land and revenues for their subsistence, and when they wish to pass through the kingdoms, wherever they come food and drinks are given to them at the public cost as long as they remain there, and when they leave that place to go to another they are provided with what is necessary for their journey, and a guide, and some one to carry their wallet to the next village. In every place where they come there is the same obligation.

81. Many southern Africans have indigenous and pre-colonial words for gun. Scholars have generally been reluctant to investigate or explain this fact.

82. Evidence discovered in 1978 showed that East Africans were making steel for more than 1,500 years: Assistant Professor of Anthropology Peter Schmidt and Professor of Engineering Donald H. Avery have found as long as 2,000 years ago Africans living on the western shores of Lake Victoria had produced carbon steel in preheated forced draft furnaces, a method that was technologically more sophisticated than any developed in Europe until the mid-nineteenth century.

83. Ruins of a 300 BC astronomical observatory was found at Namoratunga in Kenya. Africans were mapping the movements of stars such as Triangulum, Aldebaran, Bellatrix, Central Orion, etcetera, as well as the moon, in order to create a lunar calendar of 354 days.

84. Autopsies and caesarean operations were routinely and effectively carried out by surgeons in pre-colonial Uganda. The surgeons routinely used antiseptics, anaesthetics and cautery iron. Commenting on a Ugandan caesarean operation that appeared in the Edinburgh Medical Journal in 1884, one author wrote: The whole conduct of the operation . . . suggests a skilled long-practiced surgical team at work conducting a well-tried and familiar operation with smooth efficiency.

85. Sudan in the mediaeval period had churches, cathedrals, monasteries and castles. Their ruins still exist today.

86. The mediaeval Nubian Kingdoms kept archives. From the site of Qasr Ibrim legal texts, documents and correspondence were discovered. An archaeologist informs us that: On the site are preserved thousands of documents in Meroitic, Latin, Greek, Coptic, Old Nubian, Arabic and Turkish.

87. Glass windows existed in mediaeval Sudan. Archaeologists found evidence of window glass at the Sudanese cities of Old Dongola and Hambukol.

88. Bling culture existed in the mediaeval Sudan. Archaeologists found an individual buried at the Monastery of the Holy Trinity in the city of Old Dongola. He was clad in an extremely elaborate garb consisting of costly textiles of various fabrics including gold thread. At the city of Soba East, there were individuals buried in fine clothing, including items with golden thread.

89. Style and fashion existed in mediaeval Sudan. A dignitary at Jebel Adda in the late thirteenth century AD was interred with a long coat of red and yellow patterned damask folded over his body. Underneath, he wore plain cotton trousers of long and baggy cut. A pair of red leather slippers with turned up toes lay at the foot of the coffin. The body was wrapped in enormous pieces of gold brocaded striped silk.

90. Sudan in the ninth century AD had housing complexes with bath rooms and piped water. An archaeologist wrote that Old Dongola, the capital of Makuria, had: a[n] . . . eighth to . . . ninth century housing complex. The houses discovered here differ in their hitherto unencountered spatial layout as well as their functional programme (water supply installation, bathroom with heating system) and interiors decorated with murals.

91. In 619 AD, the Nubians sent a gift of a giraffe to the Persians.

92. The East Coast, from Somalia to Mozambique, has ruins of well over 50 towns and cities. They flourished from the ninth to the sixteenth centuries AD.

93. Chinese records of the fifteenth century AD note that Mogadishu had houses of four or five storeys high.

94. Gedi, near the coast of Kenya, is one of the East African ghost towns. Its ruins, dating from the fourteenth or fifteenth centuries, include the city walls, the palace, private houses, the Great Mosque, seven smaller mosques, and three pillar tombs.

95. The ruined mosque in the Kenyan city of Gedi had a water purifier made of limestone for recycling water.

96. The palace in the Kenyan city of Gedi contains evidence of piped water controlled by taps. In addition it had bathrooms and indoor toilets.

97. A visitor in 1331 AD considered the Tanzanian city of Kilwa to be of world class. He wrote that it was the principal city on the coast the greater part of

whose inhabitants are Zanj of very black complexion. Later on he says that: Kilwa is one of the most beautiful and well-constructed cities in the world. The whole of it is elegantly built.

98. Bling culture existed in early Tanzania. A Portuguese chronicler of the sixteenth century wrote that: [T]hey are finely clad in many rich garments of gold and silk and cotton, and the women as well; also with much gold and silver chains and bracelets, which they wear on their legs and arms, and many jewelled earrings in their ears.

99. In 1961 a British archaeologist, found the ruins of Husuni Kubwa, the royal palace of the Tanzanian city of Kilwa. It had over a hundred rooms, including a reception hall, galleries, courtyards, terraces and an octagonal swimming pool.

100. In 1414 the Kenyan city of Malindi sent ambassadors to China carrying a gift that created a sensation at the Imperial Court. It was, of course, a giraffe.

By Robin Walker 2006

Forward Ever (by any means necessary)!
Karen C. Aboiralor

See what's free at AOL.com.

| 22303|2007-04-23 04:27:23|Fari Supiya|Re: 100 things that you may not know about Africa|

Thank you for that informative post. There wouldn't happen to be a book where we can access all this information in one place is there?

G.O.R.E

kcamm23063@aol.com wrote:

1. The human race is of African origin. The oldest known skeletal remains of anatomically modern humans (or homo sapiens) were excavated at sites in East Africa. Human remains were discovered at Omo in Ethiopia that were dated at 195,000 years old, the oldest known in the world.
2. Skeletons of pre-humans have been found in Africa that date back between 4 and 5 million years. The oldest known ancestral type of humanity is thought to have been the australopithecus ramidus, who lived at least 4.4 million years ago.

3. Africans were the first to organise fishing expeditions 90,000 years ago. At Katanda, a region in northeastern Zaïre (now Congo), was recovered a finely wrought series of harpoon points, all elaborately polished and barbed. Also uncovered was a tool, equally well crafted, believed to be a dagger. The discoveries suggested the existence of an early aquatic or fishing based culture.

4. Africans were the first to engage in mining 43,000 years ago. In 1964 a hematite mine was found in Swaziland at Bomvu Ridge in the Ngwenya mountain range. Ultimately 300,000 artefacts were recovered including thousands of stone-made mining tools. Adrian Boshier, one of the archaeologists on the site, dated the mine to a staggering 43,200 years old.

5. Africans pioneered basic arithmetic 25,000 years ago. The Ishango bone is a tool handle with notches carved into it found in the Ishango region of Zaïre (now called Congo) near Lake Edward. The bone tool was originally thought to have been over 8,000 years old, but a more sensitive recent dating has given dates of 25,000 years old. On the tool are 3 rows of notches. Row 1 shows three notches carved next to six, four carved next to eight, ten carved next to two fives and finally a seven. The 3 and 6, 4 and 8, and 10 and 5, represent the process of doubling. Row 2 shows eleven notches carved next to twenty-one notches, and nineteen notches carved next to nine notches. This represents $10 + 1$, $20 + 1$, $20 - 1$ and $10 - 1$. Finally, Row 3 shows eleven notches, thirteen notches, seventeen notches and nineteen notches. 11, 13, 17 and 19 are the prime numbers between 10 and 20.

6. Africans cultivated crops 12,000 years ago, the first known advances in agriculture. Professor Fred Wendorf discovered that people in Egypt's Western Desert cultivated crops of barley, capers, chick-peas, dates, legumes, lentils and wheat. Their ancient tools were also recovered. There were grindstones, milling stones, cutting blades, hide scrapers, engraving burins, and mortars and pestles.

7. Africans mummified their dead 9,000 years ago. A mummified infant was found under the Uan Muhuggiag rock shelter in south western Libya. The infant was buried in the foetal position and was mummified using a very sophisticated technique that must have taken hundreds of years to evolve. The technique predates the earliest mummies known in Ancient Egypt by at least 1,000 years. Carbon dating is controversial but the mummy may date from 7438 (± 220) BC.

8. Africans carved the world's first colossal

sculpture 7,000 or more years ago. The Great Sphinx of Giza was fashioned with the head of a man combined with the body of a lion. A key and important question raised by this monument was: How old is it? In October 1991 Professor Robert Schoch, a geologist from Boston University, demonstrated that the Sphinx was sculpted between 5000 BC and 7000 BC, dates that he considered conservative.

9. On the 1 March 1979, the New York Times carried an article on its front page also page sixteen that was entitled Nubian Monarchy called Oldest. In this article we were assured that: □Evidence of the oldest recognizable monarchy in human history, preceding the rise of the earliest Egyptian kings by several generations, has been discovered in artifacts from ancient Nubia□ (i.e. the territory of the northern Sudan and the southern portion of modern Egypt.)

10. The ancient Egyptians had the same type of tropically adapted skeletal proportions as modern Black Africans. A 2003 paper appeared in American Journal of Physical Anthropology by Dr Sonia Zakrzewski entitled Variation in Ancient Egyptian Stature and Body Proportions where she states that: □The raw values in Table 6 suggest that Egyptians had the □super-Negroid□ body plan described by Robins (1983). The values for the brachial and crural indices show that the distal segments of each limb are longer relative to the proximal segments than in many □African□ populations.□

11. The ancient Egyptians had Afro combs. One writer tells us that the Egyptians □manufactured a very striking range of combs in ivory: the shape of these is distinctly African and is like the combs used even today by Africans and those of African descent.□

12. The Funerary Complex in the ancient Egyptian city of Saqqara is the oldest building that tourists regularly visit today. An outer wall, now mostly in ruins, surrounded the whole structure. Through the entrance are a series of columns, the first stone-built columns known to historians. The North House also has ornamental columns built into the walls that have papyrus-like capitals. Also inside the complex is the Ceremonial Court, made of limestone blocks that have been quarried and then shaped. In the centre of the complex is the Step Pyramid, the first of 90 Egyptian pyramids.

13. The first Great Pyramid of Giza, the most extraordinary building in history, was a staggering 481 feet tall - the equivalent of a 40-storey building. It was made of 2.3 million blocks of limestone and granite, some weighing 100 tons.

14. The ancient Egyptian city of Kahun was the world's first planned city. Rectangular and walled, the city was divided into two parts. One part housed the wealthier inhabitants - the scribes, officials and foremen. The other part housed the ordinary people. The streets of the western section in particular, were straight, laid out on a grid, and crossed each other at right angles. A stone gutter, over half a metre wide, ran down the centre of every street.

15. Egyptian mansions were discovered in Kahun - each boasting 70 rooms, divided into four sections or quarters. There was a master's quarter, quarters for women and servants, quarters for offices and finally, quarters for granaries, each facing a central courtyard. The master's quarters had an open court with a stone water tank for bathing. Surrounding this was a colonnade.

16 The Labyrinth in the Egyptian city of Hawara with its massive layout, multiple courtyards, chambers and halls, was the very largest building in antiquity. Boasting three thousand rooms, 1,500 of them were above ground and the other 1,500 were underground.

17. Toilets and sewerage systems existed in ancient Egypt. One of the pharaohs built a city now known as Amarna. An American urban planner noted that: "Great importance was attached to cleanliness in Amarna as in other Egyptian cities. Toilets and sewers were in use to dispose waste. Soap was made for washing the body. Perfumes and essences were popular against body odour. A solution of natron was used to keep insects from houses . . . Amarna may have been the first planned garden city".

18. Sudan has more pyramids than any other country on earth - even more than Egypt. There are at least 223 pyramids in the Sudanese cities of Al Kurru, Nuri, Gebel Barkal and Meroë. They are generally 20 to 30 metres high and steep sided.

19. The Sudanese city of Meroë is rich in surviving monuments. Becoming the capital of the Kushite Empire between 590 BC until AD 350, there are 84 pyramids in this city alone, many built with their own miniature temple. In addition, there are ruins of a bath house sharing affinities with those of the Romans. Its central feature is a large pool approached by a flight of steps with waterspouts decorated with lion heads.

20. Bling culture has a long and interesting history. Gold was used to decorate ancient Sudanese temples. One writer reported that: "Recent excavations at Meroe and Mussawwarat es-Sufra revealed temples with walls

and statues covered with gold leaf□.

21. In around 300 BC, the Sudanese invented a writing script that had twenty-three letters of which four were vowels and there was also a word divider. Hundreds of ancient texts have survived that were in this script. Some are on display in the British Museum.

22. In central Nigeria, West Africa□s oldest civilisation flourished between 1000 BC and 300 BC. Discovered in 1928, the ancient culture was called the Nok Civilisation, named after the village in which the early artefacts were discovered. Two modern scholars, declare that □[a]fter calibration, the period of Nok art spans from 1000 BC until 300 BC□. The site itself is much older going back as early as 4580 or 4290 BC.

23. West Africans built in stone by 1100 BC. In the Tichitt-Walata region of Mauritania, archaeologists have found □large stone masonry villages□ that date back to 1100 BC. The villages consisted of roughly circular compounds connected by □well-defined streets□.

24. By 250 BC, the foundations of West Africa□s oldest cities were established such as Old Djenné in Mali.

25. Kumbi Saleh, the capital of Ancient Ghana, flourished from 300 to 1240 AD. Located in modern day Mauritania, archaeological excavations have revealed houses, almost habitable today, for want of renovation and several storeys high. They had underground rooms, staircases and connecting halls. Some had nine rooms. One part of the city alone is estimated to have housed 30,000 people.

26. West Africa had walled towns and cities in the pre-colonial period. Winwood Reade, an English historian visited West Africa in the nineteenth century and commented that: □There are . . . thousands of large walled cities resembling those of Europe in the Middle Ages, or of ancient Greece.□

27. Lord Lugard, an English official, estimated in 1904 that there were 170 walled towns still in existence in the whole of just the Kano province of northern Nigeria.

28. Cheques are not quite as new an invention as we were led to believe. In the tenth century, an Arab geographer, Ibn Haukal, visited a fringe region of Ancient Ghana. Writing in 951 AD, he told of a cheque for 42,000 golden dinars written to a merchant in the city of Audoghast by his partner in Sidjilmessa.

29. Ibn Haukal, writing in 951 AD, informs us that the King of Ghana was "the richest king on the face of the earth" whose pre-eminence was due to the quantity of gold nuggets that had been amassed by the himself and by his predecessors.

30. The Nigerian city of Ile-Ife was paved in 1000 AD on the orders of a female ruler with decorations that originated in Ancient America. Naturally, no-one wants to explain how this took place approximately 500 years before the time of Christopher Columbus!

31. West Africa had bling culture in 1067 AD. One source mentions that when the Emperor of Ghana gives audience to his people: "he sits in a pavilion around which stand his horses caparisoned in cloth of gold: behind him stand ten pages holding shields and gold-mounted swords: and on his right hand are the sons of the princes of his empire, splendidly clad and with gold plaited into their hair . . . The gate of the chamber is guarded by dogs of an excellent breed . . . they wear collars of gold and silver."

32. Glass windows existed at that time. The residence of the Ghanaian Emperor in 1116 AD was: "A well-built castle, thoroughly fortified, decorated inside with sculptures and pictures, and having glass windows."

33. The Grand Mosque in the Malian city of Djenné, described as "the largest adobe [clay] building in the world", was first raised in 1204 AD. It was built on a square plan where each side is 56 metres in length. It has three large towers on one side, each with projecting wooden buttresses.

34. One of the great achievements of the Yoruba was their urban culture. "By the year A.D. 1300," says a modern scholar, "the Yoruba people built numerous walled cities surrounded by farms". The cities were Owu, Oyo, Ijebu, Ijesa, Ketu, Popo, Egba, Sabe, Dassa, Egbado, Igbomina, the sixteen Ekiti principalities, Owo and Ondo.

35. Yoruba metal art of the mediaeval period was of world class. One scholar wrote that Yoruba art "would stand comparison with anything which Ancient Egypt, Classical Greece and Rome, or Renaissance Europe had to offer."

36. In the Malian city of Gao stands the Mausoleum of Askia the Great, a weird sixteenth century edifice that resembles a step pyramid.

37. Thousands of mediaeval tumuli have been found across West Africa. Nearly 7,000 were discovered in north-west Senegal alone spread over nearly 1,500

sites. They were probably built between 1000 and 1300 AD.

38. Excavations at the Malian city of Gao carried out by Cambridge University revealed glass windows. One of the finds was entitled: □Fragments of alabaster window surrounds and a piece of pink window glass, Gao 10th □ 14th century.□

39. In 1999 the BBC produced a television series entitled Millennium. The programme devoted to the fourteenth century opens with the following disclosure: □In the fourteenth century, the century of the scythe, natural disasters threatened civilisations with extinction. The Black Death kills more people in Europe, Asia and North Africa than any catastrophe has before. Civilisations which avoid the plague thrive. In West Africa the Empire of Mali becomes the richest in the world.□

40. Malian sailors got to America in 1311 AD, 181 years before Columbus. An Egyptian scholar, Ibn Fadl Al-Umari, published on this sometime around 1342. In the tenth chapter of his book, there is an account of two large maritime voyages ordered by the predecessor of Mansa Musa, a king who inherited the Malian throne in 1312. This mariner king is not named by Al-Umari, but modern writers identify him as Mansa Abubakari II.

41. On a pilgrimage to Mecca in 1324 AD, a Malian ruler, Mansa Musa, brought so much money with him that his visit resulted in the collapse of gold prices in Egypt and Arabia. It took twelve years for the economies of the region to normalise.

42. West African gold mining took place on a vast scale. One modern writer said that: □It is estimated that the total amount of gold mined in West Africa up to 1500 was 3,500 tons, worth more than \$30 billion in today's market.□

43. The old Malian capital of Niani had a 14th century building called the Hall of Audience. It was an surmounted by a dome, adorned with arabesques of striking colours. The windows of an upper floor were plated with wood and framed in silver; those of a lower floor were plated with wood, framed in gold.

44. Mali in the 14th century was highly urbanised. Sergio Domian, an Italian art and architecture scholar, wrote the following about this period: □Thus was laid the foundation of an urban civilisation. At the height of its power, Mali had at least 400 cities, and the interior of the Niger Delta was very densely populated□.

45. The Malian city of Timbuktu had a 14th century population of 115,000 - 5 times larger than mediaeval London. Mansa Musa, built the Djinguerebere Mosque in the fourteenth century. There was the University Mosque in which 25,000 students studied and the Oratory of Sidi Yayia. There were over 150 Koran schools in which 20,000 children were instructed. London, by contrast, had a total 14th century population of 20,000 people.

46. National Geographic recently described Timbuktu as the Paris of the mediaeval world, on account of its intellectual culture. According to Professor Henry Louis Gates, 25,000 university students studied there.

47. Many old West African families have private library collections that go back hundreds of years. The Mauritanian cities of Chinguetti and Oudane have a total of 3,450 hand written mediaeval books. There may be another 6,000 books still surviving in the other city of Walata. Some date back to the 8th century AD. There are 11,000 books in private collections in Niger. Finally, in Timbuktu, Mali, there are about 700,000 surviving books.

48. A collection of one thousand six hundred books was considered a small library for a West African scholar of the 16th century. Professor Ahmed Baba of Timbuktu is recorded as saying that he had the smallest library of any of his friends - he had only 1600 volumes.

49. Concerning these old manuscripts, Michael Palin, in his TV series Sahara, said the imam of Timbuktu □ has a collection of scientific texts that clearly show the planets circling the sun. They date back hundreds of years . . . Its convincing evidence that the scholars of Timbuktu knew a lot more than their counterparts in Europe. In the fifteenth century in Timbuktu the mathematicians knew about the rotation of the planets, knew about the details of the eclipse, they knew things which we had to wait for 150 almost 200 years to know in Europe when Galileo and Copernicus came up with these same calculations and were given a very hard time for it. □

50. The Songhai Empire of 16th century West Africa had a government position called Minister for Etiquette and Protocol.

51. The mediaeval Nigerian city of Benin was built to □ a scale comparable with the Great Wall of China □. There was a vast system of defensive walling totalling 10,000 miles in all. Even before the full extent of the city walling had become apparent the Guinness Book of Records carried an entry in the 1974 edition that described the city as: □ The largest earthworks in the

world carried out prior to the mechanical era.□

52. Benin art of the Middle Ages was of the highest quality. An official of the Berlin Museum für Völkerkunde once stated that: □These works from Benin are equal to the very finest examples of European casting technique. Benvenuto Cellini could not have cast them better, nor could anyone else before or after him . . . Technically, these bronzes represent the very highest possible achievement.□

53. Winwood Reade described his visit to the Ashanti Royal Palace of Kumasi in 1874: □We went to the king's palace, which consists of many courtyards, each surrounded with alcoves and verandahs, and having two gates or doors, so that each yard was a thoroughfare . . . But the part of the palace fronting the street was a stone house, Moorish in its style . . . with a flat roof and a parapet, and suites of apartments on the first floor. It was built by Fanti masons many years ago. The rooms upstairs remind me of Wardour Street. Each was a perfect Old Curiosity Shop. Books in many languages, Bohemian glass, clocks, silver plate, old furniture, Persian rugs, Kidderminster carpets, pictures and engravings, numberless chests and coffer. A sword bearing the inscription From Queen Victoria to the King of Ashantee. A copy of the Times, 17 October 1843. With these were many specimens of Moorish and Ashanti handicraft.□

54. In the mid-nineteenth century, William Clarke, an English visitor to Nigeria, remarked that: □As good an article of cloth can be woven by the Yoruba weavers as by any people . . . in durability, their cloths far excel the prints and home-spuns of Manchester.□

55. The recently discovered 9th century Nigerian city of Eredo was found to be surrounded by a wall that was 100 miles long and seventy feet high in places. The internal area was a staggering 400 square miles.

56. On the subject of cloth, Kongoleses textiles were also distinguished. Various European writers of the sixteenth and seventeenth centuries wrote of the delicate crafts of the peoples living in eastern Kongo and adjacent regions who manufactured damasks, sarcenets, satins, taffeta, cloth of tissue and velvet. Professor DeGraft-Johnson made the curious observation that: □Their brocades, both high and low, were far more valuable than the Italian.□

57. On Kongoleses metallurgy of the Middle Ages, one modern scholar wrote that: □There is no doubting . . . the existence of an expert metallurgical art in the ancient Kongo . . . The Bakongo were aware of the toxicity of lead vapours. They devised preventative

and curative methods, both pharmacological (massive doses of pawpaw and palm oil) and mechanical (exerting of pressure to free the digestive tract), for combating lead poisoning.□

58. In Nigeria, the royal palace in the city of Kano dates back to the fifteenth century. Begun by Muhammad Rumfa (ruled 1463-99) it has gradually evolved over generations into a very imposing complex. A colonial report of the city from 1902, described it as □a network of buildings covering an area of 33 acres and surrounded by a wall 20 to 30 feet high outside and 15 feet inside . . . in itself no mean citadel□.

59. A sixteenth century traveller visited the central African civilisation of Kanem-Borno and commented that the emperor□s cavalry had golden □stirrups, spurs, bits and buckles.□ Even the ruler□s dogs had □chains of the finest gold□.

60. One of the government positions in mediaeval Kanem-Borno was Astronomer Royal.

61. Ngazargamu, the capital city of Kanem-Borno, became one of the largest cities in the seventeenth century world. By 1658 AD, the metropolis, according to an architectural scholar housed □about quarter of a million people□. It had 660 streets. Many were wide and unbending, reflective of town planning.

62. The Nigerian city of Surame flourished in the sixteenth century. Even in ruin it was an impressive sight, built on a horizontal vertical grid. A modern scholar describes it thus: □The walls of Surame are about 10 miles in circumference and include many large bastions or walled suburbs running out at right angles to the main wall. The large compound at Kanta is still visible in the centre, with ruins of many buildings, one of which is said to have been two-storied. The striking feature of the walls and whole ruins is the extensive use of stone and tsokuwa (laterite gravel) or very hard red building mud, evidently brought from a distance. There is a big mound of this near the north gate about 8 feet in height. The walls show regular courses of masonry to a height of 20 feet and more in several places. The best preserved portion is that known as sirati (the bridge) a little north of the eastern gate . . . The main city walls here appear to have provided a very strongly guarded entrance about 30 feet wide.□

63. The Nigerian city of Kano in 1851 produced an estimated 10 million pairs of sandals and 5 million hides each year for export.

64. In 1246 AD Dunama II of Kanem-Borno exchanged

embassies with Al-Mustansir, the king of Tunis. He sent the North African court a costly present, which apparently included a giraffe. An old chronicle noted that the rare animal □created a sensation in Tunis□.

65. By the third century BC the city of Carthage on the coast of Tunisia was opulent and impressive. It had a population of 700,000 and may even have approached a million. Lining both sides of three streets were rows of tall houses six storeys high.

66. The Ethiopian city of Axum has a series of 7 giant obelisks that date from perhaps 300 BC to 300 AD. They have details carved into them that represent windows and doorways of several storeys. The largest obelisk, now fallen, is in fact □the largest monolith ever made anywhere in the world□. It is 108 feet long, weighs a staggering 500 tons, and represents a thirteen-storey building.

67. Ethiopia minted its own coins over 1,500 years ago. One scholar wrote that: □Almost no other contemporary state anywhere in the world could issue in gold, a statement of sovereignty achieved only by Rome, Persia, and the Kushan kingdom in northern India at the time.□

68. The Ethiopian script of the 4th century AD influenced the writing script of Armenia. A Russian historian noted that: □Soon after its creation, the Ethiopic vocalised script began to influence the scripts of Armenia and Georgia. D. A. Olderogge suggested that Mesrop Mashtotz used the vocalised Ethiopic script when he invented the Armenian alphabet.□

69. □In the first half of the first millennium CE,□ says a modern scholar, Ethiopia □was ranked as one of the world□s greatest empires□. A Persian cleric of the third century AD identified it as the third most important state in the world after Persia and Rome.

70. Ethiopia has 11 underground mediaeval churches built by being carved out of the ground. In the twelfth and thirteenth centuries AD, Roha became the new capital of the Ethiopians. Conceived as a New Jerusalem by its founder, Emperor Lalibela (c.1150-1230) , it contains 11 churches, all carved out of the rock of the mountains by hammer and chisel. All of the temples were carved to a depth of 11 metres or so below ground level. The largest is the House of the Redeemer, a staggering 33.7 metres long, 23.7 metres wide and 11.5 metres deep.

71. Lalibela is not the only place in Ethiopia to have such wonders. A cotemporary archaeologist reports

research that was conducted in the region in the early 1970s when: □startling numbers of churches built in caves or partially or completely cut from the living rock were revealed not only in Tigre and Lalibela but as far south as Addis Ababa. Soon at least 1,500 were known. At least as many more probably await revelation.□

72. In 1209 AD Emperor Lalibela of Ethiopia sent an embassy to Cairo bringing the sultan unusual gifts including an elephant, a hyena, a zebra, and a giraffe.

73. In Southern Africa, there are at least 600 stone built ruins in the regions of Zimbabwe, Mozambique and South Africa. These ruins are called Mazimbabwe in Shona, the Bantu language of the builders, and means great revered house and □signifies court□.

74. The Great Zimbabwe was the largest of these ruins. It consists of 12 clusters of buildings, spread over 3 square miles. Its outer walls were made from 100,000 tons of granite bricks. In the fourteenth century, the city housed 18,000 people, comparable in size to that of London of the same period.

75. Bling culture existed in this region. At the time of our last visit, the Horniman Museum in London had exhibits of headrests with the caption: □Headrests have been used in Africa since the time of the Egyptian pharaohs. Remains of some headrests, once covered in gold foil, have been found in the ruins of Great Zimbabwe and burial sites like Mapungubwe dating to the twelfth century after Christ.□

76. Dr Albert Churchward, author of Signs and Symbols of Primordial Man, pointed out that writing was found in one of the stone built ruins: □Lt.-Col. E. L. de Cordes . . . who was in South Africa for three years, informed the writer that in one of the □Ruins□ there is a □stone-chamber,□ with a vast quantity of Papyri, covered with old Egyptian hieroglyphics. A Boer hunter discovered this, and a large quantity was used to light a fire with, and yet still a larger quantity remained there now.□

77. On bling culture, one seventeenth century visitor to southern African empire of Monomotapa, that ruled over this vast region, wrote that: □The people dress in various ways: at court of the Kings their grandees wear cloths of rich silk, damask, satin, gold and silk cloth; these are three widths of satin, each width four covados [2.64m], each sewn to the next, sometimes with gold lace in between, trimmed on two sides, like a carpet, with a gold and silk fringe, sewn in place

with a two fingers wide ribbon, woven with gold roses on silk.

78. Southern Africans mined gold on an epic scale. One modern writer tells us that: "The estimated amount of gold ore mined from the entire region by the ancients was staggering, exceeding 43 million tons. The ore yielded nearly 700 tons of pure gold which today would be valued at over \$7.5 billion."

79. Apparently the Monomotapan royal palace at Mount Fura had chandeliers hanging from the ceiling. An eighteenth century geography book provided the following data: "The inside consists of a great variety of sumptuous apartments, spacious and lofty halls, all adorned with a magnificent cotton tapestry, the manufacture of the country. The floors, ceilings [sic], beams and rafters are all either gilt or plated with gold curiously wrought, as are also the chairs of state, tables, benches &c. The candle-sticks and branches are made of ivory inlaid with gold, and hang from the ceiling by chains of the same metal, or of silver gilt."

80. Monomotapa had a social welfare system. Antonio Bocarro, a Portuguese contemporary, informs us that the Emperor: "shows great charity to the blind and maimed, for these are called the king's poor, and have land and revenues for their subsistence, and when they wish to pass through the kingdoms, wherever they come food and drinks are given to them at the public cost as long as they remain there, and when they leave that place to go to another they are provided with what is necessary for their journey, and a guide, and some one to carry their wallet to the next village. In every place where they come there is the same obligation."

81. Many southern Africans have indigenous and pre-colonial words for "gun". Scholars have generally been reluctant to investigate or explain this fact.

82. Evidence discovered in 1978 showed that East Africans were making steel for more than 1,500 years: "Assistant Professor of Anthropology Peter Schmidt and Professor of Engineering Donald H. Avery have found as long as 2,000 years ago Africans living on the western shores of Lake Victoria had produced carbon steel in preheated forced draft furnaces, a method that was technologically more sophisticated than any developed in Europe until the mid-nineteenth century."

83. Ruins of a 300 BC astronomical observatory was found at Namoratunga in Kenya. Africans were mapping the movements of stars such as Triangulum, Aldebaran, Bellatrix, Central Orion, etcetera, as well as the moon, in order to create a lunar calendar of 354 days.

84. Autopsies and caesarean operations were routinely and effectively carried out by surgeons in pre-colonial Uganda. The surgeons routinely used antiseptics, anaesthetics and cautery iron. Commenting on a Ugandan caesarean operation that appeared in the Edinburgh Medical Journal in 1884, one author wrote:

□The whole conduct of the operation . . . suggests a skilled long-practiced surgical team at work conducting a well-trying and familiar operation with smooth efficiency.□

85. Sudan in the mediaeval period had churches, cathedrals, monasteries and castles. Their ruins still exist today.

86. The mediaeval Nubian Kingdoms kept archives. From the site of Qasr Ibrim legal texts, documents and correspondence were discovered. An archaeologist informs us that: □On the site are preserved thousands of documents in Meroitic, Latin, Greek, Coptic, Old Nubian, Arabic and Turkish.□

87. Glass windows existed in mediaeval Sudan. Archaeologists found evidence of window glass at the Sudanese cities of Old Dongola and Hambukol.

88. Bling culture existed in the mediaeval Sudan. Archaeologists found an individual buried at the Monastery of the Holy Trinity in the city of Old Dongola. He was clad in an extremely elaborate garb consisting of costly textiles of various fabrics including gold thread. At the city of Soba East, there were individuals buried in fine clothing, including items with golden thread.

89. Style and fashion existed in mediaeval Sudan. A dignitary at Jebel Adda in the late thirteenth century AD was interned with a long coat of red and yellow patterned damask folded over his body. Underneath, he wore plain cotton trousers of long and baggy cut. A pair of red leather slippers with turned up toes lay at the foot of the coffin. The body was wrapped in enormous pieces of gold brocaded striped silk.

90. Sudan in the ninth century AD had housing complexes with bath rooms and piped water. An archaeologist wrote that Old Dongola, the capital of Makuria, had: □a[n] . . . eighth to . . . ninth century housing complex. The houses discovered here differ in their hitherto unencountered spatial layout as well as their functional programme (water supply installation, bathroom with heating system) and interiors decorated with murals.□

91. In 619 AD, the Nubians sent a gift of a giraffe to

the Persians.

92. The East Coast, from Somalia to Mozambique, has ruins of well over 50 towns and cities. They flourished from the ninth to the sixteenth centuries AD.

93. Chinese records of the fifteenth century AD note that Mogadishu had houses of □four or five storeys high□.

94. Gedi, near the coast of Kenya, is one of the East African ghost towns. Its ruins, dating from the fourteenth or fifteenth centuries, include the city walls, the palace, private houses, the Great Mosque, seven smaller mosques, and three pillar tombs.

95. The ruined mosque in the Kenyan city of Gedi had a water purifier made of limestone for recycling water.

96. The palace in the Kenyan city of Gedi contains evidence of piped water controlled by taps. In addition it had bathrooms and indoor toilets.

97. A visitor in 1331 AD considered the Tanzanian city of Kilwa to be of world class. He wrote that it was the □principal city on the coast the greater part of whose inhabitants are Zanj of very black complexion.□ Later on he says that: □Kilwa is one of the most beautiful and well-constructed cities in the world. The whole of it is elegantly built.□

98. Bling culture existed in early Tanzania. A Portuguese chronicler of the sixteenth century wrote that: □[T]hey are finely clad in many rich garments of gold and silk and cotton, and the women as well; also with much gold and silver chains and bracelets, which they wear on their legs and arms, and many jewelled earrings in their ears□.

99. In 1961 a British archaeologist, found the ruins of Husuni Kubwa, the royal palace of the Tanzanian city of Kilwa. It had over a hundred rooms, including a reception hall, galleries, courtyards, terraces and an octagonal swimming pool.

100. In 1414 the Kenyan city of Malindi sent ambassadors to China carrying a gift that created a sensation at the Imperial Court. It was, of course, a giraffe.

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Karen C. Aboiralor

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| 22304|2007-04-23 07:32:54|Robin|Re: 100 things that you may not know about Africa|
Dear G.O.R.E.

And if there was such a book, is anyone going to read it and review it?

Robin

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> Thank you for that informative post. There wouldn't happen to be a book where we can access all this information in one place is there?

>

> G.O.R.E

>

> kcam23063@... wrote:

> 1. The human race is of African origin. The oldest
> known skeletal remains of anatomically modern humans
> (or homo sapiens) were excavated at sites in East
> Africa. Human remains were discovered at Omo in
> Ethiopia that were dated at 195,000 years old, the
> oldest known in the world.

>

> 2. Skeletons of pre-humans have been found in Africa
> that date back between 4 and 5 million years. The
> oldest known ancestral type of humanity is thought to
> have been the australopithecus ramidus, who lived at
> least 4.4 million years ago.

>

> 3. Africans were the first to organise fishing
> expeditions 90,000 years ago. At Katanda, a region in
> northeastern Zaïre (now Congo), was recovered a finely
> wrought series of harpoon points, all elaborately
> polished and barbed. Also uncovered was a tool,
> equally well crafted, believed to be a dagger. The
> discoveries suggested the existence of an early

> aquatic or fishing based culture.

>

> 4. Africans were the first to engage in mining 43,000
> years ago. In 1964 a hematite mine was found in
> Swaziland at Bomvu Ridge in the Ngwenya mountain
> range. Ultimately 300,000 artefacts were recovered
> including thousands of stone-made mining tools. Adrian
> Boshier, one of the archaeologists on the site, dated
> the mine to a staggering 43,200 years old.

>

> 5. Africans pioneered basic arithmetic 25,000 years
> ago. The Ishango bone is a tool handle with notches
> carved into it found in the Ishango region of Zaïre
> (now called Congo) near Lake Edward. The bone tool was
> originally thought to have been over 8,000 years old,
> but a more sensitive recent dating has given dates of
> 25,000 years old. On the tool are 3 rows of notches.
> Row 1 shows three notches carved next to six, four
> carved next to eight, ten carved next to two fives and
> finally a seven. The 3 and 6, 4 and 8, and 10 and 5,
> represent the process of doubling. Row 2 shows eleven
> notches carved next to twenty-one notches, and
> nineteen notches carved next to nine notches. This
> represents $10 + 1$, $20 + 1$, $20 - 1$ and $10 - 1$. Finally,
> Row 3 shows eleven notches, thirteen notches,
> seventeen notches and nineteen notches. 11, 13, 17 and
> 19 are the prime numbers between 10 and 20.

>

> 6. Africans cultivated crops 12,000 years ago, the
> first known advances in agriculture. Professor Fred
> Wendorf discovered that people in Egypt's Western
> Desert cultivated crops of barley, capers, chick-peas,
> dates, legumes, lentils and wheat. Their ancient tools
> were also recovered. There were grindstones, milling
> stones, cutting blades, hide scrapers, engraving
> burins, and mortars and pestles.

>

> 7. Africans mummified their dead 9,000 years ago. A
> mummified infant was found under the Uan Muhuggiag
> rock shelter in south western Libya. The infant was
> buried in the foetal position and was mummified using
> a very sophisticated technique that must have taken
> hundreds of years to evolve. The technique predates
> the earliest mummies known in Ancient Egypt by at
> least 1,000 years. Carbon dating is controversial but
> the mummy may date from 7438 (± 220) BC.

>
> 8. Africans carved the world's first colossal
> sculpture 7,000 or more years ago. The Great Sphinx of
> Giza was fashioned with the head of a man combined
> with the body of a lion. A key and important question
> raised by this monument was: How old is it? In October
> 1991 Professor Robert Schoch, a geologist from Boston
> University, demonstrated that the Sphinx was sculpted
> between 5000 BC and 7000 BC, dates that he considered
> conservative.

>
> 9. On the 1 March 1979, the New York Times carried an
> article on its front page also page sixteen that was
> entitled Nubian Monarchy called Oldest. In this
> article we were assured that: "Evidence of the oldest
> recognizable monarchy in human history, preceding the
> rise of the earliest Egyptian kings by several
> generations, has been discovered in artifacts from
> ancient Nubia" (i.e. the territory of the northern
> Sudan and the southern portion of modern Egypt.)

>
> 10. The ancient Egyptians had the same type of
> tropically adapted skeletal proportions as modern
> Black Africans. A 2003 paper appeared in American
> Journal of Physical Anthropology by Dr Sonia
> Zakrzewski entitled Variation in Ancient Egyptian
> Stature and Body Proportions where she states that:
> "The raw values in Table 6 suggest that Egyptians had
> the "super-Negroid" body plan described by Robins
> (1983). The values for the brachial and crural indices
> show that the distal segments of each limb are longer
> relative to the proximal segments than in many
> "African" populations."

>
> 11. The ancient Egyptians had Afro combs. One writer
> tells us that the Egyptians "manufactured a very
> striking range of combs in ivory: the shape of these
> is distinctly African and is like the combs used even
> today by Africans and those of African descent."

>
> 12. The Funerary Complex in the ancient Egyptian city
> of Saqqara is the oldest building that tourists
> regularly visit today. An outer wall, now mostly in
> ruins, surrounded the whole structure. Through the
> entrance are a series of columns, the first
> stone-built columns known to historians. The North

- > House also has ornamental columns built into the walls
- > that have papyrus-like capitals. Also inside the
- > complex is the Ceremonial Court, made of limestone
- > blocks that have been quarried and then shaped. In the
- > centre of the complex is the Step Pyramid, the first
- > of 90 Egyptian pyramids.
- >
- > 13. The first Great Pyramid of Giza, the most
- > extraordinary building in history, was a staggering
- > 481 feet tall - the equivalent of a 40-storey
- > building. It was made of 2.3 million blocks of
- > limestone and granite, some weighing 100 tons.
- >
- > 14. The ancient Egyptian city of Kahun was the world's
- > first planned city. Rectangular and walled, the city
- > was divided into two parts. One part housed the
- > wealthier inhabitants - the scribes, officials and
- > foremen. The other part housed the ordinary people.
- > The streets of the western section in particular, were
- > straight, laid out on a grid, and crossed each other
- > at right angles. A stone gutter, over half a metre
- > wide, ran down the centre of every street.
- >
- > 15. Egyptian mansions were discovered in Kahun - each
- > boasting 70 rooms, divided into four sections or
- > quarters. There was a master's quarter, quarters for
- > women and servants, quarters for offices and finally,
- > quarters for granaries, each facing a central
- > courtyard. The master's quarters had an open court
- > with a stone water tank for bathing. Surrounding this
- > was a colonnade.
- >
- > 16 The Labyrinth in the Egyptian city of Hawara with
- > its massive layout, multiple courtyards, chambers and
- > halls, was the very largest building in antiquity.
- > Boasting three thousand rooms, 1,500 of them were
- > above ground and the other 1,500 were underground.
- >
- > 17. Toilets and sewerage systems existed in ancient
- > Egypt. One of the pharaohs built a city now known as
- > Amarna. An American urban planner noted that: - Great
- > importance was attached to cleanliness in Amarna as in
- > other Egyptian cities. Toilets and sewers were in use
- > to dispose waste. Soap was made for washing the body.
- > Perfumes and essences were popular against body odour.
- > A solution of natron was used to keep insects from

- > houses . . . Amarna may have been the first planned
- > □ garden city □. □
- >
- > 18. Sudan has more pyramids than any other country on
- > earth - even more than Egypt. There are at least 223
- > pyramids in the Sudanese cities of Al Kurru, Nuri,
- > Gebel Barkal and Meroë. They are generally 20 to 30
- > metres high and steep sided.
- >
- > 19. The Sudanese city of Meroë is rich in surviving
- > monuments. Becoming the capital of the Kushite Empire
- > between 590 BC until AD 350, there are 84 pyramids in
- > this city alone, many built with their own miniature
- > temple. In addition, there are ruins of a bath house
- > sharing affinities with those of the Romans. Its
- > central feature is a large pool approached by a flight
- > of steps with waterspouts decorated with lion heads.
- >
- > 20. Bling culture has a long and interesting history.
- > Gold was used to decorate ancient Sudanese temples.
- > One writer reported that: □ Recent excavations at Meroe
- > and Mussawwarat es-Sufra revealed temples with walls
- > and statues covered with gold leaf □.
- >
- > 21. In around 300 BC, the Sudanese invented a writing
- > script that had twenty-three letters of which four
- > were vowels and there was also a word divider.
- > Hundreds of ancient texts have survived that were in
- > this script. Some are on display in the British
- > Museum.
- >
- > 22. In central Nigeria, West Africa □'s oldest
- > civilisation flourished between 1000 BC and 300 BC.
- > Discovered in 1928, the ancient culture was called the
- > Nok Civilisation, named after the village in which the
- > early artefacts were discovered. Two modern scholars,
- > declare that □ [a]fter calibration, the period of Nok
- > art spans from 1000 BC until 300 BC □. The site itself
- > is much older going back as early as 4580 or 4290 BC.
- >
- > 23. West Africans built in stone by 1100 BC. In the
- > Tichitt-Walata region of Mauritania, archaeologists
- > have found □ large stone masonry villages □ that date
- > back to 1100 BC. The villages consisted of roughly
- > circular compounds connected by □ well-defined
- > streets □.

- >
- > 24. By 250 BC, the foundations of West Africa's oldest
- > cities were established such as Old Djenné in Mali.
- >
- > 25. Kumbi Saleh, the capital of Ancient Ghana,
- > flourished from 300 to 1240 AD. Located in modern day
- > Mauritania, archaeological excavations have revealed
- > houses, almost habitable today, for want of renovation
- > and several storeys high. They had underground rooms,
- > staircases and connecting halls. Some had nine rooms.
- > One part of the city alone is estimated to have housed
- > 30,000 people.
- >
- > 26. West Africa had walled towns and cities in the
- > pre-colonial period. Winwood Reade, an English
- > historian visited West Africa in the nineteenth
- > century and commented that: "There are . . . thousands
- > of large walled cities resembling those of Europe in
- > the Middle Ages, or of ancient Greece."
- >
- > 27. Lord Lugard, an English official, estimated in
- > 1904 that there were 170 walled towns still in
- > existence in the whole of just the Kano province of
- > northern Nigeria.
- >
- > 28. Cheques are not quite as new an invention as we
- > were led to believe. In the tenth century, an Arab
- > geographer, Ibn Haukal, visited a fringe region of
- > Ancient Ghana. Writing in 951 AD, he told of a cheque
- > for 42,000 golden dinars written to a merchant in the
- > city of Audogha by his partner in Sidjilmessa.
- >
- > 29. Ibn Haukal, writing in 951 AD, informs us that the
- > King of Ghana was "the richest king on the face of the
- > earth" whose pre-eminence was due to the quantity of
- > gold nuggets that had been amassed by the himself and
- > by his predecessors.
- >
- > 30. The Nigerian city of Ile-Ife was paved in 1000 AD
- > on the orders of a female ruler with decorations that
- > originated in Ancient America. Naturally, no-one wants
- > to explain how this took place approximately 500 years
- > before the time of Christopher Columbus!
- >
- > 31. West Africa had bling culture in 1067 AD. One
- > source mentions that when the Emperor of Ghana gives

> audience to his people: □ he sits in a pavilion around
> which stand his horses caparisoned in cloth of gold:
> behind him stand ten pages holding shields and
> gold-mounted swords: and on his right hand are the
> sons of the princes of his empire, splendidly clad and
> with gold plaited into their hair . . . The gate of
> the chamber is guarded by dogs of an excellent breed .
> . . they wear collars of gold and silver.□

>
> 32. Glass windows existed at that time. The residence
> of the Ghanaian Emperor in 1116 AD was: □ A well-built
> castle, thoroughly fortified, decorated inside with
> sculptures and pictures, and having glass windows.□

>
> 33. The Grand Mosque in the Malian city of Djenné,
> described as □ the largest adobe [clay] building in the
> world□, was first raised in 1204 AD. It was built on a
> square plan where each side is 56 metres in length. It
> has three large towers on one side, each with
> projecting wooden buttresses.

>
> 34. One of the great achievements of the Yoruba was
> their urban culture. □ By the year A.D. 1300,□ says a
> modern scholar, □ the Yoruba people built numerous
> walled cities surrounded by farms□. The cities were
> Owu, Oyo, Ijebu, Ijesa, Ketu, Popo, Egba, Sabe, Dassa,
> Egbado, Igbomina, the sixteen Ekiti principalities,
> Owo and Ondo.

>
> 35. Yoruba metal art of the mediaeval period was of
> world class. One scholar wrote that Yoruba art □ would
> stand comparison with anything which Ancient Egypt,
> Classical Greece and Rome, or Renaissance Europe had
> to offer.□

>
> 36. In the Malian city of Gao stands the Mausoleum of
> Askia the Great, a weird sixteenth century edifice
> that resembles a step pyramid.

>
> 37. Thousands of mediaeval tumuli have been found
> across West Africa. Nearly 7,000 were discovered in
> north-west Senegal alone spread over nearly 1,500
> sites. They were probably built between 1000 and 1300
> AD.

>
> 38. Excavations at the Malian city of Gao carried out

> by Cambridge University revealed glass windows. One of
> the finds was entitled: □Fragments of alabaster window
> surrounds and a piece of pink window glass, Gao 10th □
> 14th century.□

>
> 39. In 1999 the BBC produced a television series
> entitled Millennium. The programme devoted to the
> fourteenth century opens with the following
> disclosure: □In the fourteenth century, the century of
> the scythe, natural disasters threatened civilisations
> with extinction. The Black Death kills more people in
> Europe, Asia and North Africa than any catastrophe has
> before. Civilisations which avoid the plague thrive.
> In West Africa the Empire of Mali becomes the richest
> in the world.□

>
> 40. Malian sailors got to America in 1311 AD, 181
> years before Columbus. An Egyptian scholar, Ibn Fadl
> Al-Umari, published on this sometime around 1342. In
> the tenth chapter of his book, there is an account of
> two large maritime voyages ordered by the predecessor
> of Mansa Musa, a king who inherited the Malian throne
> in 1312. This mariner king is not named by Al-Umari,
> but modern writers identify him as Mansa Abubakari II.

>
> 41. On a pilgrimage to Mecca in 1324 AD, a Malian
> ruler, Mansa Musa, brought so much money with him that
> his visit resulted in the collapse of gold prices in
> Egypt and Arabia. It took twelve years for the
> economies of the region to normalise.

>
> 42. West African gold mining took place on a vast
> scale. One modern writer said that: □It is estimated
> that the total amount of gold mined in West Africa up
> to 1500 was 3,500 tons, worth more than \$30
> billion in today's market.□

>
> 43. The old Malian capital of Niani had a 14th century
> building called the Hall of Audience. It was an
> surmounted by a dome, adorned with arabesques of
> striking colours. The windows of an upper floor were
> plated with wood and framed in silver; those of a
> lower floor were plated with wood, framed in gold.

>
> 44. Mali in the 14th century was highly urbanised.
> Sergio Domian, an Italian art and architecture

> scholar, wrote the following about this period: □ Thus
> was laid the foundation of an urban civilisation. At
> the height of its power, Mali had at least 400 cities,
> and the interior of the Niger Delta was very densely
> populated □.

>

> 45. The Malian city of Timbuktu had a 14th century
> population of 115,000 - 5 times larger than mediaeval
> London. Mansa Musa, built the Djinguerebere Mosque in
> the fourteenth century. There was the University
> Mosque in which 25,000 students studied and the
> Oratory of Sidi Yayia. There were over 150 Koran
> schools in which 20,000 children were instructed.
> London, by contrast, had a total 14th century
> population of 20,000 people.

>

> 46. National Geographic recently described Timbuktu as
> the Paris of the mediaeval world, on account of its
> intellectual culture. According to Professor Henry
> Louis Gates, 25,000 university students studied there.

>

> 47. Many old West African families have private
> library collections that go back hundreds of years.
> The Mauritanian cities of Chinguetti and Oudane have a
> total of 3,450 hand written mediaeval books. There may
> be another 6,000 books still surviving in the other
> city of Walata. Some date back to the 8th century AD.
> There are 11,000 books in private collections in
> Niger. Finally, in Timbuktu, Mali, there are about
> 700,000 surviving books.

>

> 48. A collection of one thousand six hundred books was
> considered a small library for a West African scholar
> of the 16th century. Professor Ahmed Baba of Timbuktu
> is recorded as saying that he had the smallest library
> of any of his friends - he had only 1600 volumes.

>

> 49. Concerning these old manuscripts, Michael Palin,
> in his TV series Sahara, said the imam of Timbuktu
> □ has a collection of scientific texts that clearly
> show the planets circling the sun. They date back
> hundreds of years . . . Its convincing evidence that
> the scholars of Timbuktu knew a lot more than their
> counterparts in Europe. In the fifteenth century in
> Timbuktu the mathematicians knew about the rotation of
> the planets, knew about the details of the eclipse,

> they knew things which we had to wait for 150 almost
 > 200 years to know in Europe when Galileo and
 > Copernicus came up with these same calculations and
 > were given a very hard time for it. □
 >
 > 50. The Songhai Empire of 16th century West Africa had
 > a government position called Minister for Etiquette
 > and Protocol.
 >
 > 51. The mediaeval Nigerian city of Benin was built to
 > □ a scale comparable with the Great Wall of China □.
 > There was a vast system of defensive walling totalling
 > 10,000 miles in all. Even before the full extent of
 > the city walling had become apparent the Guinness Book
 > of Records carried an entry in the 1974 edition that
 > described the city as: □ The largest earthworks in the
 > world carried out prior to the mechanical era. □
 >
 > 52. Benin art of the Middle Ages was of the highest
 > quality. An official of the Berlin Museum für
 > Völkerkunde once stated that: □ These works from Benin
 > are equal to the very finest examples of European
 > casting technique. Benvenuto Cellini could not have
 > cast them better, nor could anyone else before or
 > after him . . . Technically, these bronzes represent
 > the very highest possible achievement. □
 >
 > 53. Winwood Reade described his visit to the Ashanti
 > Royal Palace of Kumasi in 1874: □ We went to the king □s
 > palace, which consists of many courtyards, each
 > surrounded with alcoves and verandahs, and having two
 > gates or doors, so that each yard was a thoroughfare .
 > . . But the part of the palace fronting the street was
 > a stone house, Moorish in its style . . . with a flat
 > roof and a parapet, and suites of apartments on the
 > first floor. It was built by Fanti masons many years
 > ago. The rooms upstairs remind me of Wardour Street.
 > Each was a perfect Old Curiosity Shop. Books in many
 > languages, Bohemian glass, clocks, silver plate, old
 > furniture, Persian rugs, Kidderminster carpets,
 > pictures and engravings, numberless chests and
 > coffer. A sword bearing the inscription From Queen
 > Victoria to the King of Ashantee. A copy of the Times,
 > 17 October 1843. With these were many specimens of
 > Moorish and Ashanti handicraft. □
 >

> 54. In the mid-nineteenth century, William Clarke, an
> English visitor to Nigeria, remarked that: □As good an
> article of cloth can be woven by the Yoruba weavers as
> by any people . . . in durability, their cloths far
> excel the prints and home-spuns of Manchester.□

>

> 55. The recently discovered 9th century Nigerian city
> of Eredo was found to be surrounded by a wall that was
> 100 miles long and seventy feet high in places. The
> internal area was a staggering 400 square miles.

>

> 56. On the subject of cloth, Kongolese textiles were
> also distinguished. Various European writers of the
> sixteenth and seventeenth centuries wrote of the
> delicate crafts of the peoples living in eastern Kongo
> and adjacent regions who manufactured damasks,
> sarcenets, satins, taffeta, cloth of tissue and
> velvet. Professor DeGraft-Johnson made the curious
> observation that: □Their brocades, both high and low,
> were far more valuable than the Italian.□

>

> 57. On Kongolese metallurgy of the Middle Ages, one
> modern scholar wrote that: □There is no doubting . . .
> the existence of an expert metallurgical art in the
> ancient Kongo . . . The Bakongo were aware of the
> toxicity of lead vapours. They devised preventative
> and curative methods, both pharmacological (massive
> doses of pawpaw and palm oil) and mechanical (exerting
> of pressure to free the digestive tract), for
> combating lead poisoning.□

>

> 58. In Nigeria, the royal palace in the city of Kano
> dates back to the fifteenth century. Begun by Muhammad
> Rumfa (ruled 1463-99) it has gradually evolved over
> generations into a very imposing complex. A colonial
> report of the city from 1902, described it as □a
> network of buildings covering an area of 33 acres and
> surrounded by a wall 20 to 30 feet high outside and 15
> feet inside . . . in itself no mean citadel□.

>

> 59. A sixteenth century traveller visited the central
> African civilisation of Kanem-Borno and commented that
> the emperor's cavalry had golden □stirrups, spurs,
> bits and buckles.□ Even the ruler's dogs had □chains
> of the finest gold□.

>

- > 60. One of the government positions in mediaeval
- > Kanem-Borno was Astronomer Royal.
- >
- > 61. Ngazargamu, the capital city of Kanem-Borno,
- > became one of the largest cities in the seventeenth
- > century world. By 1658 AD, the metropolis, according
- > to an architectural scholar housed □about quarter of a
- > million people□. It had 660 streets. Many were wide
- > and unbending, reflective of town planning.
- >
- > 62. The Nigerian city of Surame flourished in the
- > sixteenth century. Even in ruin it was an impressive
- > sight, built on a horizontal vertical grid. A modern
- > scholar describes it thus: □The walls of Surame are
- > about 10 miles in circumference and include many large
- > bastions or walled suburbs running out at right angles
- > to the main wall. The large compound at Kanta is still
- > visible in the centre, with ruins of many buildings,
- > one of which is said to have been two-storied. The
- > striking feature of the walls and whole ruins is the
- > extensive use of stone and tsokuwa (laterite gravel)
- > or very hard red building mud, evidently brought from
- > a distance. There is a big mound of this near the
- > north gate about 8 feet in height. The walls show
- > regular courses of masonry to a height of 20 feet and
- > more in several places. The best preserved portion is
- > that known as sirati (the bridge) a little north of
- > the eastern gate . . . The main city walls here appear
- > to have provided a very strongly guarded entrance
- > about 30 feet wide.□
- >
- > 63. The Nigerian city of Kano in 1851 produced an
- > estimated 10 million pairs of sandals and 5 million
- > hides each year for export.
- >
- > 64. In 1246 AD Dunama II of Kanem-Borno exchanged
- > embassies with Al-Mustansir, the king of Tunis. He
- > sent the North African court a costly present, which
- > apparently included a giraffe. An old chronicle noted
- > that the rare animal □created a sensation in Tunis□.
- >
- > 65. By the third century BC the city of Carthage on
- > the coast of Tunisia was opulent and impressive. It
- > had a population of 700,000 and may even have
- > approached a million. Lining both sides of three
- > streets were rows of tall houses six storeys high.

- >
- > 66. The Ethiopian city of Axum has a series of 7 giant
- > obelisks that date from perhaps 300 BC to 300 AD. They
- > have details carved into them that represent windows
- > and doorways of several storeys. The largest obelisk,
- > now fallen, is in fact □the largest monolith ever made
- > anywhere in the world□. It is 108 feet long, weighs a
- > staggering 500 tons, and represents a thirteen-storey
- > building.
- >
- > 67. Ethiopia minted its own coins over 1,500 years
- > ago. One scholar wrote that: □Almost no other
- > contemporary state anywhere in the world could issue
- > in gold, a statement of sovereignty achieved only by
- > Rome, Persia, and the Kushan kingdom in northern India
- > at the time.□
- >
- > 68. The Ethiopian script of the 4th century AD
- > influenced the writing script of Armenia. A Russian
- > historian noted that: □Soon after its creation, the
- > Ethiopic vocalised script began to influence the
- > scripts of Armenia and Georgia. D. A. Olderogge
- > suggested that Mesrop Mashtotz used the vocalised
- > Ethiopic script when he invented the Armenian
- > alphabet.□
- >
- > 69. □In the first half of the first millennium CE,□
- > says a modern scholar, Ethiopia □was ranked as one of
- > the world□s greatest empires□. A Persian cleric of the
- > third century AD identified it as the third most
- > important state in the world after Persia and Rome.
- >
- > 70. Ethiopia has 11 underground mediaeval churches
- > built by being carved out of the ground. In the
- > twelfth and thirteenth centuries AD, Roha became the
- > new capital of the Ethiopians. Conceived as a New
- > Jerusalem by its founder, Emperor Lalibela
- > (c.1150-1230), it contains 11 churches, all carved out
- > of the rock of the mountains by hammer and chisel. All
- > of the temples were carved to a depth of 11 metres or
- > so below ground level. The largest is the House of the
- > Redeemer, a staggering 33.7 metres long, 23.7 metres
- > wide and 11.5 metres deep.
- >
- > 71. Lalibela is not the only place in Ethiopia to have
- > such wonders. A cotemporary archaeologist reports

> research that was conducted in the region in the early
 > 1970s when: □startling numbers of churches built in
 > caves or partially or completely cut from the living
 > rock were revealed not only in Tigre and Lalibela but
 > as far south as Addis Ababa. Soon at least 1,500 were
 > known. At least as many more probably await
 > revelation. □
 >
 > 72. In 1209 AD Emperor Lalibela of Ethiopia sent an
 > embassy to Cairo bringing the sultan unusual gifts
 > including an elephant, a hyena, a zebra, and a
 > giraffe.
 >
 > 73. In Southern Africa, there are at least 600 stone
 > built ruins in the regions of Zimbabwe, Mozambique and
 > South Africa. These ruins are called Mazimbabwe in
 > Shona, the Bantu language of the builders, and means
 > great revered house and □signifies court□.
 >
 > 74. The Great Zimbabwe was the largest of these ruins.
 > It consists of 12 clusters of buildings, spread over 3
 > square miles. Its outer walls were made from 100,000
 > tons of granite bricks. In the fourteenth century, the
 > city housed 18,000 people, comparable in size to that
 > of London of the same period.
 >
 > 75. Bling culture existed in this region. At the time
 > of our last visit, the Horniman Museum in London had
 > exhibits of headrests with the caption: □Headrests
 > have been used in Africa since the time of the
 > Egyptian pharaohs. Remains of some headrests, once
 > covered in gold foil, have been found in the ruins of
 > Great Zimbabwe and burial sites like Mapungubwe dating
 > to the twelfth century after Christ. □
 >
 >
 > 76. Dr Albert Churchward, author of Signs and Symbols
 > of Primordial Man, pointed out that writing was found
 > in one of the stone built ruins: □Lt.-Col. E. L. de
 > Cordes . . . who was in South Africa for three years,
 > informed the writer that in one of the □Ruins□ there
 > is a □stone-chamber,□ with a vast quantity of Papyri,
 > covered with old Egyptian hieroglyphics. A Boer hunter
 > discovered this, and a large quantity was used to
 > light a fire with, and yet still a larger quantity
 > remained there now. □

>
> 77. On bling culture, one seventeenth century visitor
> to southern African empire of Monomotapa, that ruled
> over this vast region, wrote that: □The people dress
> in various ways: at court of the Kings their grandees
> wear cloths of rich silk, damask, satin, gold and silk
> cloth; these are three widths of satin, each width
> four covados [2.64m], each sewn to the next, sometimes
> with gold lace in between, trimmed on two sides, like
> a carpet, with a gold and silk fringe, sewn in place
> with a two fingers□ wide ribbon, woven with gold roses
> on silk.□

>
> 78. Southern Africans mined gold on an epic scale. One
> modern writer tells us that: □The estimated amount of
> gold ore mined from the entire region by the ancients
> was staggering, exceeding 43 million tons. The ore
> yielded nearly 700 tons of pure gold which today would
> be valued at over \$7.5 billion.□

>
> 79. Apparently the Monomotapan royal palace at Mount
> Fura had chandeliers hanging from the ceiling. An
> eighteenth century geography book provided the
> following data: □The inside consists of a great
> variety of sumptuous apartments, spacious and lofty
> halls, all adorned with a magnificent cotton tapestry,
> the manufacture of the country. The floors, cieling
> [sic], beams and rafters are all either gilt or plated
> with gold curiously wrought, as are also the chairs of
> state, tables, benches &c. The candle-sticks and
> branches are made of ivory inlaid with gold, and hang
> from the cieling by chains of the same metal, or of
> silver gilt.□

>
> 80. Monomotapa had a social welfare system. Antonio
> Bocarro, a Portuguese contemporary, informs us that
> the Emperor: □shows great charity to the blind and
> maimed, for these are called the king□s poor, and have
> land and revenues for their subsistence, and when they
> wish to pass through the kingdoms, wherever they come
> food and drinks are given to them at the public cost
> as long as they remain there, and when they leave that
> place to go to another they are provided with what is
> necessary for their journey, and a guide, and some one
> to carry their wallet to the next village. In every
> place where they come there is the same obligation.□

- >
- > 81. Many southern Africans have indigenous and
- > pre-colonial words for "gun". Scholars have generally
- > been reluctant to investigate or explain this fact.
- >
- > 82. Evidence discovered in 1978 showed that East
- > Africans were making steel for more than 1,500 years:
- > "Assistant Professor of Anthropology Peter Schmidt and
- > Professor of Engineering Donald H. Avery have found as
- > long as 2,000 years ago Africans living on the western
- > shores of Lake Victoria had produced carbon steel in
- > preheated forced draft furnaces, a method that was
- > technologically more sophisticated than any developed
- > in Europe until the mid-nineteenth century."
- >
- > 83. Ruins of a 300 BC astronomical observatory was
- > found at Namoratunga in Kenya. Africans were mapping
- > the movements of stars such as Triangulum, Aldebaran,
- > Bellatrix, Central Orion, etcetera, as well as the
- > moon, in order to create a lunar calendar of 354 days.
- >
- > 84. Autopsies and caesarean operations were routinely
- > and effectively carried out by surgeons in
- > pre-colonial Uganda. The surgeons routinely used
- > antiseptics, anaesthetics and cautery iron. Commenting
- > on a Ugandan caesarean operation that appeared in the
- > Edinburgh Medical Journal in 1884, one author wrote:
- > "The whole conduct of the operation . . . suggests a
- > skilled long-practiced surgical team at work
- > conducting a well-tried and familiar operation with
- > smooth efficiency."
- >
- > 85. Sudan in the mediaeval period had churches,
- > cathedrals, monasteries and castles. Their ruins still
- > exist today.
- >
- > 86. The mediaeval Nubian Kingdoms kept archives. From
- > the site of Qasr Ibrim legal texts, documents and
- > correspondence were discovered. An archaeologist
- > informs us that: "On the site are preserved thousands
- > of documents in Meroitic, Latin, Greek, Coptic, Old
- > Nubian, Arabic and Turkish."
- >
- > 87. Glass windows existed in mediaeval Sudan.
- > Archaeologists found evidence of window glass at the
- > Sudanese cities of Old Dongola and Hambukol.

- >
- > 88. Bling culture existed in the mediaeval Sudan.
- > Archaeologists found an individual buried at the
- > Monastery of the Holy Trinity in the city of Old
- > Dongola. He was clad in an extremely elaborate garb
- > consisting of costly textiles of various fabrics
- > including gold thread. At the city of Soba East, there
- > were individuals buried in fine clothing, including
- > items with golden thread.
- >
- > 89. Style and fashion existed in mediaeval Sudan. A
- > dignitary at Jebel Adda in the late thirteenth century
- > AD was interned with a long coat of red and yellow
- > patterned damask folded over his body. Underneath, he
- > wore plain cotton trousers of long and baggy cut. A
- > pair of red leather slippers with turned up toes lay
- > at the foot of the coffin. The body was wrapped in
- > enormous pieces of gold brocaded striped silk.
- >
- > 90. Sudan in the ninth century AD had housing
- > complexes with bath rooms and piped water. An
- > archaeologist wrote that Old Dongola, the capital of
- > Makuria, had: □a[n] . . . eighth to . . . ninth
- > century housing complex. The houses discovered here
- > differ in their hitherto unencountered spatial layout
- > as well as their functional programme (water supply
- > installation, bathroom with heating system) and
- > interiors decorated with murals.□
- >
- > 91. In 619 AD, the Nubians sent a gift of a giraffe to
- > the Persians.
- >
- > 92. The East Coast, from Somalia to Mozambique, has
- > ruins of well over 50 towns and cities. They
- > flourished from the ninth to the sixteenth centuries
- > AD.
- >
- > 93. Chinese records of the fifteenth century AD note
- > that Mogadishu had houses of □four or five storeys
- > high□.
- >
- > 94. Gedi, near the coast of Kenya, is one of the East
- > African ghost towns. Its ruins, dating from the
- > fourteenth or fifteenth centuries, include the city
- > walls, the palace, private houses, the Great Mosque,
- > seven smaller mosques, and three pillar tombs.

- >
- > 95. The ruined mosque in the Kenyan city of Gedi had a
> water purifier made of limestone for recycling water.
- >
- > 96. The palace in the Kenyan city of Gedi contains
> evidence of piped water controlled by taps. In
> addition it had bathrooms and indoor toilets.
- >
- > 97. A visitor in 1331 AD considered the Tanzanian city
> of Kilwa to be of world class. He wrote that it was
> the □ principal city on the coast the greater part of
> whose inhabitants are Zanj of very black complexion. □
> Later on he says that: □ Kilwa is one of the most
> beautiful and well-constructed cities in the world.
> The whole of it is elegantly built. □
- >
- > 98. Bling culture existed in early Tanzania. A
> Portuguese chronicler of the sixteenth century wrote
> that: □ [T]hey are finely clad in many rich garments of
> gold and silk and cotton, and the women as well; also
> with much gold and silver chains and bracelets, which
> they wear on their legs and arms, and many jewelled
> earrings in their ears □.
- >
- > 99. In 1961 a British archaeologist, found the ruins
> of Husuni Kubwa, the royal palace of the Tanzanian
> city of Kilwa. It had over a hundred rooms, including
> a reception hall, galleries, courtyards, terraces and
> an octagonal swimming pool.
- >
- > 100. In 1414 the Kenyan city of Malindi sent
> ambassadors to China carrying a gift that created a
> sensation at the Imperial Court. It was, of course, a
> giraffe.

> By Robin Walker © 2006

> Forward Ever (by any means necessary)!

> Karen C. Aboiralor

> -----

> See what's free at AOL.com.

>

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> Ahhh...imagining that irresistible "new car" smell?

> Check out new cars at Yahoo! Autos.

>

| 22305|2007-04-23 07:32:58|Peter Gray|Re: 100 things that you may not know about Africa|

Fari (aka GORE):

All this information exists in a collection of books, including those by Diop, van Sertima, and others. *The Encyclopaedia of Archaeology and Anthropology* is also a useful (if sometimes skewed) source.

The bottom line, though, is that you can't avoid purchasing and reading several such sources, especially since some of the "findings" are controversial.

Many thanks to Karen for posting this excellent summary by Robin Walker (@ 2006).

Peter

From: *Fari Supiya*
Reply-To: *Ta_Seti@yahooogroups.com*
To: *Ta_Seti@yahooogroups.com*
Subject: *Re: [Ta_Seti] 100 things that you may not know about Africa*
Date: *Mon, 23 Apr 2007 04:27:19 -0700 (PDT)*

Thank you for that informative post. There wouldn't happen to be a book where we can access all this information in one place is there?
G.O.R.E

kcamm23063@aol.com wrote:

1. The human race is of African origin. The oldest known skeletal remains of anatomically modern humans (or homo sapiens) were excavated at sites in East Africa. Human remains were discovered at Omo in Ethiopia that were dated at 195,000 years old, the oldest known in the world.
2. Skeletons of pre-humans have been found in Africa that date back between 4 and 5 million years. The oldest known ancestral type of humanity is thought to have been the australopithecus ramidus, who lived at least 4.4 million years ago.
3. Africans were the first to organise fishing expeditions 90,000 years ago. At Katanda, a region in

northeastern Za??re (now Congo), was recovered a finely wrought series of harpoon points, all elaborately polished and barbed. Also uncovered was a tool, equally well crafted, believed to be a dagger. The discoveries suggested the existence of an early aquatic or fishing based culture.

4. Africans were the first to engage in mining 43,000 years ago. In 1964 a hematite mine was found in Swaziland at Bomvu Ridge in the Ngwenya mountain range. Ultimately 300,000 artefacts were recovered including thousands of stone-made mining tools. Adrian Boshier, one of the archaeologists on the site, dated the mine to a staggering 43,200 years old.

5. Africans pioneered basic arithmetic 25,000 years ago. The Ishango bone is a tool handle with notches carved into it found in the Ishango region of Za??re (now called Congo) near Lake Edward. The bone tool was originally thought to have been over 8,000 years old, but a more sensitive recent dating has given dates of 25,000 years old. On the tool are 3 rows of notches. Row 1 shows three notches carved next to six, four carved next to eight, ten carved next to two fives and finally a seven. The 3 and 6, 4 and 8, and 10 and 5, represent the process of doubling. Row 2 shows eleven notches carved next to twenty-one notches, and nineteen notches carved next to nine notches. This represents $10 + 1$, $20 + 1$, $20 - 1$ and $10 - 1$. Finally, Row 3 shows eleven notches, thirteen notches, seventeen notches and nineteen notches. 11, 13, 17 and 19 are the prime numbers between 10 and 20.

6. Africans cultivated crops 12,000 years ago, the first known advances in agriculture. Professor Fred Wendorf discovered that people in Egypt??s Western Desert cultivated crops of barley, capers, chick-peas, dates, legumes, lentils and wheat. Their ancient tools were also recovered. There were grindstones, milling stones, cutting blades, hide scrapers, engraving burins, and mortars and pestles.

7. Africans mummified their dead 9,000 years ago. A mummified infant was found under the Uan Muhuggiag rock shelter in south western Libya. The infant was buried in the foetal position and was mummified using a very sophisticated technique that must have taken hundreds of years to evolve. The technique predates the earliest mummies known in Ancient Egypt by at least 1,000 years. Carbon dating is controversial but the mummy may date from 7438 (??220) BC.

8. Africans carved the world??s first colossal sculpture 7,000 or more years ago. The Great Sphinx of Giza was fashioned with the head of a man combined with the body of a lion. A key and important question

raised by this monument was: How old is it? In October 1991 Professor Robert Schoch, a geologist from Boston University, demonstrated that the Sphinx was sculpted between 5000 BC and 7000 BC, dates that he considered conservative.

9. On the 1 March 1979, the New York Times carried an article on its front page also page sixteen that was entitled Nubian Monarchy called Oldest. In this article we were assured that: ???Evidence of the oldest recognizable monarchy in human history, preceding the rise of the earliest Egyptian kings by several generations, has been discovered in artifacts from ancient Nubia??? (i.e. the territory of the northern Sudan and the southern portion of modern Egypt.)

10. The ancient Egyptians had the same type of tropically adapted skeletal proportions as modern Black Africans. A 2003 paper appeared in American Journal of Physical Anthropology by Dr Sonia Zakrzewski entitled Variation in Ancient Egyptian Stature and Body Proportions where she states that: ???The raw values in Table 6 suggest that Egyptians had the ???super-Negroid??? body plan described by Robins (1983). The values for the brachial and crural indices show that the distal segments of each limb are longer relative to the proximal segments than in many ???African??? populations.???

11. The ancient Egyptians had Afro combs. One writer tells us that the Egyptians ???manufactured a very striking range of combs in ivory: the shape of these is distinctly African and is like the combs used even today by Africans and those of African descent.???

12. The Funerary Complex in the ancient Egyptian city of Saqqara is the oldest building that tourists regularly visit today. An outer wall, now mostly in ruins, surrounded the whole structure. Through the entrance are a series of columns, the first stone-built columns known to historians. The North House also has ornamental columns built into the walls that have papyrus-like capitals. Also inside the complex is the Ceremonial Court, made of limestone blocks that have been quarried and then shaped. In the centre of the complex is the Step Pyramid, the first of 90 Egyptian pyramids.

13. The first Great Pyramid of Giza, the most extraordinary building in history, was a staggering 481 feet tall - the equivalent of a 40-storey building. It was made of 2.3 million blocks of limestone and granite, some weighing 100 tons.

14. The ancient Egyptian city of Kahun was the world???'s first planned city. Rectangular and walled, the city

was divided into two parts. One part housed the wealthier inhabitants ??? the scribes, officials and foremen. The other part housed the ordinary people. The streets of the western section in particular, were straight, laid out on a grid, and crossed each other at right angles. A stone gutter, over half a metre wide, ran down the centre of every street.

15. Egyptian mansions were discovered in Kahun - each boasting 70 rooms, divided into four sections or quarters. There was a master???s quarter, quarters for women and servants, quarters for offices and finally, quarters for granaries, each facing a central courtyard. The master???s quarters had an open court with a stone water tank for bathing. Surrounding this was a colonnade.

16 The Labyrinth in the Egyptian city of Hawara with its massive layout, multiple courtyards, chambers and halls, was the very largest building in antiquity. Boasting three thousand rooms, 1,500 of them were above ground and the other 1,500 were underground.

17. Toilets and sewerage systems existed in ancient Egypt. One of the pharaohs built a city now known as Amarna. An American urban planner noted that: ???Great importance was attached to cleanliness in Amarna as in other Egyptian cities. Toilets and sewers were in use to dispose waste. Soap was made for washing the body. Perfumes and essences were popular against body odour. A solution of natron was used to keep insects from houses . . . Amarna may have been the first planned ???garden city???.???

18. Sudan has more pyramids than any other country on earth - even more than Egypt. There are at least 223 pyramids in the Sudanese cities of Al Kurru, Nuri, Gebel Barkal and Mero??. They are generally 20 to 30 metres high and steep sided.

19. The Sudanese city of Mero?? is rich in surviving monuments. Becoming the capital of the Kushite Empire between 590 BC until AD 350, there are 84 pyramids in this city alone, many built with their own miniature temple. In addition, there are ruins of a bath house sharing affinities with those of the Romans. Its central feature is a large pool approached by a flight of steps with waterspouts decorated with lion heads.

20. Bling culture has a long and interesting history. Gold was used to decorate ancient Sudanese temples. One writer reported that: ???Recent excavations at Meroe and Mussawwarat es-Sufra revealed temples with walls and statues covered with gold leaf???.

21. In around 300 BC, the Sudanese invented a writing

script that had twenty-three letters of which four were vowels and there was also a word divider. Hundreds of ancient texts have survived that were in this script. Some are on display in the British Museum.

22. In central Nigeria, West Africa's oldest civilisation flourished between 1000 BC and 300 BC. Discovered in 1928, the ancient culture was called the Nok Civilisation, named after the village in which the early artefacts were discovered. Two modern scholars, declare that [a]fter calibration, the period of Nok art spans from 1000 BC until 300 BC. The site itself is much older going back as early as 4580 or 4290 BC.

23. West Africans built in stone by 1100 BC. In the Tichitt-Walata region of Mauritania, archaeologists have found large stone masonry villages that date back to 1100 BC. The villages consisted of roughly circular compounds connected by well-defined streets.

24. By 250 BC, the foundations of West Africa's oldest cities were established such as Old Djenn in Mali.

25. Kumbi Saleh, the capital of Ancient Ghana, flourished from 300 to 1240 AD. Located in modern day Mauritania, archaeological excavations have revealed houses, almost habitable today, for want of renovation and several storeys high. They had underground rooms, staircases and connecting halls. Some had nine rooms. One part of the city alone is estimated to have housed 30,000 people.

26. West Africa had walled towns and cities in the pre-colonial period. Winwood Reade, an English historian visited West Africa in the nineteenth century and commented that: 'There are . . . thousands of large walled cities resembling those of Europe in the Middle Ages, or of ancient Greece.'

27. Lord Lugard, an English official, estimated in 1904 that there were 170 walled towns still in existence in the whole of just the Kano province of northern Nigeria.

28. Cheques are not quite as new an invention as we were led to believe. In the tenth century, an Arab geographer, Ibn Haukal, visited a fringe region of Ancient Ghana. Writing in 951 AD, he told of a cheque for 42,000 golden dinars written to a merchant in the city of Audoghast by his partner in Sidjilmessa.

29. Ibn Haukal, writing in 951 AD, informs us that the King of Ghana was 'the richest king on the face of the earth' whose pre-eminence was due to the quantity of

gold nuggets that had been amassed by the himself and by his predecessors.

30. The Nigerian city of Ile-Ife was paved in 1000 AD on the orders of a female ruler with decorations that originated in Ancient America. Naturally, no-one wants to explain how this took place approximately 500 years before the time of Christopher Columbus!

31. West Africa had bling culture in 1067 AD. One source mentions that when the Emperor of Ghana gives audience to his people: ???he sits in a pavilion around which stand his horses caparisoned in cloth of gold: behind him stand ten pages holding shields and gold-mounted swords: and on his right hand are the sons of the princes of his empire, splendidly clad and with gold plaited into their hair . . . The gate of the chamber is guarded by dogs of an excellent breed . . . they wear collars of gold and silver.???

32. Glass windows existed at that time. The residence of the Ghanaian Emperor in 1116 AD was: ???A well-built castle, thoroughly fortified, decorated inside with sculptures and pictures, and having glass windows.???

33. The Grand Mosque in the Malian city of Djenn??, described as ???the largest adobe [clay] building in the world???, was first raised in 1204 AD. It was built on a square plan where each side is 56 metres in length. It has three large towers on one side, each with projecting wooden buttresses.

34. One of the great achievements of the Yoruba was their urban culture. ???By the year A.D. 1300,??? says a modern scholar, ???the Yoruba people built numerous walled cities surrounded by farms???. The cities were Owu, Oyo, Ijebu, Ijesa, Ketu, Popo, Egba, Sabe, Dassa, Egbado, Igbomina, the sixteen Ekiti principalities, Owo and Ondo.

35. Yoruba metal art of the mediaeval period was of world class. One scholar wrote that Yoruba art ???would stand comparison with anything which Ancient Egypt, Classical Greece and Rome, or Renaissance Europe had to offer.???

36. In the Malian city of Gao stands the Mausoleum of Askia the Great, a weird sixteenth century edifice that resembles a step pyramid.

37. Thousands of mediaeval tumuli have been found across West Africa. Nearly 7,000 were discovered in north-west Senegal alone spread over nearly 1,500 sites. They were probably built between 1000 and 1300 AD.

38. Excavations at the Malian city of Gao carried out by Cambridge University revealed glass windows. One of the finds was entitled: ???Fragments of alabaster window surrounds and a piece of pink window glass, Gao 10th ??? 14th century.???

39. In 1999 the BBC produced a television series entitled Millennium. The programme devoted to the fourteenth century opens with the following disclosure: ???In the fourteenth century, the century of the scythe, natural disasters threatened civilisations with extinction. The Black Death kills more people in Europe, Asia and North Africa than any catastrophe has before. Civilisations which avoid the plague thrive. In West Africa the Empire of Mali becomes the richest in the world.???

40. Malian sailors got to America in 1311 AD, 181 years before Columbus. An Egyptian scholar, Ibn Fadl Al-Umari, published on this sometime around 1342. In the tenth chapter of his book, there is an account of two large maritime voyages ordered by the predecessor of Mansa Musa, a king who inherited the Malian throne in 1312. This mariner king is not named by Al-Umari, but modern writers identify him as Mansa Abubakari II.

41. On a pilgrimage to Mecca in 1324 AD, a Malian ruler, Mansa Musa, brought so much money with him that his visit resulted in the collapse of gold prices in Egypt and Arabia. It took twelve years for the economies of the region to normalise.

42. West African gold mining took place on a vast scale. One modern writer said that: ???It is estimated that the total amount of gold mined in West Africa up to 1500 was 3,500 tons, worth more than \$30 billion in today???'s market.???

43. The old Malian capital of Niani had a 14th century building called the Hall of Audience. It was an surmounted by a dome, adorned with arabesques of striking colours. The windows of an upper floor were plated with wood and framed in silver; those of a lower floor were plated with wood, framed in gold.

44. Mali in the 14th century was highly urbanised. Sergio Domian, an Italian art and architecture scholar, wrote the following about this period: ???Thus was laid the foundation of an urban civilisation. At the height of its power, Mali had at least 400 cities, and the interior of the Niger Delta was very densely populated???.

45. The Malian city of Timbuktu had a 14th century population of 115,000 - 5 times larger than mediaeval London. Mansa Musa, built the Djinguerebere Mosque in

the fourteenth century. There was the University Mosque in which 25,000 students studied and the Oratory of Sidi Yayia. There were over 150 Koran schools in which 20,000 children were instructed. London, by contrast, had a total 14th century population of 20,000 people.

46. National Geographic recently described Timbuktu as the Paris of the mediaeval world, on account of its intellectual culture. According to Professor Henry Louis Gates, 25,000 university students studied there.

47. Many old West African families have private library collections that go back hundreds of years. The Mauritanian cities of Chinguetti and Oudane have a total of 3,450 hand written mediaeval books. There may be another 6,000 books still surviving in the other city of Walata. Some date back to the 8th century AD. There are 11,000 books in private collections in Niger. Finally, in Timbuktu, Mali, there are about 700,000 surviving books.

48. A collection of one thousand six hundred books was considered a small library for a West African scholar of the 16th century. Professor Ahmed Baba of Timbuktu is recorded as saying that he had the smallest library of any of his friends - he had only 1600 volumes.

49. Concerning these old manuscripts, Michael Palin, in his TV series Sahara, said the imam of Timbuktu ???has a collection of scientific texts that clearly show the planets circling the sun. They date back hundreds of years . . . Its convincing evidence that the scholars of Timbuktu knew a lot more than their counterparts in Europe. In the fifteenth century in Timbuktu the mathematicians knew about the rotation of the planets, knew about the details of the eclipse, they knew things which we had to wait for 150 almost 200 years to know in Europe when Galileo and Copernicus came up with these same calculations and were given a very hard time for it.???

50. The Songhai Empire of 16th century West Africa had a government position called Minister for Etiquette and Protocol.

51. The mediaeval Nigerian city of Benin was built to ???a scale comparable with the Great Wall of China???. There was a vast system of defensive walling totalling 10,000 miles in all. Even before the full extent of the city walling had become apparent the Guinness Book of Records carried an entry in the 1974 edition that described the city as: ???The largest earthworks in the world carried out prior to the mechanical era.???

52. Benin art of the Middle Ages was of the highest

quality. An official of the Berlin Museum f??r V??lkerkunde once stated that: ???These works from Benin are equal to the very finest examples of European casting technique. Benvenuto Cellini could not have cast them better, nor could anyone else before or after him . . . Technically, these bronzes represent the very highest possible achievement.???

53. Winwood Reade described his visit to the Ashanti Royal Palace of Kumasi in 1874: ???We went to the king???'s palace, which consists of many courtyards, each surrounded with alcoves and verandahs, and having two gates or doors, so that each yard was a thoroughfare . . . But the part of the palace fronting the street was a stone house, Moorish in its style . . . with a flat roof and a parapet, and suites of apartments on the first floor. It was built by Fanti masons many years ago. The rooms upstairs remind me of Wardour Street. Each was a perfect Old Curiosity Shop. Books in many languages, Bohemian glass, clocks, silver plate, old furniture, Persian rugs, Kidderminster carpets, pictures and engravings, numberless chests and coffer. A sword bearing the inscription From Queen Victoria to the King of Ashantee. A copy of the Times, 17 October 1843. With these were many specimens of Moorish and Ashanti handicraft.???

54. In the mid-nineteenth century, William Clarke, an English visitor to Nigeria, remarked that: ???As good an article of cloth can be woven by the Yoruba weavers as by any people . . . in durability, their cloths far excel the prints and home-spuns of Manchester.???

55. The recently discovered 9th century Nigerian city of Eredo was found to be surrounded by a wall that was 100 miles long and seventy feet high in places. The internal area was a staggering 400 square miles.

56. On the subject of cloth, Kongoleses textiles were also distinguished. Various European writers of the sixteenth and seventeenth centuries wrote of the delicate crafts of the peoples living in eastern Kongo and adjacent regions who manufactured damasks, sarcenets, satins, taffeta, cloth of tissue and velvet. Professor DeGraft-Johnson made the curious observation that: ???Their brocades, both high and low, were far more valuable than the Italian.???

57. On Kongoleses metallurgy of the Middle Ages, one modern scholar wrote that: ???There is no doubting . . . the existence of an expert metallurgical art in the ancient Kongo . . . The Bakongo were aware of the toxicity of lead vapours. They devised preventative and curative methods, both pharmacological (massive doses of pawpaw and palm oil) and mechanical (exerting of pressure to free the digestive tract), for

combating lead poisoning.???

58. In Nigeria, the royal palace in the city of Kano dates back to the fifteenth century. Begun by Muhammad Rumfa (ruled 1463-99) it has gradually evolved over generations into a very imposing complex. A colonial report of the city from 1902, described it as ???a network of buildings covering an area of 33 acres and surrounded by a wall 20 to 30 feet high outside and 15 feet inside . . . in itself no mean citadel???.

59. A sixteenth century traveller visited the central African civilisation of Kanem-Borno and commented that the emperor???'s cavalry had golden ???stirrups, spurs, bits and buckles.??? Even the ruler???'s dogs had ???chains of the finest gold???.

60. One of the government positions in mediaeval Kanem-Borno was Astronomer Royal.

61. Ngazargamu, the capital city of Kanem-Borno, became one of the largest cities in the seventeenth century world. By 1658 AD, the metropolis, according to an architectural scholar housed ???about quarter of a million people???. It had 660 streets. Many were wide and unbending, reflective of town planning.

62. The Nigerian city of Surame flourished in the sixteenth century. Even in ruin it was an impressive sight, built on a horizontal vertical grid. A modern scholar describes it thus: ???The walls of Surame are about 10 miles in circumference and include many large bastions or walled suburbs running out at right angles to the main wall. The large compound at Kanta is still visible in the centre, with ruins of many buildings, one of which is said to have been two-storied. The striking feature of the walls and whole ruins is the extensive use of stone and tsokuwa (laterite gravel) or very hard red building mud, evidently brought from a distance. There is a big mound of this near the north gate about 8 feet in height. The walls show regular courses of masonry to a height of 20 feet and more in several places. The best preserved portion is that known as sirati (the bridge) a little north of the eastern gate . . . The main city walls here appear to have provided a very strongly guarded entrance about 30 feet wide.???

63. The Nigerian city of Kano in 1851 produced an estimated 10 million pairs of sandals and 5 million hides each year for export.

64. In 1246 AD Dunama II of Kanem-Borno exchanged embassies with Al-Mustansir, the king of Tunis. He sent the North African court a costly present, which apparently included a giraffe. An old chronicle noted

that the rare animal ???created a sensation in Tunis???.

65. By the third century BC the city of Carthage on the coast of Tunisia was opulent and impressive. It had a population of 700,000 and may even have approached a million. Lining both sides of three streets were rows of tall houses six storeys high.

66. The Ethiopian city of Axum has a series of 7 giant obelisks that date from perhaps 300 BC to 300 AD. They have details carved into them that represent windows and doorways of several storeys. The largest obelisk, now fallen, is in fact ???the largest monolith ever made anywhere in the world???. It is 108 feet long, weighs a staggering 500 tons, and represents a thirteen-storey building.

67. Ethiopia minted its own coins over 1,500 years ago. One scholar wrote that: ???Almost no other contemporary state anywhere in the world could issue in gold, a statement of sovereignty achieved only by Rome, Persia, and the Kushan kingdom in northern India at the time.???

68. The Ethiopian script of the 4th century AD influenced the writing script of Armenia. A Russian historian noted that: ???Soon after its creation, the Ethiopic vocalised script began to influence the scripts of Armenia and Georgia. D. A. Olderogge suggested that Mesrop Mashtotz used the vocalised Ethiopic script when he invented the Armenian alphabet.???

69. ???In the first half of the first millennium CE,??? says a modern scholar, Ethiopia ???was ranked as one of the world???s greatest empires???. A Persian cleric of the third century AD identified it as the third most important state in the world after Persia and Rome.

70. Ethiopia has 11 underground mediaeval churches built by being carved out of the ground. In the twelfth and thirteenth centuries AD, Roha became the new capital of the Ethiopians. Conceived as a New Jerusalem by its founder, Emperor Lalibela (c.1150-1230) , it contains 11 churches, all carved out of the rock of the mountains by hammer and chisel. All of the temples were carved to a depth of 11 metres or so below ground level. The largest is the House of the Redeemer, a staggering 33.7 metres long, 23.7 metres wide and 11.5 metres deep.

71. Lalibela is not the only place in Ethiopia to have such wonders. A cotemporary archaeologist reports research that was conducted in the region in the early 1970???s when: ???startling numbers of churches built in caves or partially or completely cut from the living

rock were revealed not only in Tigre and Lalibela but as far south as Addis Ababa. Soon at least 1,500 were known. At least as many more probably await revelation.???

72. In 1209 AD Emperor Lalibela of Ethiopia sent an embassy to Cairo bringing the sultan unusual gifts including an elephant, a hyena, a zebra, and a giraffe.

73. In Southern Africa, there are at least 600 stone built ruins in the regions of Zimbabwe, Mozambique and South Africa. These ruins are called Mazimbabwe in Shona, the Bantu language of the builders, and means great revered house and ???signifies court???

74. The Great Zimbabwe was the largest of these ruins. It consists of 12 clusters of buildings, spread over 3 square miles. Its outer walls were made from 100,000 tons of granite bricks. In the fourteenth century, the city housed 18,000 people, comparable in size to that of London of the same period.

75. Bling culture existed in this region. At the time of our last visit, the Horniman Museum in London had exhibits of headrests with the caption: ???Headrests have been used in Africa since the time of the Egyptian pharaohs. Remains of some headrests, once covered in gold foil, have been found in the ruins of Great Zimbabwe and burial sites like Mapungubwe dating to the twelfth century after Christ.???

76. Dr Albert Churchward, author of Signs and Symbols of Primordial Man, pointed out that writing was found in one of the stone built ruins: ???Lt.-Col. E. L. de Cordes . . . who was in South Africa for three years, informed the writer that in one of the ???Ruins??? there is a ???stone-chamber,??? with a vast quantity of Papyri, covered with old Egyptian hieroglyphics. A Boer hunter discovered this, and a large quantity was used to light a fire with, and yet still a larger quantity remained there now.???

77. On bling culture, one seventeenth century visitor to southern African empire of Monomotapa, that ruled over this vast region, wrote that: ???The people dress in various ways: at court of the Kings their grandees wear cloths of rich silk, damask, satin, gold and silk cloth; these are three widths of satin, each width four covados [2.64m], each sewn to the next, sometimes with gold lace in between, trimmed on two sides, like a carpet, with a gold and silk fringe, sewn in place with a two fingers??? wide ribbon, woven with gold roses on silk.???

78. Southern Africans mined gold on an epic scale. One modern writer tells us that: ???The estimated amount of gold ore mined from the entire region by the ancients was staggering, exceeding 43 million tons. The ore yielded nearly 700 tons of pure gold which today would be valued at over \$7.5 billion.???

79. Apparently the Monomotapan royal palace at Mount Fura had chandeliers hanging from the ceiling. An eighteenth century geography book provided the following data: ???The inside consists of a great variety of sumptuous apartments, spacious and lofty halls, all adorned with a magnificent cotton tapestry, the manufacture of the country. The floors, cieling [sic], beams and rafters are all either gilt or plated with gold curiously wrought, as are also the chairs of state, tables, benches &c. The candle-sticks and branches are made of ivory inlaid with gold, and hang from the cieling by chains of the same metal, or of silver gilt.???

80. Monomotapa had a social welfare system. Antonio Bocarro, a Portuguese contemporary, informs us that the Emperor: ???shows great charity to the blind and maimed, for these are called the king???s poor, and have land and revenues for their subsistence, and when they wish to pass through the kingdoms, wherever they come food and drinks are given to them at the public cost as long as they remain there, and when they leave that place to go to another they are provided with what is necessary for their journey, and a guide, and some one to carry their wallet to the next village. In every place where they come there is the same obligation.???

81. Many southern Africans have indigenous and pre-colonial words for ???gun???. Scholars have generally been reluctant to investigate or explain this fact.

82. Evidence discovered in 1978 showed that East Africans were making steel for more than 1,500 years: ???Assistant Professor of Anthropology Peter Schmidt and Professor of Engineering Donald H. Avery have found as long as 2,000 years ago Africans living on the western shores of Lake Victoria had produced carbon steel in preheated forced draft furnaces, a method that was technologically more sophisticated than any developed in Europe until the mid-nineteenth century.???

83. Ruins of a 300 BC astronomical observatory was found at Namoratunga in Kenya. Africans were mapping the movements of stars such as Triangulum, Aldebaran, Bellatrix, Central Orion, etcetera, as well as the moon, in order to create a lunar calendar of 354 days.

84. Autopsies and caesarean operations were routinely and effectively carried out by surgeons in

pre-colonial Uganda. The surgeons routinely used antiseptics, anaesthetics and cautery iron. Commenting on a Ugandan caesarean operation that appeared in the Edinburgh Medical Journal in 1884, one author wrote: ???The whole conduct of the operation . . . suggests a skilled long-practiced surgical team at work conducting a well-trying and familiar operation with smooth efficiency.???

85. Sudan in the mediaeval period had churches, cathedrals, monasteries and castles. Their ruins still exist today.

86. The mediaeval Nubian Kingdoms kept archives. From the site of Qasr Ibrim legal texts, documents and correspondence were discovered. An archaeologist informs us that: ???On the site are preserved thousands of documents in Meroitic, Latin, Greek, Coptic, Old Nubian, Arabic and Turkish.???

87. Glass windows existed in mediaeval Sudan. Archaeologists found evidence of window glass at the Sudanese cities of Old Dongola and Hambukol.

88. Bling culture existed in the mediaeval Sudan. Archaeologists found an individual buried at the Monastery of the Holy Trinity in the city of Old Dongola. He was clad in an extremely elaborate garb consisting of costly textiles of various fabrics including gold thread. At the city of Soba East, there were individuals buried in fine clothing, including items with golden thread.

89. Style and fashion existed in mediaeval Sudan. A dignitary at Jebel Adda in the late thirteenth century AD was interned with a long coat of red and yellow patterned damask folded over his body. Underneath, he wore plain cotton trousers of long and baggy cut. A pair of red leather slippers with turned up toes lay at the foot of the coffin. The body was wrapped in enormous pieces of gold brocaded striped silk.

90. Sudan in the ninth century AD had housing complexes with bath rooms and piped water. An archaeologist wrote that Old Dongola, the capital of Makuria, had: ???a[n] . . . eighth to . . . ninth century housing complex. The houses discovered here differ in their hitherto unencountered spatial layout as well as their functional programme (water supply installation, bathroom with heating system) and interiors decorated with murals.???

91. In 619 AD, the Nubians sent a gift of a giraffe to the Persians.

92. The East Coast, from Somalia to Mozambique, has

ruins of well over 50 towns and cities. They flourished from the ninth to the sixteenth centuries AD.

93. Chinese records of the fifteenth century AD note that Mogadishu had houses of ???four or five storeys high???

94. Gedi, near the coast of Kenya, is one of the East African ghost towns. Its ruins, dating from the fourteenth or fifteenth centuries, include the city walls, the palace, private houses, the Great Mosque, seven smaller mosques, and three pillar tombs.

95. The ruined mosque in the Kenyan city of Gedi had a water purifier made of limestone for recycling water.

96. The palace in the Kenyan city of Gedi contains evidence of piped water controlled by taps. In addition it had bathrooms and indoor toilets.

97. A visitor in 1331 AD considered the Tanzanian city of Kilwa to be of world class. He wrote that it was the ???principal city on the coast the greater part of whose inhabitants are Zanj of very black complexion.??? Later on he says that: ???Kilwa is one of the most beautiful and well-constructed cities in the world. The whole of it is elegantly built.???

98. Bling culture existed in early Tanzania. A Portuguese chronicler of the sixteenth century wrote that: ???[T]hey are finely clad in many rich garments of gold and silk and cotton, and the women as well; also with much gold and silver chains and bracelets, which they wear on their legs and arms, and many jewelled earrings in their ears???

99. In 1961 a British archaeologist, found the ruins of Husuni Kubwa, the royal palace of the Tanzanian city of Kilwa. It had over a hundred rooms, including a reception hall, galleries, courtyards, terraces and an octagonal swimming pool.

100. In 1414 the Kenyan city of Malindi sent ambassadors to China carrying a gift that created a sensation at the Imperial Court. It was, of course, a giraffe.

By Robin Walker ?? 2006

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| 22306|2007-04-23 09:50:53|Djehuti Sundaka|Re: Black African Type Later?|

As Fari has pointed out, the features focused upon had pertained to skull features such as prominent browridges.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> What the "archaic" anatomical features?

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

> >

> > I might be.

> >

> > I don't really recall the identity of the source(s). What I do

> > recall is reading about the people of Aaku (Australia) being

> > descendant from the first homo sapien sapiens population to have

> > left the Continent (c. 78,000 BP) and to exhibit the

most "archaic"

> > anatomical features in contrast to the more "modern" features of

> the

> > rest of humanity.

> >

> > Djehuti Sundaka

> >

> > --- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

> > >

> > > Djehuti,

> > >

> > > What are you basing the idea of the `black African` being as

> > much a later type as the other races? You wouldn't happen to be

> > getting this from Chris Stringer and Robin McKie (1995) would
you?

> > Please confirm or deny.

>>>
>>> NOTORIOUS
>>>
>>> Djehuti Sundaka wrote:
>>> It is not agreed that "the black African type
produced
>> the European
>>> and other ethnic types". It is only agreed that the parent of
all
>>> humanity originated in "Africa". The "type" is not identified
as
>>> being "black African". Such is as much a later developement as
> all
>>> other ethnic types. When the parental type is speculated upon,
a
>>> resemblance to the indigenous people of Aaku (Australia) has
>>> previously been concluded. Thus straighter hair could very
well
>>> have been the original hair type with tighter coiled hair
types
>>> being later developments.
>>>
>>> I would suggest a focus on the Beja to see if their hair type
is
> a
>>> product of ethnic mixture, indigenous heritage, or variations
of
>>> both.
>>>
>>> Djehuti Sundaka
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Freddie Thompson"
>>> wrote:
>>>>
>>>> Yes, very interesting indeed. It should not surprise anyone
> that
>>>> there can be straight hair among unmixed blacks. After all,
it
>> is
>>>> agreed that the black African type produced the European and
>> other
>>>> ethnic types -- who all have straight hair. So whether it
>> occurs
>>> as
>>>> a dominant feature or not among black Africans, the
information

> > is
> > > nevertheless in their genes. It makes sense that straight
hair
> > > could
> > > have developed among woolly haired blacks that is unique in
its
> > > structure to native African types.
> > >
> > > Like skin complexion and other features are adaptations to
> > climate
> > > and geographical location -- straight hair must also be.
> > >
> > > Fred
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
> > wrote:
> > > >
> > > > > But this straight
> > > > hair did not share the common traits found in European or
> > West
> > Asian
> > > > hair. It was basically African hair without the disulphide
> > bonds. A
> > > > local population variation.<<
> > > >
> > > > Very interesting, Paul.
> > > > HTP,
> > > > Mahari
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> > > > wrote:
> > > > >
> > > > > --- In Ta_Seti@yahoogroups.com, Fari Supiya

> > > wrote:
> > > > >
> > > > > PKM: "Or the Fulani and similar African peoples whose
> > > > > straight hair I don't consider a result of "mixing."
> > > > >
> > > > > Regards,
> > > > > Paul Kekai Manansala"
> > > > >
> > > > > GOR: "The hair of the some Ful-Be peoples resembles
that of
> > > > > Afo-Europeans (or for that matter Afro-Asians). The Ful-
Be

>>> with
>>>> such
>>>>> hair tend to live in Northern Senegal where there has
been
>> more
>>>>> genetic contact with Berber speaking non-Blacks in
>> Mauritania.
>>>> Many
>>>>> of
>>>>> the Ful-Be people in other parts of Senegal and, indeed
> West
>>>> Africa,
>>>>> where they have not originated from the north(because
the
>> Ful-
>>> Be
>>>>> originate from Senegal), are regular Black Africans.
>>>>>>
>>>>>>
>>>>>> I'm not sure what you mean by regular Black Africans,
but
>>> could
>>>> you
>>>>> provide references on Fulani hair.
>>>>>>
>>>>>> My sources indicate that Fulani, and also Kanuri, of
> Nigeria
>>> and
>>>>> many
>>>>>> other regions also have high incidence of "straight"
hair.
>>>>>>
>>>>>> From the genetic standpoint, the Fulani and Kanuri show
> much
>>> less
>>>>>> "admixture" than many other peoples who have much
curlier
>> hair.
>>>>>>
>>>>>> I don't consider their hair anymore "mixed" than the so-
>> called
>>>>>> "peppercorn" hair of the Khoi and San peoples.
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>>

>>>>>>
>>>>> Since we know the extent of genocide against these
>> populations
>>> in
>>>>> previous centuries, and members of the African Classical
>>> History
>>>>> site,
>>>>>> however reluctantly, will remember this discussion, we
>> should
>>>>> conclude
>>>>>> that this population was original and that the multi-
shaded
>>>>>> `mixed-haired` population was the result of racial
mixture
>>> with
>>>>>> people
>>>>>>> from across the Red Sea in Arabia (where we have
evidence
> of
>>>> similar
>>>>>>> events having transpired earlier).>
>>>>>>>
>>>>>>> I don't agree. First it is non-evolutionary to think in
> this
>>>>>> manner.
>>>>>>>
>>>>>>> What about different physical adaptation to different
>>> climate.
>>>> How
>>>>>> do
>>>>>>> physical changes occur in populations in the first place.
>>>>>>>
>>>>>>> It was not through mixing. We already know, for example,
>> that
>>>>>> narrow
>>>>>>> noses in the same Horn of Africa most often are not the
>> result
>>>> of
>>>>>>> intermixture. Blood levels studies have disproven this a
>> long
>>>>> time
>>>>>>> ago, although it has long been part of the Hamitic
theory
> to
>>>> think
>>>>>> in

>>>>> this way.
>>>>>
>>>>>
>>>>>> Why is it that these non-kinky-haired populations in
>>> Africa
>>>> are
>>>>> always located a stone`s throw away from historically
>>> aggressive
>>>>>> non-African slave-trading people`s.
>>>>>>>
>>>>>>>
>>>>>>
>>>>>>> Straight hair existed in this region before the slave-
> trading
>>>>>>> traditions as suggested by archaeological finds. But
this
>>>>> straight
>>>>>>> hair did not share the common traits found in European
or
>> West
>>>> Asian
>>>>>>> hair. It was basically African hair without the
disulphide
>>>>> bonds.
>>>>>>> A
>>>>>>> local population variation.
>>>>>>>
>>>>>>> Regards,
>>>>>>> Paul Kekai Manansala
>>>>>>>
>>>>>
>>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>> -----
>>> Ahhh...imagining that irresistible "new car" smell?
>>> Check out new cars at Yahoo! Autos.
>>>
>>
>

| 22307|2007-04-23 11:37:01|Fari Supiya|Re: 100 things that you may not know about Africa|
Dear Robin,

Errr...I hope so...anyone in mind to review?
G.O.R.E

Robin wrote:

Dear G.O.R.E.

And if there was such a book, is anyone going to read it and review it?

Robin

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

- >
- > Thank you for that informative post. There wouldn't happen to be a book where we can access all this information in one place is there?
- >
- > G.O.R.E
- >
- > kcam23063@. .. wrote:
- > 1. The human race is of African origin. The oldest
- > known skeletal remains of anatomically modern humans
- > (or homo sapiens) were excavated at sites in East
- > Africa. Human remains were discovered at Omo in
- > Ethiopia that were dated at 195,000 years old, the
- > oldest known in the world.
- >
- > 2. Skeletons of pre-humans have been found in Africa
- > that date back between 4 and 5 million years. The
- > oldest known ancestral type of humanity is thought to
- > have been the australopithecus ramidus, who lived at
- > least 4.4 million years ago.
- >
- > 3. Africans were the first to organise fishing
- > expeditions 90,000 years ago. At Katanda, a region in
- > northeastern Zaïre (now Congo), was recovered a finely
- > wrought series of harpoon points, all elaborately
- > polished and barbed. Also uncovered was a tool,
- > equally well crafted, believed to be a dagger. The
- > discoveries suggested the existence of an early
- > aquatic or fishing based culture.
- >
- > 4. Africans were the first to engage in mining 43,000
- > years ago. In 1964 a hematite mine was found in
- > Swaziland at Bomvu Ridge in the Ngwenya mountain
- > range. Ultimately 300,000 artefacts were recovered
- > including thousands of stone-made mining tools. Adrian

- > Boshier, one of the archaeologists on the site, dated
- > the mine to a staggering 43,200 years old.
- >
- > 5. Africans pioneered basic arithmetic 25,000 years
- > ago. The Ishango bone is a tool handle with notches
- > carved into it found in the Ishango region of Zaïre
- > (now called Congo) near Lake Edward. The bone tool was
- > originally thought to have been over 8,000 years old,
- > but a more sensitive recent dating has given dates of
- > 25,000 years old. On the tool are 3 rows of notches.
- > Row 1 shows three notches carved next to six, four
- > carved next to eight, ten carved next to two fives and
- > finally a seven. The 3 and 6, 4 and 8, and 10 and 5,
- > represent the process of doubling. Row 2 shows eleven
- > notches carved next to twenty-one notches, and
- > nineteen notches carved next to nine notches. This
- > represents $10 + 1$, $20 + 1$, $20 - 1$ and $10 - 1$. Finally,
- > Row 3 shows eleven notches, thirteen notches,
- > seventeen notches and nineteen notches. 11, 13, 17 and
- > 19 are the prime numbers between 10 and 20.
- >
- > 6. Africans cultivated crops 12,000 years ago, the
- > first known advances in agriculture. Professor Fred
- > Wendorf discovered that people in Egypt's Western
- > Desert cultivated crops of barley, capers, chick-peas,
- > dates, legumes, lentils and wheat. Their ancient tools
- > were also recovered. There were grindstones, milling
- > stones, cutting blades, hide scrapers, engraving
- > burins, and mortars and pestles.
- >
- > 7. Africans mummified their dead 9,000 years ago. A
- > mummified infant was found under the Uan Muhuggiag
- > rock shelter in south western Libya. The infant was
- > buried in the foetal position and was mummified using
- > a very sophisticated technique that must have taken
- > hundreds of years to evolve. The technique predates
- > the earliest mummies known in Ancient Egypt by at
- > least 1,000 years. Carbon dating is controversial but
- > the mummy may date from 7438 (± 220) BC.
- >
- > 8. Africans carved the world's first colossal
- > sculpture 7,000 or more years ago. The Great Sphinx of
- > Giza was fashioned with the head of a man combined
- > with the body of a lion. A key and important question
- > raised by this monument was: How old is it? In October
- > 1991 Professor Robert Schoch, a geologist from Boston

> University, demonstrated that the Sphinx was sculpted
> between 5000 BC and 7000 BC, dates that he considered
> conservative.

>

> 9. On the 1 March 1979, the New York Times carried an
> article on its front page also page sixteen that was
> entitled Nubian Monarchy called Oldest. In this
> article we were assured that: □Evidence of the oldest
> recognizable monarchy in human history, preceding the
> rise of the earliest Egyptian kings by several
> generations, has been discovered in artifacts from
> ancient Nubia□ (i.e. the territory of the northern
> Sudan and the southern portion of modern Egypt.)

>

> 10. The ancient Egyptians had the same type of
> tropically adapted skeletal proportions as modern
> Black Africans. A 2003 paper appeared in American
> Journal of Physical Anthropology by Dr Sonia
> Zakrzewski entitled Variation in Ancient Egyptian
> Stature and Body Proportions where she states that:
> □The raw values in Table 6 suggest that Egyptians had
> the □super-Negroid□ body plan described by Robins
> (1983). The values for the brachial and crural indices
> show that the distal segments of each limb are longer
> relative to the proximal segments than in many
> □African□ populations.□

>

> 11. The ancient Egyptians had Afro combs. One writer
> tells us that the Egyptians □manufactured a very
> striking range of combs in ivory: the shape of these
> is distinctly African and is like the combs used even
> today by Africans and those of African descent.□

>

> 12. The Funerary Complex in the ancient Egyptian city
> of Saqqara is the oldest building that tourists
> regularly visit today. An outer wall, now mostly in
> ruins, surrounded the whole structure. Through the
> entrance are a series of columns, the first
> stone-built columns known to historians. The North
> House also has ornamental columns built into the walls
> that have papyrus-like capitals. Also inside the
> complex is the Ceremonial Court, made of limestone
> blocks that have been quarried and then shaped. In the
> centre of the complex is the Step Pyramid, the first
> of 90 Egyptian pyramids.

>

- > 13. The first Great Pyramid of Giza, the most
 - > extraordinary building in history, was a staggering
 - > 481 feet tall - the equivalent of a 40-storey
 - > building. It was made of 2.3 million blocks of
 - > limestone and granite, some weighing 100 tons.
- >
- > 14. The ancient Egyptian city of Kahun was the world's
 - > first planned city. Rectangular and walled, the city
 - > was divided into two parts. One part housed the
 - > wealthier inhabitants - the scribes, officials and
 - > foremen. The other part housed the ordinary people.
 - > The streets of the western section in particular, were
 - > straight, laid out on a grid, and crossed each other
 - > at right angles. A stone gutter, over half a metre
 - > wide, ran down the centre of every street.
- >
- > 15. Egyptian mansions were discovered in Kahun - each
 - > boasting 70 rooms, divided into four sections or
 - > quarters. There was a master's quarter, quarters for
 - > women and servants, quarters for offices and finally,
 - > quarters for granaries, each facing a central
 - > courtyard. The master's quarters had an open court
 - > with a stone water tank for bathing. Surrounding this
 - > was a colonnade.
- >
- > 16 The Labyrinth in the Egyptian city of Hawara with
 - > its massive layout, multiple courtyards, chambers and
 - > halls, was the very largest building in antiquity.
 - > Boasting three thousand rooms, 1,500 of them were
 - > above ground and the other 1,500 were underground.
- >
- > 17. Toilets and sewerage systems existed in ancient
 - > Egypt. One of the pharaohs built a city now known as
 - > Amarna. An American urban planner noted that: - Great
 - > importance was attached to cleanliness in Amarna as in
 - > other Egyptian cities. Toilets and sewers were in use
 - > to dispose waste. Soap was made for washing the body.
 - > Perfumes and essences were popular against body odour.
 - > A solution of natron was used to keep insects from
 - > houses . . . Amarna may have been the first planned
 - > - garden city - .
- >
- > 18. Sudan has more pyramids than any other country on
 - > earth - even more than Egypt. There are at least 223
 - > pyramids in the Sudanese cities of Al Kurru, Nuri,
 - > Gebel Barkal and Meroë. They are generally 20 to 30

- > metres high and steep sided.
- >
- > 19. The Sudanese city of Meroë is rich in surviving
- > monuments. Becoming the capital of the Kushite Empire
- > between 590 BC until AD 350, there are 84 pyramids in
- > this city alone, many built with their own miniature
- > temple. In addition, there are ruins of a bath house
- > sharing affinities with those of the Romans. Its
- > central feature is a large pool approached by a flight
- > of steps with waterspouts decorated with lion heads.
- >
- > 20. Bling culture has a long and interesting history.
- > Gold was used to decorate ancient Sudanese temples.
- > One writer reported that: □Recent excavations at Meroe
- > and Mussawwarat es-Sufra revealed temples with walls
- > and statues covered with gold leaf□.
- >
- > 21. In around 300 BC, the Sudanese invented a writing
- > script that had twenty-three letters of which four
- > were vowels and there was also a word divider.
- > Hundreds of ancient texts have survived that were in
- > this script. Some are on display in the British
- > Museum.
- >
- > 22. In central Nigeria, West Africa□s oldest
- > civilisation flourished between 1000 BC and 300 BC.
- > Discovered in 1928, the ancient culture was called the
- > Nok Civilisation, named after the village in which the
- > early artefacts were discovered. Two modern scholars,
- > declare that □[a]fter calibration, the period of Nok
- > art spans from 1000 BC until 300 BC□. The site itself
- > is much older going back as early as 4580 or 4290 BC.
- >
- > 23. West Africans built in stone by 1100 BC. In the
- > Tichitt-Walata region of Mauritania, archaeologists
- > have found □large stone masonry villages□ that date
- > back to 1100 BC. The villages consisted of roughly
- > circular compounds connected by □well-defined
- > streets□.
- >
- > 24. By 250 BC, the foundations of West Africa□s oldest
- > cities were established such as Old Djenné in Mali.
- >
- > 25. Kumbi Saleh, the capital of Ancient Ghana,
- > flourished from 300 to 1240 AD. Located in modern day
- > Mauritania, archaeological excavations have revealed

- > houses, almost habitable today, for want of renovation
- > and several storeys high. They had underground rooms,
- > staircases and connecting halls. Some had nine rooms.
- > One part of the city alone is estimated to have housed
- > 30,000 people.
- >
- > 26. West Africa had walled towns and cities in the
- > pre-colonial period. Winwood Reade, an English
- > historian visited West Africa in the nineteenth
- > century and commented that: □ There are . . . thousands
- > of large walled cities resembling those of Europe in
- > the Middle Ages, or of ancient Greece.□
- >
- > 27. Lord Lugard, an English official, estimated in
- > 1904 that there were 170 walled towns still in
- > existence in the whole of just the Kano province of
- > northern Nigeria.
- >
- > 28. Cheques are not quite as new an invention as we
- > were led to believe. In the tenth century, an Arab
- > geographer, Ibn Haukal, visited a fringe region of
- > Ancient Ghana. Writing in 951 AD, he told of a cheque
- > for 42,000 golden dinars written to a merchant in the
- > city of Audogha by his partner in Sidjilmessa.
- >
- > 29. Ibn Haukal, writing in 951 AD, informs us that the
- > King of Ghana was □ the richest king on the face of the
- > earth□ whose pre-eminence was due to the quantity of
- > gold nuggets that had been amassed by the himself and
- > by his predecessors.
- >
- > 30. The Nigerian city of Ile-Ife was paved in 1000 AD
- > on the orders of a female ruler with decorations that
- > originated in Ancient America. Naturally, no-one wants
- > to explain how this took place approximately 500 years
- > before the time of Christopher Columbus!
- >
- > 31. West Africa had bling culture in 1067 AD. One
- > source mentions that when the Emperor of Ghana gives
- > audience to his people: □ he sits in a pavilion around
- > which stand his horses caparisoned in cloth of gold:
- > behind him stand ten pages holding shields and
- > gold-mounted swords: and on his right hand are the
- > sons of the princes of his empire, splendidly clad and
- > with gold plaited into their hair . . . The gate of
- > the chamber is guarded by dogs of an excellent breed .

> . . they wear collars of gold and silver. □

>

> 32. Glass windows existed at that time. The residence
> of the Ghanaian Emperor in 1116 AD was: □ A well-built
> castle, thoroughly fortified, decorated inside with
> sculptures and pictures, and having glass windows. □

>

> 33. The Grand Mosque in the Malian city of Djenné,
> described as □ the largest adobe [clay] building in the
> world □, was first raised in 1204 AD. It was built on a
> square plan where each side is 56 metres in length. It
> has three large towers on one side, each with
> projecting wooden buttresses.

>

> 34. One of the great achievements of the Yoruba was
> their urban culture. □ By the year A.D. 1300, □ says a
> modern scholar, □ the Yoruba people built numerous
> walled cities surrounded by farms □. The cities were
> Owu, Oyo, Ijebu, Ijesa, Ketu, Popo, Egba, Sabe, Dassa,
> Egbado, Igbomina, the sixteen Ekiti principalities,
> Owo and Ondo.

>

> 35. Yoruba metal art of the mediaeval period was of
> world class. One scholar wrote that Yoruba art □ would
> stand comparison with anything which Ancient Egypt,
> Classical Greece and Rome, or Renaissance Europe had
> to offer. □

>

> 36. In the Malian city of Gao stands the Mausoleum of
> Askia the Great, a weird sixteenth century edifice
> that resembles a step pyramid.

>

> 37. Thousands of mediaeval tumuli have been found
> across West Africa. Nearly 7,000 were discovered in
> north-west Senegal alone spread over nearly 1,500
> sites. They were probably built between 1000 and 1300
> AD.

>

> 38. Excavations at the Malian city of Gao carried out
> by Cambridge University revealed glass windows. One of
> the finds was entitled: □ Fragments of alabaster window
> surrounds and a piece of pink window glass, Gao 10th □
> 14th century. □

>

> 39. In 1999 the BBC produced a television series
> entitled Millennium. The programme devoted to the

- > fourteenth century opens with the following
- > disclosure: □ In the fourteenth century, the century of
- > the scythe, natural disasters threatened civilisations
- > with extinction. The Black Death kills more people in
- > Europe, Asia and North Africa than any catastrophe has
- > before. Civilisations which avoid the plague thrive.
- > In West Africa the Empire of Mali becomes the richest
- > in the world. □
- >
- > 40. Malian sailors got to America in 1311 AD, 181
- > years before Columbus. An Egyptian scholar, Ibn Fadl
- > Al-Umari, published on this sometime around 1342. In
- > the tenth chapter of his book, there is an account of
- > two large maritime voyages ordered by the predecessor
- > of Mansa Musa, a king who inherited the Malian throne
- > in 1312. This mariner king is not named by Al-Umari,
- > but modern writers identify him as Mansa Abubakari II.
- >
- > 41. On a pilgrimage to Mecca in 1324 AD, a Malian
- > ruler, Mansa Musa, brought so much money with him that
- > his visit resulted in the collapse of gold prices in
- > Egypt and Arabia. It took twelve years for the
- > economies of the region to normalise.
- >
- > 42. West African gold mining took place on a vast
- > scale. One modern writer said that: □ It is estimated
- > that the total amount of gold mined in West Africa up
- > to 1500 was 3,500 tons, worth more than \$& shy; 30
- > billion in today's market. □
- >
- > 43. The old Malian capital of Niani had a 14th century
- > building called the Hall of Audience. It was an
- > surmounted by a dome, adorned with arabesques of
- > striking colours. The windows of an upper floor were
- > plated with wood and framed in silver; those of a
- > lower floor were plated with wood, framed in gold.
- >
- > 44. Mali in the 14th century was highly urbanised.
- > Sergio Domian, an Italian art and architecture
- > scholar, wrote the following about this period: □ Thus
- > was laid the foundation of an urban civilisation. At
- > the height of its power, Mali had at least 400 cities,
- > and the interior of the Niger Delta was very densely
- > populated □.
- >
- > 45. The Malian city of Timbuktu had a 14th century

- > population of 115,000 - 5 times larger than mediaeval
- > London. Mansa Musa, built the Djinguerebere Mosque in
- > the fourteenth century. There was the University
- > Mosque in which 25,000 students studied and the
- > Oratory of Sidi Yayia. There were over 150 Koran
- > schools in which 20,000 children were instructed.
- > London, by contrast, had a total 14th century
- > population of 20,000 people.
- >
- > 46. National Geographic recently described Timbuktu as
- > the Paris of the mediaeval world, on account of its
- > intellectual culture. According to Professor Henry
- > Louis Gates, 25,000 university students studied there.
- >
- > 47. Many old West African families have private
- > library collections that go back hundreds of years.
- > The Mauritanian cities of Chinguetti and Oudane have a
- > total of 3,450 hand written mediaeval books. There may
- > be another 6,000 books still surviving in the other
- > city of Walata. Some date back to the 8th century AD.
- > There are 11,000 books in private collections in
- > Niger. Finally, in Timbuktu, Mali, there are about
- > 700,000 surviving books.
- >
- > 48. A collection of one thousand six hundred books was
- > considered a small library for a West African scholar
- > of the 16th century. Professor Ahmed Baba of Timbuktu
- > is recorded as saying that he had the smallest library
- > of any of his friends - he had only 1600 volumes.
- >
- > 49. Concerning these old manuscripts, Michael Palin,
- > in his TV series Sahara, said the imam of Timbuktu
- > □ has a collection of scientific texts that clearly
- > show the planets circling the sun. They date back
- > hundreds of years . . . Its convincing evidence that
- > the scholars of Timbuktu knew a lot more than their
- > counterparts in Europe. In the fifteenth century in
- > Timbuktu the mathematicians knew about the rotation of
- > the planets, knew about the details of the eclipse,
- > they knew things which we had to wait for 150 almost
- > 200 years to know in Europe when Galileo and
- > Copernicus came up with these same calculations and
- > were given a very hard time for it. □
- >
- > 50. The Songhai Empire of 16th century West Africa had
- > a government position called Minister for Etiquette

> and Protocol.

>

> 51. The mediaeval Nigerian city of Benin was built to

> □ a scale comparable with the Great Wall of China □.

> There was a vast system of defensive walling totalling

> 10,000 miles in all. Even before the full extent of

> the city walling had become apparent the Guinness Book

> of Records carried an entry in the 1974 edition that

> described the city as: □ The largest earthworks in the

> world carried out prior to the mechanical era. □

>

> 52. Benin art of the Middle Ages was of the highest

> quality. An official of the Berlin Museum für

> Völkerkunde once stated that: □ These works from Benin

> are equal to the very finest examples of European

> casting technique. Benvenuto Cellini could not have

> cast them better, nor could anyone else before or

> after him . . . Technically, these bronzes represent

> the very highest possible achievement. □

>

> 53. Winwood Reade described his visit to the Ashanti

> Royal Palace of Kumasi in 1874: □ We went to the king □ s

> palace, which consists of many courtyards, each

> surrounded with alcoves and verandahs, and having two

> gates or doors, so that each yard was a thoroughfare .

> . . But the part of the palace fronting the street was

> a stone house, Moorish in its style . . . with a flat

> roof and a parapet, and suites of apartments on the

> first floor. It was built by Fanti masons many years

> ago. The rooms upstairs remind me of Wardour Street.

> Each was a perfect Old Curiosity Shop. Books in many

> languages, Bohemian glass, clocks, silver plate, old

> furniture, Persian rugs, Kidderminster carpets,

> pictures and engravings, numberless chests and

> coffers. A sword bearing the inscription From Queen

> Victoria to the King of Ashantee. A copy of the Times,

> 17 October 1843. With these were many specimens of

> Moorish and Ashanti handicraft. □

>

> 54. In the mid-nineteenth century, William Clarke, an

> English visitor to Nigeria, remarked that: □ As good an

> article of cloth can be woven by the Yoruba weavers as

> by any people . . . in durability, their cloths far

> excel the prints and home-spuns of Manchester. □

>

> 55. The recently discovered 9th century Nigerian city

> of Eredo was found to be surrounded by a wall that was
> 100 miles long and seventy feet high in places. The
> internal area was a staggering 400 square miles.
>
> 56. On the subject of cloth, Kongolese textiles were
> also distinguished. Various European writers of the
> sixteenth and seventeenth centuries wrote of the
> delicate crafts of the peoples living in eastern Kongo
> and adjacent regions who manufactured damasks,
> sarcenets, satins, taffeta, cloth of tissue and
> velvet. Professor DeGraft-Johnson made the curious
> observation that: □ Their brocades, both high and low,
> were far more valuable than the Italian. □
>
> 57. On Kongolese metallurgy of the Middle Ages, one
> modern scholar wrote that: □ There is no doubting . . .
> the existence of an expert metallurgical art in the
> ancient Kongo . . . The Bakongo were aware of the
> toxicity of lead vapours. They devised preventative
> and curative methods, both pharmacological (massive
> doses of pawpaw and palm oil) and mechanical (exerting
> of pressure to free the digestive tract), for
> combating lead poisoning. □
>
> 58. In Nigeria, the royal palace in the city of Kano
> dates back to the fifteenth century. Begun by Muhammad
> Rumfa (ruled 1463-99) it has gradually evolved over
> generations into a very imposing complex. A colonial
> report of the city from 1902, described it as □ a
> network of buildings covering an area of 33 acres and
> surrounded by a wall 20 to 30 feet high outside and 15
> feet inside . . . in itself no mean citadel □.
>
> 59. A sixteenth century traveller visited the central
> African civilisation of Kanem-Borno and commented that
> the emperor □ s cavalry had golden □ stirrups, spurs,
> bits and buckles. □ Even the ruler □ s dogs had □ chains
> of the finest gold □.
>
> 60. One of the government positions in mediaeval
> Kanem-Borno was Astronomer Royal.
>
> 61. Ngazargamu, the capital city of Kanem-Borno,
> became one of the largest cities in the seventeenth
> century world. By 1658 AD, the metropolis, according
> to an architectural scholar housed □ about quarter of a

> million people□. It had 660 streets. Many were wide
 > and unbending, reflective of town planning.
 >
 > 62. The Nigerian city of Surame flourished in the
 > sixteenth century. Even in ruin it was an impressive
 > sight, built on a horizontal vertical grid. A modern
 > scholar describes it thus: □The walls of Surame are
 > about 10 miles in circumference and include many large
 > bastions or walled suburbs running out at right angles
 > to the main wall. The large compound at Kanta is still
 > visible in the centre, with ruins of many buildings,
 > one of which is said to have been two-storied. The
 > striking feature of the walls and whole ruins is the
 > extensive use of stone and tsokuwa (laterite gravel)
 > or very hard red building mud, evidently brought from
 > a distance. There is a big mound of this near the
 > north gate about 8 feet in height. The walls show
 > regular courses of masonry to a height of 20 feet and
 > more in several places. The best preserved portion is
 > that known as sirati (the bridge) a little north of
 > the eastern gate . . . The main city walls here appear
 > to have provided a very strongly guarded entrance
 > about 30 feet wide.□
 >
 > 63. The Nigerian city of Kano in 1851 produced an
 > estimated 10 million pairs of sandals and 5 million
 > hides each year for export.
 >
 > 64. In 1246 AD Dunama II of Kanem-Borno exchanged
 > embassies with Al-Mustansir, the king of Tunis. He
 > sent the North African court a costly present, which
 > apparently included a giraffe. An old chronicle noted
 > that the rare animal □created a sensation in Tunis□.
 >
 > 65. By the third century BC the city of Carthage on
 > the coast of Tunisia was opulent and impressive. It
 > had a population of 700,000 and may even have
 > approached a million. Lining both sides of three
 > streets were rows of tall houses six storeys high.
 >
 > 66. The Ethiopian city of Axum has a series of 7 giant
 > obelisks that date from perhaps 300 BC to 300 AD. They
 > have details carved into them that represent windows
 > and doorways of several storeys. The largest obelisk,
 > now fallen, is in fact □the largest monolith ever made
 > anywhere in the world□. It is 108 feet long, weighs a

> staggering 500 tons, and represents a thirteen-storey
> building.
>
> 67. Ethiopia minted its own coins over 1,500 years
> ago. One scholar wrote that: □Almost no other
> contemporary state anywhere in the world could issue
> in gold, a statement of sovereignty achieved only by
> Rome, Persia, and the Kushan kingdom in northern India
> at the time.□
>
> 68. The Ethiopian script of the 4th century AD
> influenced the writing script of Armenia. A Russian
> historian noted that: □Soon after its creation, the
> Ethiopic vocalised script began to influence the
> scripts of Armenia and Georgia. D. A. Olderogge
> suggested that Mesrop Mashtotz used the vocalised
> Ethiopic script when he invented the Armenian
> alphabet.□
>
> 69. □In the first half of the first millennium CE,□
> says a modern scholar, Ethiopia □was ranked as one of
> the world□s greatest empires□. A Persian cleric of the
> third century AD identified it as the third most
> important state in the world after Persia and Rome.
>
> 70. Ethiopia has 11 underground mediaeval churches
> built by being carved out of the ground. In the
> twelfth and thirteenth centuries AD, Roha became the
> new capital of the Ethiopians. Conceived as a New
> Jerusalem by its founder, Emperor Lalibela
> (c.1150-1230) , it contains 11 churches, all carved out
> of the rock of the mountains by hammer and chisel. All
> of the temples were carved to a depth of 11 metres or
> so below ground level. The largest is the House of the
> Redeemer, a staggering 33.7 metres long, 23.7 metres
> wide and 11.5 metres deep.
>
> 71. Lalibela is not the only place in Ethiopia to have
> such wonders. A cotemporary archaeologist reports
> research that was conducted in the region in the early
> 1970□s when: □startling numbers of churches built in
> caves or partially or completely cut from the living
> rock were revealed not only in Tigre and Lalibela but
> as far south as Addis Ababa. Soon at least 1,500 were
> known. At least as many more probably await
> revelation.□

>

> 72. In 1209 AD Emperor Lalibela of Ethiopia sent an
 > embassy to Cairo bringing the sultan unusual gifts
 > including an elephant, a hyena, a zebra, and a
 > giraffe.

>

> 73. In Southern Africa, there are at least 600 stone
 > built ruins in the regions of Zimbabwe, Mozambique and
 > South Africa. These ruins are called Mazimbabwe in
 > Shona, the Bantu language of the builders, and means
 > great revered house and □ signifies court□.

>

> 74. The Great Zimbabwe was the largest of these ruins.
 > It consists of 12 clusters of buildings, spread over 3
 > square miles. Its outer walls were made from 100,000
 > tons of granite bricks. In the fourteenth century, the
 > city housed 18,000 people, comparable in size to that
 > of London of the same period.

>

> 75. Bling culture existed in this region. At the time
 > of our last visit, the Horniman Museum in London had
 > exhibits of headrests with the caption: □Headrests
 > have been used in Africa since the time of the
 > Egyptian pharaohs. Remains of some headrests, once
 > covered in gold foil, have been found in the ruins of
 > Great Zimbabwe and burial sites like Mapungubwe dating
 > to the twelfth century after Christ.□

>

>

> 76. Dr Albert Churchward, author of Signs and Symbols
 > of Primordial Man, pointed out that writing was found
 > in one of the stone built ruins: □Lt.-Col. E. L. de
 > Cordes . . . who was in South Africa for three years,
 > informed the writer that in one of the □Ruins□ there
 > is a □stone-chamber,□ with a vast quantity of Papyri,
 > covered with old Egyptian hieroglyphics. A Boer hunter
 > discovered this, and a large quantity was used to
 > light a fire with, and yet still a larger quantity
 > remained there now.□

>

> 77. On bling culture, one seventeenth century visitor
 > to southern African empire of Monomotapa, that ruled
 > over this vast region, wrote that: □The people dress
 > in various ways: at court of the Kings their grandees
 > wear cloths of rich silk, damask, satin, gold and silk
 > cloth; these are three widths of satin, each width

> four covados [2.64m], each sewn to the next, sometimes
> with gold lace in between, trimmed on two sides, like
> a carpet, with a gold and silk fringe, sewn in place
> with a two fingers □ wide ribbon, woven with gold roses
> on silk. □

>

> 78. Southern Africans mined gold on an epic scale. One
> modern writer tells us that: □ The estimated amount of
> gold ore mined from the entire region by the ancients
> was staggering, exceeding 43 million tons. The ore
> yielded nearly 700 tons of pure gold which today would
> be valued at over \$& shy; 7.5 billion. □

>

> 79. Apparently the Monomotapan royal palace at Mount
> Fura had chandeliers hanging from the ceiling. An
> eighteenth century geography book provided the
> following data: □ The inside consists of a great
> variety of sumptuous apartments, spacious and lofty
> halls, all adorned with a magnificent cotton tapestry,
> the manufacture of the country. The floors, cielings
> [sic], beams and rafters are all either gilt or plated
> with gold curiously wrought, as are also the chairs of
> state, tables, benches &c. The candle-sticks and
> branches are made of ivory inlaid with gold, and hang
> from the cieling by chains of the same metal, or of
> silver gilt. □

>

> 80. Monomotapa had a social welfare system. Antonio
> Bocarro, a Portuguese contemporary, informs us that
> the Emperor: □ shows great charity to the blind and
> maimed, for these are called the king □ s poor, and have
> land and revenues for their subsistence, and when they
> wish to pass through the kingdoms, wherever they come
> food and drinks are given to them at the public cost
> as long as they remain there, and when they leave that
> place to go to another they are provided with what is
> necessary for their journey, and a guide, and some one
> to carry their wallet to the next village. In every
> place where they come there is the same obligation. □

>

> 81. Many southern Africans have indigenous and
> pre-colonial words for □ gun □. Scholars have generally
> been reluctant to investigate or explain this fact.

>

> 82. Evidence discovered in 1978 showed that East
> Africans were making steel for more than 1,500 years:

> □ Assistant Professor of Anthropology Peter Schmidt and
> Professor of Engineering Donald H. Avery have found as
> long as 2,000 years ago Africans living on the western
> shores of Lake Victoria had produced carbon steel in
> preheated forced draft furnaces, a method that was
> technologically more sophisticated than any developed
> in Europe until the mid-nineteenth century. □

>
> 83. Ruins of a 300 BC astronomical observatory was
> found at Namoratunga in Kenya. Africans were mapping
> the movements of stars such as Triangulum, Aldebaran,
> Bellatrix, Central Orion, etcetera, as well as the
> moon, in order to create a lunar calendar of 354 days.

>
> 84. Autopsies and caesarean operations were routinely
> and effectively carried out by surgeons in
> pre-colonial Uganda. The surgeons routinely used
> antiseptics, anaesthetics and cautery iron. Commenting
> on a Ugandan caesarean operation that appeared in the
> Edinburgh Medical Journal in 1884, one author wrote:
> □ The whole conduct of the operation . . . suggests a
> skilled long-practiced surgical team at work
> conducting a well-tried and familiar operation with
> smooth efficiency. □

>
> 85. Sudan in the mediaeval period had churches,
> cathedrals, monasteries and castles. Their ruins still
> exist today.

>
> 86. The mediaeval Nubian Kingdoms kept archives. From
> the site of Qasr Ibrim legal texts, documents and
> correspondence were discovered. An archaeologist
> informs us that: □ On the site are preserved thousands
> of documents in Meroitic, Latin, Greek, Coptic, Old
> Nubian, Arabic and Turkish. □

>
> 87. Glass windows existed in mediaeval Sudan.
> Archaeologists found evidence of window glass at the
> Sudanese cities of Old Dongola and Hambukol.

>
> 88. Bling culture existed in the mediaeval Sudan.
> Archaeologists found an individual buried at the
> Monastery of the Holy Trinity in the city of Old
> Dongola. He was clad in an extremely elaborate garb
> consisting of costly textiles of various fabrics
> including gold thread. At the city of Soba East, there

- > were individuals buried in fine clothing, including
- > items with golden thread.
- >
- > 89. Style and fashion existed in mediaeval Sudan. A
- > dignitary at Jebel Adda in the late thirteenth century
- > AD was interned with a long coat of red and yellow
- > patterned damask folded over his body. Underneath, he
- > wore plain cotton trousers of long and baggy cut. A
- > pair of red leather slippers with turned up toes lay
- > at the foot of the coffin. The body was wrapped in
- > enormous pieces of gold brocaded striped silk.
- >
- > 90. Sudan in the ninth century AD had housing
- > complexes with bath rooms and piped water. An
- > archaeologist wrote that Old Dongola, the capital of
- > Makuria, had: □a[n] . . . eighth to . . . ninth
- > century housing complex. The houses discovered here
- > differ in their hitherto unencountered spatial layout
- > as well as their functional programme (water supply
- > installation, bathroom with heating system) and
- > interiors decorated with murals. □
- >
- > 91. In 619 AD, the Nubians sent a gift of a giraffe to
- > the Persians.
- >
- > 92. The East Coast, from Somalia to Mozambique, has
- > ruins of well over 50 towns and cities. They
- > flourished from the ninth to the sixteenth centuries
- > AD.
- >
- > 93. Chinese records of the fifteenth century AD note
- > that Mogadishu had houses of □four or five storeys
- > high□.
- >
- > 94. Gedi, near the coast of Kenya, is one of the East
- > African ghost towns. Its ruins, dating from the
- > fourteenth or fifteenth centuries, include the city
- > walls, the palace, private houses, the Great Mosque,
- > seven smaller mosques, and three pillar tombs.
- >
- > 95. The ruined mosque in the Kenyan city of Gedi had a
- > water purifier made of limestone for recycling water.
- >
- > 96. The palace in the Kenyan city of Gedi contains
- > evidence of piped water controlled by taps. In
- > addition it had bathrooms and indoor toilets.

>
> 97. A visitor in 1331 AD considered the Tanzanian city
> of Kilwa to be of world class. He wrote that it was
> the □ principal city on the coast the greater part of
> whose inhabitants are Zanj of very black complexion. □
> Later on he says that: □ Kilwa is one of the most
> beautiful and well-constructed cities in the world.
> The whole of it is elegantly built. □

>
> 98. Bling culture existed in early Tanzania. A
> Portuguese chronicler of the sixteenth century wrote
> that: □ [T]hey are finely clad in many rich garments of
> gold and silk and cotton, and the women as well; also
> with much gold and silver chains and bracelets, which
> they wear on their legs and arms, and many jewelled
> earrings in their ears □.

>
> 99. In 1961 a British archaeologist, found the ruins
> of Husuni Kubwa, the royal palace of the Tanzanian
> city of Kilwa. It had over a hundred rooms, including
> a reception hall, galleries, courtyards, terraces and
> an octagonal swimming pool.

>
> 100. In 1414 the Kenyan city of Malindi sent
> ambassadors to China carrying a gift that created a
> sensation at the Imperial Court. It was, of course, a
> giraffe.

>
> By Robin Walker © 2006

>
>
>
>
> Forward Ever (by any means necessary)!

> Karen C. Aboiralor

>
>
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>
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| 22308|2007-04-23 11:41:44|Fari Supiya|Re: 100 things that you may not know about Africa|
Thanx for the response Peter
But I wanted to know whether the information could be found in one place. I wish I had the
money to splash out...sorry have to go...bailiffs at the door!
G.O.R.E

Peter Gray wrote:

Fari (aka GORE):
All this information exists in a collection of books, including those by
Diop, van Sertima, and others. *The Encyclopaedia of Archaeology and
Anthropology* is also a useful (if sometimes skewed) source.
The bottom line, though, is that you can't avoid purchasing and reading
several such sources, especially since some of the "findings" are
controversial.
Many thanks to Karen for posting this excellent summary by Robin
Walker (@ 2006).
Peter

From: Fari Supiya
Reply-To: Ta_Seti@yahooogroups.com
To: Ta_Seti@yahooogroups.com
Subject: Re: [Ta_Seti] 100 things that you may not know about Africa
Date: Mon, 23 Apr 2007 04:27:19 -0700 (PDT)

Thank you for that informative post. There wouldn't happen to be a book
where we can access all this information in one place is there?
G.O.R.E

kcamm23063@aol.com wrote:

1. The human race is of African origin. The
oldest
known skeletal remains of anatomically modern
humans
(or homo sapiens) were excavated at sites in
East
Africa. Human remains were discovered at
Omo in
Ethiopia that were dated at 195,000 years old,
the
oldest known in the world.
2. Skeletons of pre-humans have been found in

Africa
that date back between 4 and 5 million years.
The
oldest known ancestral type of humanity is
thought to
have been the australopithecus ramidus, who
lived at
least 4.4 million years ago.

3. Africans were the first to organise fishing
expeditions 90,000 years ago. At Katanda, a
region in
northeastern Zaïre (now Congo), was
recovered a finely
wrought series of harpoon points, all
elaborately
polished and barbed. Also uncovered was a
tool,
equally well crafted, believed to be a dagger.
The
discoveries suggested the existence of an early
aquatic or fishing based culture.

4. Africans were the first to engage in mining
43,000
years ago. In 1964 a hematite mine was found
in
Swaziland at Bomvu Ridge in the Ngwenya
mountain
range. Ultimately 300,000 artefacts were
recovered
including thousands of stone-made mining
tools. Adrian
Boshier, one of the archaeologists on the site,
dated
the mine to a staggering 43,200 years old.

5. Africans pioneered basic arithmetic 25,000
years
ago. The Ishango bone is a tool handle with
notches
carved into it found in the Ishango region of
Zaïre
(now called Congo) near Lake Edward. The
bone tool was
originally thought to have been over 8,000
years old,
but a more sensitive recent dating has given
dates of
25,000 years old. On the tool are 3 rows of
notches.
Row 1 shows three notches carved next to six,
four
carved next to eight, ten carved next to two
fives and
finally a seven. The 3 and 6, 4 and 8, and 10

and 5, represent the process of doubling. Row 2 shows eleven notches carved next to twenty-one notches, and nineteen notches carved next to nine notches. This represents $10 + 1$, $20 + 1$, $20 - 1$ and $10 - 1$. Finally, Row 3 shows eleven notches, thirteen notches, seventeen notches and nineteen notches. 11, 13, 17 and 19 are the prime numbers between 10 and 20.

6. Africans cultivated crops 12,000 years ago, the first known advances in agriculture. Professor Fred Wendorf discovered that people in Egypt's Western Desert cultivated crops of barley, capers, chick-peas, dates, legumes, lentils and wheat. Their ancient tools were also recovered. There were grindstones, milling stones, cutting blades, hide scrapers, engraving burins, and mortars and pestles.

7. Africans mummified their dead 9,000 years ago. A mummified infant was found under the Uan Muhuggiag rock shelter in south western Libya. The infant was buried in the foetal position and was mummified using a very sophisticated technique that must have taken hundreds of years to evolve. The technique predates the earliest mummies known in Ancient Egypt by at least 1,000 years. Carbon dating is controversial but the mummy may date from 7438 (± 220) BC.

8. Africans carved the world's first colossal sculpture 7,000 or more years ago. The Great Sphinx of Giza was fashioned with the head of a man combined with the body of a lion. A key and important question raised by this monument was: How old is it? In October

1991 Professor Robert Schoch, a geologist from Boston University, demonstrated that the Sphinx was sculpted between 5000 BC and 7000 BC, dates that he considered conservative.

9. On the 1 March 1979, the New York Times carried an article on its front page also page sixteen that was entitled Nubian Monarchy called Oldest. In this article we were assured that: □Evidence of the oldest recognizable monarchy in human history, preceding the rise of the earliest Egyptian kings by several generations, has been discovered in artifacts from ancient Nubia□ (i.e. the territory of the northern Sudan and the southern portion of modern Egypt.)

10. The ancient Egyptians had the same type of tropically adapted skeletal proportions as modern Black Africans. A 2003 paper appeared in American Journal of Physical Anthropology by Dr Sonia Zakrzewski entitled Variation in Ancient Egyptian Stature and Body Proportions where she states that:
□The raw values in Table 6 suggest that Egyptians had the □super-Negroid□ body plan described by Robins (1983). The values for the brachial and crural indices show that the distal segments of each limb are longer relative to the proximal segments than in many □African□ populations.□

11. The ancient Egyptians had Afro combs. One writer tells us that the Egyptians □manufactured a very striking range of combs in ivory: the shape of these is distinctly African and is like the combs used even today by Africans and those of African descent.□

12. The Funerary Complex in the ancient Egyptian city of Saqqara is the oldest building that tourists regularly visit today. An outer wall, now mostly in ruins, surrounded the whole structure. Through the entrance are a series of columns, the first stone-built columns known to historians. The North House also has ornamental columns built into the walls that have papyrus-like capitals. Also inside the complex is the Ceremonial Court, made of limestone blocks that have been quarried and then shaped. In the centre of the complex is the Step Pyramid, the first of 90 Egyptian pyramids.

13. The first Great Pyramid of Giza, the most extraordinary building in history, was a staggering 481 feet tall - the equivalent of a 40-storey building. It was made of 2.3 million blocks of limestone and granite, some weighing 100 tons.

14. The ancient Egyptian city of Kahun was the world's first planned city. Rectangular and walled, the city was divided into two parts. One part housed the wealthier inhabitants - the scribes, officials and foremen. The other part housed the ordinary people. The streets of the western section in particular, were straight, laid out on a grid, and crossed each other at right angles. A stone gutter, over half a metre wide, ran down the centre of every street.

15. Egyptian mansions were discovered in Kahun - each boasting 70 rooms, divided into four sections or quarters. There was a master's quarter, quarters for women and servants, quarters for offices and finally, quarters for granaries, each facing a central courtyard. The master's quarters had an open court with a stone water tank for bathing. Surrounding this was a colonnade.

16 The Labyrinth in the Egyptian city of Hawara with its massive layout, multiple courtyards, chambers and halls, was the very largest building in antiquity. Boasting three thousand rooms, 1,500 of them were above ground and the other 1,500 were underground.

17. Toilets and sewerage systems existed in ancient Egypt. One of the pharaohs built a city now known as Amarna. An American urban planner noted that: □ Great importance was attached to cleanliness in Amarna as in other Egyptian cities. Toilets and sewers were in use to dispose waste. Soap was made for washing the body. Perfumes and essences were popular against body odour. A solution of natron was used to keep insects from houses . . . Amarna may have been the first planned □ garden city □. □

18. Sudan has more pyramids than any other country on earth - even more than Egypt. There are at least 223 pyramids in the Sudanese cities of Al Kurru, Nuri, Gebel Barkal and Meroë. They are generally 20 to 30 metres high and steep sided.

19. The Sudanese city of Meroë is rich in surviving monuments. Becoming the capital of the Kushite Empire between 590 BC until AD 350, there are 84 pyramids in this city alone, many built with their own miniature temple. In addition, there are ruins of a bath house sharing affinities with those of the Romans. Its central feature is a large pool approached by a flight of steps with waterspouts decorated with lion heads.

20. Bling culture has a long and interesting history.
Gold was used to decorate ancient Sudanese temples.
One writer reported that: □Recent excavations at Meroe and Mussawwarat es-Sufra revealed temples with walls and statues covered with gold leaf□.

21. In around 300 BC, the Sudanese invented a writing script that had twenty-three letters of which four were vowels and there was also a word divider. Hundreds of ancient texts have survived that were in this script. Some are on display in the British Museum.

22. In central Nigeria, West Africa□s oldest civilisation flourished between 1000 BC and 300 BC.
Discovered in 1928, the ancient culture was called the Nok Civilisation, named after the village in which the early artefacts were discovered. Two modern scholars, declare that □[a]fter calibration, the period of Nok art spans from 1000 BC until 300 BC□. The site itself is much older going back as early as 4580 or 4290 BC.

23. West Africans built in stone by 1100 BC. In the Tichitt-Walata region of Mauritania, archaeologists have found □large stone masonry villages□ that date back to 1100 BC. The villages consisted of roughly circular compounds connected by □well-defined streets□.

24. By 250 BC, the foundations of West Africa□s oldest cities were established such as Old Djenné in Mali.

25. Kumbi Saleh, the capital of Ancient Ghana, flourished from 300 to 1240 AD. Located in modern day

Mauritania, archaeological excavations have revealed houses, almost habitable today, for want of renovation and several storeys high. They had underground rooms, staircases and connecting halls. Some had nine rooms. One part of the city alone is estimated to have housed 30,000 people.

26. West Africa had walled towns and cities in the pre-colonial period. Winwood Reade, an English historian visited West Africa in the nineteenth century and commented that: □ There are . . . thousands of large walled cities resembling those of Europe in the Middle Ages, or of ancient Greece. □

27. Lord Lugard, an English official, estimated in 1904 that there were 170 walled towns still in existence in the whole of just the Kano province of northern Nigeria.

28. Cheques are not quite as new an invention as we were led to believe. In the tenth century, an Arab geographer, Ibn Haukal, visited a fringe region of Ancient Ghana. Writing in 951 AD, he told of a cheque for 42,000 golden dinars written to a merchant in the city of Audoghast by his partner in Sidjilmessa.

29. Ibn Haukal, writing in 951 AD, informs us that the King of Ghana was □ the richest king on the face of the earth □ whose pre-eminence was due to the quantity of gold nuggets that had been amassed by the himself and by his predecessors.

30. The Nigerian city of Ile-Ife was paved in 1000 AD on the orders of a female ruler with decorations that

originated in Ancient America. Naturally, no-one wants to explain how this took place approximately 500 years before the time of Christopher Columbus!

31. West Africa had bling culture in 1067 AD. One source mentions that when the Emperor of Ghana gives audience to his people: "he sits in a pavilion around which stand his horses caparisoned in cloth of gold: behind him stand ten pages holding shields and gold-mounted swords: and on his right hand are the sons of the princes of his empire, splendidly clad and with gold plaited into their hair . . . The gate of the chamber is guarded by dogs of an excellent breed . . . they wear collars of gold and silver."

32. Glass windows existed at that time. The residence of the Ghanaian Emperor in 1116 AD was: "A well-built castle, thoroughly fortified, decorated inside with sculptures and pictures, and having glass windows."

33. The Grand Mosque in the Malian city of Djenné, described as "the largest adobe [clay] building in the world", was first raised in 1204 AD. It was built on a square plan where each side is 56 metres in length. It has three large towers on one side, each with projecting wooden buttresses.

34. One of the great achievements of the Yoruba was their urban culture. "By the year A.D. 1300," says a modern scholar, "the Yoruba people built numerous walled cities surrounded by farms". The cities were Owu, Oyo, Ijebu, Ijesa, Ketu, Popo, Egba, Sabe, Dassa, Egbado, Igbomina, the sixteen Ekiti principalities,

Owo and Ondo.

35. Yoruba metal art of the mediaeval period was of world class. One scholar wrote that Yoruba art ☐ would stand comparison with anything which Ancient Egypt, Classical Greece and Rome, or Renaissance Europe had to offer. ☐

36. In the Malian city of Gao stands the Mausoleum of Askia the Great, a weird sixteenth century edifice that resembles a step pyramid.

37. Thousands of mediaeval tumuli have been found across West Africa. Nearly 7,000 were discovered in north-west Senegal alone spread over nearly 1,500 sites. They were probably built between 1000 and 1300 AD.

38. Excavations at the Malian city of Gao carried out by Cambridge University revealed glass windows. One of the finds was entitled: ☐ Fragments of alabaster window surrounds and a piece of pink window glass, Gao 10th ☐ 14th century. ☐

39. In 1999 the BBC produced a television series entitled Millennium. The programme devoted to the fourteenth century opens with the following disclosure: ☐ In the fourteenth century, the century of the scythe, natural disasters threatened civilisations with extinction. The Black Death kills more people in Europe, Asia and North Africa than any catastrophe has before. Civilisations which avoid the plague thrive. In West Africa the Empire of Mali becomes the richest in the world. ☐

40. Malian sailors got to America in 1311 AD, 181 years before Columbus. An Egyptian scholar, Ibn Fadl Al-Umari, published on this sometime around 1342. In the tenth chapter of his book, there is an account of two large maritime voyages ordered by the predecessor of Mansa Musa, a king who inherited the Malian throne in 1312. This mariner king is not named by Al-Umari, but modern writers identify him as Mansa Abubakari II.

41. On a pilgrimage to Mecca in 1324 AD, a Malian ruler, Mansa Musa, brought so much money with him that his visit resulted in the collapse of gold prices in Egypt and Arabia. It took twelve years for the economies of the region to normalise.

42. West African gold mining took place on a vast scale. One modern writer said that: □ It is estimated that the total amount of gold mined in West Africa up to 1500 was 3,500 tons, worth more than \$30 billion in today's market. □

43. The old Malian capital of Niani had a 14th century building called the Hall of Audience. It was an surmounted by a dome, adorned with arabesques of striking colours. The windows of an upper floor were plated with wood and framed in silver; those of a lower floor were plated with wood, framed in gold.

44. Mali in the 14th century was highly urbanised. Sergio Domian, an Italian art and architecture scholar, wrote the following about this period: □ Thus was laid the foundation of an urban civilisation. At the height of its power, Mali had at least 400 cities,

and the interior of the Niger Delta was very densely populated□.

45. The Malian city of Timbuktu had a 14th century population of 115,000 - 5 times larger than mediaeval London. Mansa Musa, built the Djinguerebere Mosque in the fourteenth century. There was the University Mosque in which 25,000 students studied and the Oratory of Sidi Yayia. There were over 150 Koran schools in which 20,000 children were instructed. London, by contrast, had a total 14th century population of 20,000 people.

46. National Geographic recently described Timbuktu as the Paris of the mediaeval world, on account of its intellectual culture. According to Professor Henry Louis Gates, 25,000 university students studied there.

47. Many old West African families have private library collections that go back hundreds of years. The Mauritanian cities of Chinguetti and Oudane have a total of 3,450 hand written mediaeval books. There may be another 6,000 books still surviving in the other city of Walata. Some date back to the 8th century AD. There are 11,000 books in private collections in Niger. Finally, in Timbuktu, Mali, there are about 700,000 surviving books.

48. A collection of one thousand six hundred books was considered a small library for a West African scholar of the 16th century. Professor Ahmed Baba of Timbuktu is recorded as saying that he had the smallest library of any of his friends - he had only 1600 volumes.

49. Concerning these old manuscripts, Michael Palin, in his TV series Sahara, said the imam of Timbuktu
□ has a collection of scientific texts that clearly show the planets circling the sun. They date back hundreds of years . . . Its convincing evidence that the scholars of Timbuktu knew a lot more than their counterparts in Europe. In the fifteenth century in Timbuktu the mathematicians knew about the rotation of the planets, knew about the details of the eclipse, they knew things which we had to wait for 150 almost 200 years to know in Europe when Galileo and Copernicus came up with these same calculations and were given a very hard time for it. □

50. The Songhai Empire of 16th century West Africa had a government position called Minister for Etiquette and Protocol.

51. The mediaeval Nigerian city of Benin was built to
□ a scale comparable with the Great Wall of China □.
There was a vast system of defensive walling totalling 10,000 miles in all. Even before the full extent of the city walling had become apparent the Guinness Book of Records carried an entry in the 1974 edition that described the city as: □ The largest earthworks in the world carried out prior to the mechanical era. □

52. Benin art of the Middle Ages was of the highest quality. An official of the Berlin Museum für Völkerkunde once stated that: □ These works from Benin are equal to the very finest examples of European casting technique. Benvenuto Cellini could not have

cast them better, nor could anyone else before or after him . . . Technically, these bronzes represent the very highest possible achievement.□

53. Winwood Reade described his visit to the Ashanti Royal Palace of Kumasi in 1874: □We went to the king's palace, which consists of many courtyards, each surrounded with alcoves and verandahs, and having two gates or doors, so that each yard was a thoroughfare . . . But the part of the palace fronting the street was a stone house, Moorish in its style . . . with a flat roof and a parapet, and suites of apartments on the first floor. It was built by Fanti masons many years ago. The rooms upstairs remind me of Wardour Street. Each was a perfect Old Curiosity Shop. Books in many languages, Bohemian glass, clocks, silver plate, old furniture, Persian rugs, Kidderminster carpets, pictures and engravings, numberless chests and coffer. A sword bearing the inscription From Queen Victoria to the King of Ashantee. A copy of the Times, 17 October 1843. With these were many specimens of Moorish and Ashanti handicraft.□

54. In the mid-nineteenth century, William Clarke, an English visitor to Nigeria, remarked that: □As good an article of cloth can be woven by the Yoruba weavers as by any people . . . in durability, their cloths far excel the prints and home-spuns of Manchester.□

55. The recently discovered 9th century Nigerian city of Eredo was found to be surrounded by a wall that was 100 miles long and seventy feet high in places.

The internal area was a staggering 400 square miles.

56. On the subject of cloth, Kongolese textiles were also distinguished. Various European writers of the sixteenth and seventeenth centuries wrote of the delicate crafts of the peoples living in eastern Kongo and adjacent regions who manufactured damasks, sarcenets, satins, taffeta, cloth of tissue and velvet. Professor DeGraft-Johnson made the curious observation that: □ Their brocades, both high and low, were far more valuable than the Italian. □

57. On Kongolese metallurgy of the Middle Ages, one modern scholar wrote that: □ There is no doubting . . . the existence of an expert metallurgical art in the ancient Kongo . . . The Bakongo were aware of the toxicity of lead vapours. They devised preventative and curative methods, both pharmacological (massive doses of pawpaw and palm oil) and mechanical (exerting of pressure to free the digestive tract), for combating lead poisoning. □

58. In Nigeria, the royal palace in the city of Kano dates back to the fifteenth century. Begun by Muhammad Rumfa (ruled 1463-99) it has gradually evolved over generations into a very imposing complex. A colonial report of the city from 1902, described it as □ a network of buildings covering an area of 33 acres and surrounded by a wall 20 to 30 feet high outside and 15 feet inside . . . in itself no mean citadel □.

59. A sixteenth century traveller visited the central African civilisation of Kanem-Borno and

commented that the emperor's cavalry had golden stirrups, spurs, bits and buckles. Even the ruler's dogs had chains of the finest gold.

60. One of the government positions in mediaeval Kanem-Borno was Astronomer Royal.

61. Ngazargamu, the capital city of Kanem-Borno, became one of the largest cities in the seventeenth century world. By 1658 AD, the metropolis, according to an architectural scholar housed about a quarter of a million people. It had 660 streets. Many were wide and unbending, reflective of town planning.

62. The Nigerian city of Surame flourished in the sixteenth century. Even in ruin it was an impressive sight, built on a horizontal vertical grid. A modern scholar describes it thus: The walls of Surame are about 10 miles in circumference and include many large bastions or walled suburbs running out at right angles to the main wall. The large compound at Kanta is still visible in the centre, with ruins of many buildings, one of which is said to have been two-storied. The striking feature of the walls and whole ruins is the extensive use of stone and tsokuwa (laterite gravel) or very hard red building mud, evidently brought from a distance. There is a big mound of this near the north gate about 8 feet in height. The walls show regular courses of masonry to a height of 20 feet and more in several places. The best preserved portion is that known as sirati (the bridge) a little north of

the eastern gate . . . The main city walls here appear to have provided a very strongly guarded entrance about 30 feet wide. □

63. The Nigerian city of Kano in 1851 produced an estimated 10 million pairs of sandals and 5 million hides each year for export.

64. In 1246 AD Dunama II of Kanem-Borno exchanged embassies with Al-Mustansir, the king of Tunis. He sent the North African court a costly present, which apparently included a giraffe. An old chronicle noted that the rare animal □ created a sensation in Tunis □.

65. By the third century BC the city of Carthage on the coast of Tunisia was opulent and impressive. It had a population of 700,000 and may even have approached a million. Lining both sides of three streets were rows of tall houses six storeys high.

66. The Ethiopian city of Axum has a series of 7 giant obelisks that date from perhaps 300 BC to 300 AD. They have details carved into them that represent windows and doorways of several storeys. The largest obelisk, now fallen, is in fact □ the largest monolith ever made anywhere in the world □. It is 108 feet long, weighs a staggering 500 tons, and represents a thirteen-storey building.

67. Ethiopia minted its own coins over 1,500 years ago. One scholar wrote that: □ Almost no other contemporary state anywhere in the world could issue in gold, a statement of sovereignty achieved only by

Rome, Persia, and the Kushan kingdom in northern India at the time.□

68. The Ethiopian script of the 4th century AD influenced the writing script of Armenia. A Russian historian noted that: □Soon after its creation, the Ethiopic vocalised script began to influence the scripts of Armenia and Georgia. D. A. Olderogge suggested that Mesrop Mashtotz used the vocalised Ethiopic script when he invented the Armenian alphabet.□

69. □In the first half of the first millennium CE,□ says a modern scholar, Ethiopia □was ranked as one of the world's greatest empires□. A Persian cleric of the third century AD identified it as the third most important state in the world after Persia and Rome.

70. Ethiopia has 11 underground mediaeval churches built by being carved out of the ground. In the twelfth and thirteenth centuries AD, Roha became the new capital of the Ethiopians. Conceived as a New Jerusalem by its founder, Emperor Lalibela (c.1150-1230) , it contains 11 churches, all carved out of the rock of the mountains by hammer and chisel. All of the temples were carved to a depth of 11 metres or so below ground level. The largest is the House of the Redeemer, a staggering 33.7 metres long, 23.7 metres wide and 11.5 metres deep.

71. Lalibela is not the only place in Ethiopia to have such wonders. A cotemporary archaeologist reports research that was conducted in the region in the early 1970□s when: □startling numbers of churches built in caves or partially or completely cut from the living

rock were revealed not only in Tigre and Lalibela but as far south as Addis Ababa. Soon at least 1,500 were known. At least as many more probably await revelation.□

72. In 1209 AD Emperor Lalibela of Ethiopia sent an embassy to Cairo bringing the sultan unusual gifts including an elephant, a hyena, a zebra, and a giraffe.

73. In Southern Africa, there are at least 600 stone built ruins in the regions of Zimbabwe, Mozambique and South Africa. These ruins are called Mazimbabwe in Shona, the Bantu language of the builders, and means great revered house and □ signifies court□.

74. The Great Zimbabwe was the largest of these ruins. It consists of 12 clusters of buildings, spread over 3 square miles. Its outer walls were made from 100,000 tons of granite bricks. In the fourteenth century, the city housed 18,000 people, comparable in size to that of London of the same period.

75. Bling culture existed in this region. At the time of our last visit, the Horniman Museum in London had exhibits of headrests with the caption:
□Headrests have been used in Africa since the time of the Egyptian pharaohs. Remains of some headrests, once covered in gold foil, have been found in the ruins of Great Zimbabwe and burial sites like Mapungubwe dating to the twelfth century after Christ.□

76. Dr Albert Churchward, author of Signs and Symbols of Primordial Man, pointed out that writing was found

in one of the stone built ruins: □Lt.-Col. E. L. de Cordes . . . who was in South Africa for three years, informed the writer that in one of the □Ruins□ there is a □stone-chamber,□ with a vast quantity of Papyri, covered with old Egyptian hieroglyphics. A Boer hunter discovered this, and a large quantity was used to light a fire with, and yet still a larger quantity remained there now.□

77. On bling culture, one seventeenth century visitor to southern African empire of Monomotapa, that ruled over this vast region, wrote that: □The people dress in various ways: at court of the Kings their grandees wear cloths of rich silk, damask, satin, gold and silk cloth; these are three widths of satin, each width four covados [2.64m], each sewn to the next, sometimes with gold lace in between, trimmed on two sides, like a carpet, with a gold and silk fringe, sewn in place with a two fingers□ wide ribbon, woven with gold roses on silk.□

78. Southern Africans mined gold on an epic scale. One modern writer tells us that: □The estimated amount of gold ore mined from the entire region by the ancients was staggering, exceeding 43 million tons. The ore yielded nearly 700 tons of pure gold which today would be valued at over \$7.5 billion.□

79. Apparently the Monomotapan royal palace at Mount Fura had chandeliers hanging from the ceiling. An eighteenth century geography book provided the following data: □The inside consists of a great variety of sumptuous apartments, spacious and

lofty
halls, all adorned with a magnificent cotton
tapestry,
the manufacture of the country. The floors,
ceilings
[sic], beams and rafters are all either gilt or
plated
with gold curiously wrought, as are also the
chairs of
state, tables, benches &c. The candle-sticks
and
branches are made of ivory inlaid with gold, and
hang
from the ceiling by chains of the same metal, or
of
silver gilt. □

80. Monomotapa had a social welfare system.
Antonio
Bocarro, a Portuguese contemporary, informs
us that
the Emperor: □ shows great charity to the blind
and
maimed, for these are called the king's poor,
and have
land and revenues for their subsistence, and
when they
wish to pass through the kingdoms, wherever
they come
food and drinks are given to them at the public
cost
as long as they remain there, and when they
leave that
place to go to another they are provided with
what is
necessary for their journey, and a guide, and
some one
to carry their wallet to the next village. In every
place where they come there is the same
obligation. □

81. Many southern Africans have indigenous
and
pre-colonial words for □gun□. Scholars have
generally
been reluctant to investigate or explain this fact.

82. Evidence discovered in 1978 showed that
East
Africans were making steel for more than 1,500
years:
□ Assistant Professor of Anthropology Peter
Schmidt and
Professor of Engineering Donald H. Avery have
found as
long as 2,000 years ago Africans living on the

western shores of Lake Victoria had produced carbon steel in preheated forced draft furnaces, a method that was technologically more sophisticated than any developed in Europe until the mid-nineteenth century. □

83. Ruins of a 300 BC astronomical observatory was found at Namoratunga in Kenya. Africans were mapping the movements of stars such as Triangulum, Aldebaran, Bellatrix, Central Orion, etcetera, as well as the moon, in order to create a lunar calendar of 354 days.

84. Autopsies and caesarean operations were routinely and effectively carried out by surgeons in pre-colonial Uganda. The surgeons routinely used antiseptics, anaesthetics and cautery iron. Commenting on a Ugandan caesarean operation that appeared in the Edinburgh Medical Journal in 1884, one author wrote:

□The whole conduct of the operation . . . suggests a skilled long-practiced surgical team at work conducting a well-trying and familiar operation with smooth efficiency. □

85. Sudan in the mediaeval period had churches, cathedrals, monasteries and castles. Their ruins still exist today.

86. The mediaeval Nubian Kingdoms kept archives. From the site of Qasr Ibrim legal texts, documents and correspondence were discovered. An archaeologist informs us that: □On the site are preserved thousands of documents in Meroitic, Latin, Greek, Coptic, Old Nubian, Arabic and Turkish. □

87. Glass windows existed in mediaeval Sudan.

Archaeologists found evidence of window glass at the Sudanese cities of Old Dongola and Hambukol.

88. Bling culture existed in the mediaeval Sudan.

Archaeologists found an individual buried at the Monastery of the Holy Trinity in the city of Old Dongola. He was clad in an extremely elaborate garb consisting of costly textiles of various fabrics including gold thread. At the city of Soba East, there were individuals buried in fine clothing, including items with golden thread.

89. Style and fashion existed in mediaeval Sudan. A

dignitary at Jebel Adda in the late thirteenth century

AD was interned with a long coat of red and yellow

patterned damask folded over his body.

Underneath, he

wore plain cotton trousers of long and baggy cut. A

pair of red leather slippers with turned up toes lay

at the foot of the coffin. The body was wrapped in

enormous pieces of gold brocaded striped silk.

90. Sudan in the ninth century AD had housing complexes with bath rooms and piped water.

An

archaeologist wrote that Old Dongola, the capital of

Makuria, had: □a[n] . . . eighth to . . . ninth

century housing complex. The houses

discovered here

differ in their hitherto unencountered spatial layout

as well as their functional programme (water supply

installation, bathroom with heating system) and interiors decorated with murals.□

91. In 619 AD, the Nubians sent a gift of a giraffe to

the Persians.

92. The East Coast, from Somalia to

Mozambique, has

ruins of well over 50 towns and cities. They

flourished from the ninth to the sixteenth

centuries
AD.

93. Chinese records of the fifteenth century AD note that Mogadishu had houses of □four or five storeys high□.

94. Gedi, near the coast of Kenya, is one of the East African ghost towns. Its ruins, dating from the fourteenth or fifteenth centuries, include the city walls, the palace, private houses, the Great Mosque, seven smaller mosques, and three pillar tombs.

95. The ruined mosque in the Kenyan city of Gedi had a water purifier made of limestone for recycling water.

96. The palace in the Kenyan city of Gedi contains evidence of piped water controlled by taps. In addition it had bathrooms and indoor toilets.

97. A visitor in 1331 AD considered the Tanzanian city of Kilwa to be of world class. He wrote that it was the □principal city on the coast the greater part of whose inhabitants are Zanj of very black complexion.□ Later on he says that: □Kilwa is one of the most beautiful and well-constructed cities in the world. The whole of it is elegantly built.□

98. Bling culture existed in early Tanzania. A Portuguese chronicler of the sixteenth century wrote that: □[T]hey are finely clad in many rich garments of gold and silk and cotton, and the women as well; also with much gold and silver chains and bracelets, which they wear on their legs and arms, and many jewelled earrings in their ears□.

99. In 1961 a British archaeologist, found the ruins of Husuni Kubwa, the royal palace of the

Tanzanian
city of Kilwa. It had over a hundred rooms,
including
a reception hall, galleries, courtyards, terraces
and
an octagonal swimming pool.

100. In 1414 the Kenyan city of Malindi sent
ambassadors to China carrying a gift that
created a
sensation at the Imperial Court. It was, of
course, a
giraffe.

By Robin Walker © 2006

Forward Ever (by any means necessary)!
Karen C. Aboiralor

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| 22309|2007-04-23 19:38:59|Bradenqp@aol.com|Re: 100 things that you may not know about Africa|

Fari,

Good to see you and Robin keeping your sense of humor.

Of course, this exchange illustrates the enormous gift Robin, bestowed upon us with *When We Ruled*. It is easily the finest single volume source on broad African/Black history since John G. Jackson's *Introduction to African Civilizations* and it is an improvement by a wide margin.

Do not be too discouraged by people being unaware of the book's contents and seeming to not have bought or read it yet. The book's price point in hardcover may be a deterrent. Once a paperback edition is released, I think more people will seek to own or at least find it to read.

You might consider submitting the *When we Ruled* Website to the relevant categories in the Open Directory Project:

http://dmoz.org/Society/History/By_Time_Period/Ancient/Africa/

and the Yahoo Directory:

http://dir.yahoo.com/Regional/Regions/Africa/Arts_and_Humanities/Humanities/History/

Both of these pages have links up top for submitting sites.....with instructions on how to do this. The advantage of Open Directory, in particular is that the directory is reproduced in rebranded form by numerous other major websites including portals like Google. The Google Directory is a copy of Open Directory.

By doing this, people online doing directory searches for sites on African history will have a greater chance of finding the When We Ruled site, since many directory sites use the Open Directory.

Best,

Paul Braden

In a message dated 4/23/2007 2:43:10 PM Eastern Daylight Time, goredema_99@yahoo.com writes:

Thanx for the response Peter

But I wanted to know whether the information could be found in one place. I wish I had the money to splash out...sorry have to go...bailiffs at the door!
G.O.R.E

Peter Gray wrote:

Fari (aka GORE):

All this information exists in a collection of books, including those by Diop, van Sertima, and others. ***The Encyclopaedia of Archaeology and Anthropolgy*** is also a useful (if sometimes skewed) source.

The bottom line, though, is that you can't avoid purchasing and reading several such sources, especially since some of the "findings" are controversial.

Many thanks to Karen for posting this excellent summary by Robin Walker (@ 2006).

Peter

From: *Fari Supiya*
Reply-To: *Ta_Seti@yahoogroups.com*
To: *Ta_Seti@yahoogroups.com*
Subject: *Re: [Ta_Seti] 100 things that you may not know about Africa*
Date: *Mon, 23 Apr 2007 04:27:19 -0700 (PDT)*

Thank you for that informative post. There wouldn't happen to be a book where we can access all this information in one place is there?
G.O.R.E

kcamm23063@aol.com wrote:

1. The human race is of African origin. The oldest known skeletal remains of anatomically modern humans (or homo sapiens) were excavated at sites in East Africa. Human remains were discovered at Omo in Ethiopia that were dated at 195,000 years old, the oldest known in the world.

2. Skeletons of pre-humans have been found in Africa that date back between 4 and 5

million years. The oldest known ancestral type of humanity is thought to have been the australopithecus ramidus, who lived at least 4.4 million years ago.

3. Africans were the first to organise fishing expeditions 90,000 years ago. At Katanda, a region in northeastern Zaïre (now Congo), was recovered a finely wrought series of harpoon points, all elaborately polished and barbed. Also uncovered was a tool, equally well crafted, believed to be a dagger. The discoveries suggested the existence of an early aquatic or fishing based culture.

4. Africans were the first to engage in mining 43,000 years ago. In 1964 a hematite mine was found in Swaziland at Bomvu Ridge in the Ngwenya mountain range. Ultimately 300,000 artefacts were recovered including thousands of stone-made mining tools. Adrian Boshier, one of the archaeologists on the site, dated the mine to a staggering 43,200 years old.

5. Africans pioneered basic arithmetic 25,000 years ago. The Ishango bone is a tool handle with notches carved into it found in the Ishango region of Zaïre (now called Congo) near Lake Edward. The bone tool was originally thought to have been over 8,000 years old, but a more sensitive recent dating has given dates of 25,000 years old. On the tool are 3 rows of notches. Row 1 shows three notches carved next to six, four

carved next to eight, ten carved next to two fives and finally a seven. The 3 and 6, 4 and 8, and 10 and 5, represent the process of doubling. Row 2 shows eleven notches carved next to twenty-one notches, and nineteen notches carved next to nine notches. This represents $10 + 1$, $20 + 1$, $20 - 1$ and $10 - 1$. Finally, Row 3 shows eleven notches, thirteen notches, seventeen notches and nineteen notches. 11, 13, 17 and 19 are the prime numbers between 10 and 20.

6. Africans cultivated crops 12,000 years ago, the first known advances in agriculture. Professor Fred Wendorf discovered that people in Egypt's Western Desert cultivated crops of barley, capers, chick-peas, dates, legumes, lentils and wheat. Their ancient tools were also recovered. There were grindstones, milling stones, cutting blades, hide scrapers, engraving burins, and mortars and pestles.

7. Africans mummified their dead 9,000 years ago. A mummified infant was found under the Uan Muhuggiag rock shelter in south western Libya. The infant was buried in the foetal position and was mummified using a very sophisticated technique that must have taken hundreds of years to evolve. The technique predates the earliest mummies known in Ancient Egypt by at least 1,000 years. Carbon dating is controversial but the mummy may date from 7438 (± 220) BC.

8. Africans carved the world's first colossal sculpture 7,000 or more years ago. The Great Sphinx of Giza was fashioned with the head of a man combined with the body of a lion. A key and important question raised by this monument was: How old is it? In October 1991 Professor Robert Schoch, a geologist from Boston University, demonstrated that the Sphinx was sculpted between 5000 BC and 7000 BC, dates that he considered conservative.

9. On the 1 March 1979, the New York Times carried an article on its front page also page sixteen that was entitled Nubian Monarchy called Oldest. In this article we were assured that: "Evidence of the oldest recognizable monarchy in human history, preceding the rise of the earliest Egyptian kings by several generations, has been discovered in artifacts from ancient Nubia" (i.e. the territory of the northern Sudan and the southern portion of modern Egypt.)

10. The ancient Egyptians had the same type of tropically adapted skeletal proportions as modern Black Africans. A 2003 paper appeared in American Journal of Physical Anthropology by Dr Sonia Zakrzewski entitled Variation in Ancient Egyptian Stature and Body Proportions where she states that: "The raw values in Table 6 suggest that Egyptians had the 'super-Negroid' body plan described by Robins (1983). The values for the brachial and crural indices show that the distal segments

of each limb are longer relative to the proximal segments than in many 'African' populations."

See what's free at AOL.com.

| 22310|2007-04-23 19:56:42|Bradenqp@aol.com|Re: 100 things that you may not know about Africa|

By the way Robin, the pages I linked to in my previous post were just the ones I felt were the most appropriate at Yahoo Directory and Open Directory Project for www.whenweruled.com. You can of course navigate around the directory to find a more appropriate section to submit the site to. Yahoo's directory submission is expensive, so you might consider only submitting to the Open Directory, which is free of charge. There are other directories out there too which may be worth your time.

Best,

Paul Braden

See what's free at AOL.com.

| 22311|2007-04-23 20:22:41|asar_imhotep|What environmental components are necessary for phenotype changes i|

With all of the talk on hair features and things, it got me to thinking about what environmental characteristics are needed to cause phenotype changes in human beings. Has there been any studies on the environmental ingredients necessary to cause thin noses, coarse/fine hair, blue eyes, tall people, short people of the forests, "light" skinned people, high cheek bones or round faces?

I think too much focus is directed to the effects of the environmental changes on human aesthetics more so than the necessary components which cause the changes in the first place. Can someone direct me towards any research that might begin to answer these questions? Talking about straightness of African hair, to me, seems backwards and irrelevant outside a discussion on the natural processes which cause these changes and why those changes would be beneficial to those people in that environment.

I would want to know what temperature, diet, elevational, quality of water, or what not, caused these changes in man, for we are about 98% genetically the same (I've read) and the margin of difference is

solely based on these environmental changes.

Asar Imhotep

<http://www.mochasuite.com>

| 22312|2007-04-23 21:01:01|arumese|Re: Straight Hair Amongst Africans?|

--- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria \ (History\)" wrote:

>

> 'In any case, Herototus had to have seen none-wooley haired black

people

> there -- mixed or not.' Fred.

>

> At this point I can only comment on what he said and not what he

ought

> to have said, should have said or thought he said.

>

> GE

Yeah but we can deduce for ourselves that there were people with different hair textures in Egypt even before the Greeks arrived. The different hair textures on the different mummies show such variation existed. The artificial hair styles as well indicate their knowlege and appreciation for straight and waivy hair as these were part of their cultural mindset.

There are indeed wooley-haired mummies that did not experience the straightening of the hair.

There are real black people with considerably straight hair living even now. And we have good reason to assume they lived in ancient Egypt and Ethiopia as well -- even at the time of Herototus. I just don't like the fact that the idea of straight-haired Egyptians is pushed by Eurocentrics as portraying the dominant/ruling classes. This is clearly an effort to create a false perception of who the Egyptians were.

Fred

> -----Original Message-----

> From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On

Behalf

> Of arumese

> Sent: Thursday, April 19, 2007 11:18 PM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Straight Hair Amongst Africans?

>

> --- In Ta_Seti@yahoogroups.com, "Emeagwali, Gloria \<History\>"

> wrote:

>>

>> Let us not forget that Herodotus stated that the Egyptians

> had 'wooly'

>> hair -

>>

>> not straight hair. Someone pointed this out earlier as well.

> Herodotus

>> traveled as far as the First Cataract, the boundary

>>

>> between Egypt and Nubia, so we are dealing with an eye witness

> report.

>>

>> That does not rule out coexistence of one with the other but we

> need

>> more evidence.

>

> Gloria

>

> Even though Herototus made the generalization about the Egyptians

> having wooley hair, I never took it to mean that everyone he saw

had

> wooley hair. We make the same generalization about blacks all over

> the world. But we see with our eyes that in a significant number

of

> cases this feature is not to be taken as a strict rule.

>

> I understood Herototus' statement as giving credit where credit was

> due. For all we know, he could have missed possible instances of

> these blacks by a thousand years or more. Or he could have simply

> over-looked instances when he did see them as not worth

mentioning.

> Diope and some others apparently believe they existed side by side

to

> some extent or other.

>

> In any case, Herototus had to have seen none-wooley haired black

> people there -- mixed or not.

>

> Fred

>

>

>

>

>

>

> Ta_Seti Repository

> http://groups.yahoo.com/group/ta_seti2

> Yahoo! Groups Links

>

| 22313|2007-04-23 21:01:03|Mahari Mengistu|Re: White Bantu?|

Paul,

I apologize. I mis-read Ethiopian as Egyptian. However, I don't think that is true per Herodotus,either. I'll have to look it up.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > This writer lied. Herodotus said Egyptians had wooly hair, too.

> > HTP,

> > Mahari

> >

> >

>

> Mahari, I think the writer in this case uses "Libya" to mean the whole

> of northern Africa including Egypt, which was one type of ancient

usage.

>
> Regards,
> Paul Kekai Manansala
>

| 22314|2007-04-23 21:02:16|arumese|Re: Actually Fred Ive changed my mind|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>
> Actually Fred Ive changed my mind. I think one might be entitled to

have that interpretation of evolution. Its just that I think the interpretation Ive put forward cuts at the racist like a knife whereas the other one is less effective and, I believe, less accurate.

>
> G.O.R.E

I'm sure we all agree that the less effective interpretation is where the racists prefer to make their judgements from.

Fred

> Fari Supiya wrote:
> > GOR:Primacy within a species cannot be evidence of

being

> primitive, except to the unscientific- minded. It would be like
> arguing that the son is more advanced than the father.
> >
> > G.O.R.E
>
> Fred:"And yet we acknowledge at some point that this is what macro
> evolution not only implies, but insists upon.
>
> Fred"
>
> GOR:That is not what evolution implies. It implies that the

humans of today are an improvement on the humans of 100 000 years ago in respect of certain adaptations, but todays humans would include

Black Africans, Europeans and everyone else. A precise understanding prevents misinterpretation.

>

> The NOTORIOUS G.O.R.E

>

> arumese wrote:

> --- In Ta_Seti@yahoogroups.com, Fari Supiya

wrote:

>

> > GOR:Primacy within a species cannot be evidence of being

> primitive, except to the unscientific- minded. It would be like

> arguing that the son is more advanced than the father.

> >

> > G.O.R.E

>

> And yet we acknowledge at some point that this is what macro

> evolution not only implies, but insists upon.

>

> Fred

>

> >

> >

> > Djehuti Sundaka wrote:

> > I would think the opposite to be true; that there are

> people who

> > would want to establish a "black African type" as being first and

> > therefore the most primitive and least evolved thereby implying

> > inferiority for any modern populations exhibiting such traits.

> >

> > Djehuti Sundaka

> >

> > --- In Ta_Seti@yahoogroups.com, "arumese" wrote:

> > >

> > > You are right of course -- it is not agreed by all that the

first

> > > Africans were woolly haired, or even dark skinned for that
> > matter.

> > > But I get the feeling that there are those who would simply

> rather

> > > not concede that black African types were probably the first

homo

> > > sapiens.

> > >

> > > Fred

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> > > wrote:

> > > >

> > > > It is not agreed that "the black African type produced the

> > European

> > > and other ethnic types". It is only agreed that the parent of

> > all

> > > humanity originated in "Africa". The "type" is not identified

> > as

> > > being "black African". Such is as much a later developement

as

> > all

> > > other ethnic types. When the parental type is speculated

upon,

> > a

> > > resemblance to the indigenous people of Aaku (Australia) has

> > > previously been concluded. Thus straighter hair could very

well

> > > have been the original hair type with tighter coiled hair

types

> > > being later developments.

> > > >

> > > > I would suggest a focus on the Beja to see if their hair type

> is

> > a

> > > product of ethnic mixture, indigenous heritage, or variations

> of

> > > both.

> > > >

> > > > Djehuti Sundaka

> > > >

> > > > --- In Ta_Seti@yahoogroups.com, "Freddie Thompson"

> > > > wrote:

>>>>
>>>> Yes, very interesting indeed. It should not surprise anyone
>> that
>>>> there can be straight hair among unmixed blacks. After all,
>> it
>>> is
>>>> agreed that the black African type produced the European

and

>>> other
>>>> ethnic types -- who all have straight hair. So whether it
>>> occurs
>>>> as
>>>> a dominant feature or not among black Africans, the
>> information
>>> is
>>>> nevertheless in their genes. It makes sense that straight
> hair
>>>> could
>>>> have developed among woolly haired blacks that is unique in
> its
>>>> structure to native African types.
>>>>
>>>> Like skin complexion and other features are adaptations to
>>> climate
>>>> and geographical location -- straight hair must also be.
>>>>
>>>> Fred
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu"
>> wrote:
>>>>>
>>>>>>> But this straight
>>>>>>> hair did not share the common traits found in European or
>> West
>>>> Asian
>>>>>>> hair. It was basically African hair without the

disulphide

>>>> bonds. A
>>>>>>> local population variation.<<
>>>>>>>
>>>>>>> Very interesting, Paul.
>>>>>>> HTP,

>>>>> Mahari
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>>>>> wrote:
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, Fari Supiya
>
>>>> wrote:
>>>>>>>
>>>>>>> PKM:"Or the Fulani and similar African peoples whose
>>>>>>> straight hair I don't consider a result of "mixing."
>>>>>>>
>>>>>>> Regards,
>>>>>>> Paul Kekai Manansala"
>>>>>>>
>>>>>>> GOR:"The hair of the some Ful-Be peoples resembles
>> that of
>>>>>>> Afo-Europeans (or for that matter Afro-Asians). The Ful-
> Be
>>>> with
>>>>> such
>>>>>>> hair tend to live in Northern Senegal where there has
> been
>>> more
>>>>>>> genetic contact with Berber speaking non-Blacks in
>>> Mauritania.
>>>>> Many
>>>>>>> of
>>>>>>> the Ful-Be people in other parts of Senegal and, indeed
>> West
>>>>> Africa,
>>>>>>> where they have not originated from the north(because
> the
>>> Ful-
>>>> Be
>>>>>>> originate from Senegal), are regular Black Africans.
>>>>>>>>>
>>>>>>>
>>>>>>> I'm not sure what you mean by regular Black Africans,

but

>>>> could
>>>>> you
>>>>>>> provide references on Fulani hair.
>>>>>>>

>>>>>> My sources indicate that Fulani, and also Kanuri, of
>> Nigeria
>>>> and
>>>>>> many
>>>>>> other regions also have high incidence of "straight"

hair.

>>>>>>>
>>>>>>> From the genetic standpoint, the Fulani and Kanuri show
>> much
>>>> less
>>>>>>> "admixture" than many other peoples who have much

curlier

>>> hair.
>>>>>>>
>>>>>>> I don't consider their hair anymore "mixed" than the so-
>> called
>>>>>>> "peppercorn" hair of the Khoi and San peoples.
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>>>
>>>>>>>> Since we know the extent of genocide against these
>>> populations
>>>> in
>>>>>>> previous centuries, and members of the African

Classical

>>>> History
>>>>>>> site,
>>>>>>>> however reluctantly, will remember this discussion, we
>> should
>>>>>>> conclude
>>>>>>>> that this population was original and that the multi-
> shaded
>>>>>>>> `mixed-haired` population was the result of racial
> mixture
>>>> with
>>>>>>> people
>>>>>>>> from across the Red Sea in Arabia (where we have

evidence

> > of

>>>>> similar

>>>>>> events having transpired earlier).>

>>>>>>

>>>>>>> I don't agree. First it is non-evolutionary to think in

>> this

>>>>>> manner.

>>>>>>>

>>>>>>> What about different physical adaptation to different

>>>> climate.

>>>>> How

>>>>>> do

>>>>>>> physical changes occur in populations in the first

place.

>>>>>>>

>>>>>>> It was not through mixing. We already know, for

example,

>>> that

>>>>>> narrow

>>>>>>> noses in the same Horn of Africa most often are not the

>>> result

>>>> of

>>>>>>> intermixture. Blood levels studies have disproven this

a

>>> long

>>>>> time

>>>>>>> ago, although it has long been part of the Hamitic

theory

>> to

>>>>> think

>>>>>> in

>>>>>>> this way.

>>>>>>>

>>>>>>>

>>>>>>>> Why is it that these non-kinky-haired populations in

>>>> Africa

>>>>> are

>>>>> always located a stone`s throw away from historically
>>> aggressive
>>>>> non-African slave-trading people`s.
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>> Straight hair existed in this region before the slave-
>> trading
>>>>>> traditions as suggested by archaeological finds. But

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>>>>>> hair did not share the common traits found in European

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>>>>>>> Regards,
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>> Ahhh...imagining that irresistible "new car" smell?
>> Check out new cars at Yahoo! Autos.
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| 22315|2007-04-23 21:02:19|Mahari Mengistu|Re: Black African Type Later?|

Thanks. After I posted the question I noticed his reply to you.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>
> As Fari has pointed out, the features focused upon had pertained to
> skull features such as prominent browridges.

>
> Djehuti Sundaka

>
> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >
> > What the "archaic" anatomical features?

> > HTP,
> > Mahari

> >
> > --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> > wrote:

> > >
> > > I might be.

> > >
> > > I don't really recall the identity of the source(s). What I do
> > > recall is reading about the people of Aaku (Australia) being
> > > descendant from the first homo sapien sapiens population to

have

> > > left the Continent (c. 78,000 BP) and to exhibit the
> > most "archaic"

> > > anatomical features in contrast to the more "modern" features

of

> > the

> > > rest of humanity.

> > >

> > > Djehuti Sundaka

> > >

> > > --- In Ta_Seti@yahoogroups.com, Fari Supiya

wrote:

> > > >

> > > > Djehuti,

> > > >

> > > > What are you basing the idea of the `black African` being

as

> > > much a later type as the other races? You wouldn't happen to be

> > > getting this from Chris Stringer and Robin McKie (1995) would

> you?

> > > Please confirm or deny.

> > > >

> > > > NOTORIOUS

> > > >

> > > > Djehuti Sundaka wrote:

> > > > It is not agreed that "the black African type

> produced

> > > the European

> > > > and other ethnic types". It is only agreed that the parent of

> all

> > > > humanity originated in "Africa". The "type" is not identified

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> > > > being "black African". Such is as much a later developement

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> > > > >
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> > > could
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> > > > > > Since we know the extent of genocide against these
> > > populations
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Classical

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>>>> Ahhh...imagining that irresistible "new car" smell?
>>>> Check out new cars at Yahoo! Autos.
>>>>
>>>>

> >
>

| 22316|2007-04-23 21:03:48|Mahari Mengistu|Re: 100 things that you may not know about Africa|

Very funny, G.O.R.E., ;).
HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>
> Thank you for that informative post. There wouldn't happen to be a book where we can access all this information in one place is there?
>
> G.O.R.E
>
> kcam23063@... wrote:
> 1. The human race is of African origin. The oldest
> known skeletal remains of anatomically modern humans
> (or homo sapiens) were excavated at sites in East
> Africa. Human remains were discovered at Omo in
> Ethiopia that were dated at 195,000 years old, the
> oldest known in the world.
>
> 2. Skeletons of pre-humans have been found in Africa
> that date back between 4 and 5 million years. The
> oldest known ancestral type of humanity is thought to
> have been the australopithecus ramidus, who lived at
> least 4.4 million years ago.
>
> 3. Africans were the first to organise fishing
> expeditions 90,000 years ago. At Katanda, a region in
> northeastern Zaïre (now Congo), was recovered a finely
> wrought series of harpoon points, all elaborately
> polished and barbed. Also uncovered was a tool,
> equally well crafted, believed to be a dagger. The
> discoveries suggested the existence of an early
> aquatic or fishing based culture.
>
> 4. Africans were the first to engage in mining 43,000
> years ago. In 1964 a hematite mine was found in
> Swaziland at Bomvu Ridge in the Ngwenya mountain
> range. Ultimately 300,000 artefacts were recovered
> including thousands of stone-made mining tools. Adrian
> Boshier, one of the archaeologists on the site, dated
> the mine to a staggering 43,200 years old.
>

> 5. Africans pioneered basic arithmetic 25,000 years
> ago. The Ishango bone is a tool handle with notches
> carved into it found in the Ishango region of Zaïre
> (now called Congo) near Lake Edward. The bone tool was
> originally thought to have been over 8,000 years old,
> but a more sensitive recent dating has given dates of
> 25,000 years old. On the tool are 3 rows of notches.
> Row 1 shows three notches carved next to six, four
> carved next to eight, ten carved next to two fives and
> finally a seven. The 3 and 6, 4 and 8, and 10 and 5,
> represent the process of doubling. Row 2 shows eleven
> notches carved next to twenty-one notches, and
> nineteen notches carved next to nine notches. This
> represents $10 + 1$, $20 + 1$, $20 - 1$ and $10 - 1$. Finally,
> Row 3 shows eleven notches, thirteen notches,
> seventeen notches and nineteen notches. 11, 13, 17 and
> 19 are the prime numbers between 10 and 20.

>
> 6. Africans cultivated crops 12,000 years ago, the
> first known advances in agriculture. Professor Fred
> Wendorf discovered that people in Egypt's Western
> Desert cultivated crops of barley, capers, chick-peas,
> dates, legumes, lentils and wheat. Their ancient tools
> were also recovered. There were grindstones, milling
> stones, cutting blades, hide scrapers, engraving
> burins, and mortars and pestles.

>
> 7. Africans mummified their dead 9,000 years ago. A
> mummified infant was found under the Uan Muhuggiag
> rock shelter in south western Libya. The infant was
> buried in the foetal position and was mummified using
> a very sophisticated technique that must have taken
> hundreds of years to evolve. The technique predates
> the earliest mummies known in Ancient Egypt by at
> least 1,000 years. Carbon dating is controversial but
> the mummy may date from 7438 (± 220) BC.

>
> 8. Africans carved the world's first colossal
> sculpture 7,000 or more years ago. The Great Sphinx of
> Giza was fashioned with the head of a man combined
> with the body of a lion. A key and important question
> raised by this monument was: How old is it? In October
> 1991 Professor Robert Schoch, a geologist from Boston
> University, demonstrated that the Sphinx was sculpted
> between 5000 BC and 7000 BC, dates that he considered
> conservative.

- >
- > 9. On the 1 March 1979, the New York Times carried an
- > article on its front page also page sixteen that was
- > entitled Nubian Monarchy called Oldest. In this
- > article we were assured that: □Evidence of the oldest
- > recognizable monarchy in human history, preceding the
- > rise of the earliest Egyptian kings by several
- > generations, has been discovered in artifacts from
- > ancient Nubia□ (i.e. the territory of the northern
- > Sudan and the southern portion of modern Egypt.)
- >
- > 10. The ancient Egyptians had the same type of
- > tropically adapted skeletal proportions as modern
- > Black Africans. A 2003 paper appeared in American
- > Journal of Physical Anthropology by Dr Sonia
- > Zakrzewski entitled Variation in Ancient Egyptian
- > Stature and Body Proportions where she states that:
- > □The raw values in Table 6 suggest that Egyptians had
- > the □super-Negroid□ body plan described by Robins
- > (1983). The values for the brachial and crural indices
- > show that the distal segments of each limb are longer
- > relative to the proximal segments than in many
- > □African□ populations.□
- >
- > 11. The ancient Egyptians had Afro combs. One writer
- > tells us that the Egyptians □manufactured a very
- > striking range of combs in ivory: the shape of these
- > is distinctly African and is like the combs used even
- > today by Africans and those of African descent.□
- >
- > 12. The Funerary Complex in the ancient Egyptian city
- > of Saqqara is the oldest building that tourists
- > regularly visit today. An outer wall, now mostly in
- > ruins, surrounded the whole structure. Through the
- > entrance are a series of columns, the first
- > stone-built columns known to historians. The North
- > House also has ornamental columns built into the walls
- > that have papyrus-like capitals. Also inside the
- > complex is the Ceremonial Court, made of limestone
- > blocks that have been quarried and then shaped. In the
- > centre of the complex is the Step Pyramid, the first
- > of 90 Egyptian pyramids.
- >
- > 13. The first Great Pyramid of Giza, the most
- > extraordinary building in history, was a staggering
- > 481 feet tall - the equivalent of a 40-storey

- > building. It was made of 2.3 million blocks of
- > limestone and granite, some weighing 100 tons.
- >
- > 14. The ancient Egyptian city of Kahun was the world's
- > first planned city. Rectangular and walled, the city
- > was divided into two parts. One part housed the
- > wealthier inhabitants - the scribes, officials and
- > foremen. The other part housed the ordinary people.
- > The streets of the western section in particular, were
- > straight, laid out on a grid, and crossed each other
- > at right angles. A stone gutter, over half a metre
- > wide, ran down the centre of every street.
- >
- > 15. Egyptian mansions were discovered in Kahun - each
- > boasting 70 rooms, divided into four sections or
- > quarters. There was a master's quarter, quarters for
- > women and servants, quarters for offices and finally,
- > quarters for granaries, each facing a central
- > courtyard. The master's quarters had an open court
- > with a stone water tank for bathing. Surrounding this
- > was a colonnade.
- >
- > 16 The Labyrinth in the Egyptian city of Hawara with
- > its massive layout, multiple courtyards, chambers and
- > halls, was the very largest building in antiquity.
- > Boasting three thousand rooms, 1,500 of them were
- > above ground and the other 1,500 were underground.
- >
- > 17. Toilets and sewerage systems existed in ancient
- > Egypt. One of the pharaohs built a city now known as
- > Amarna. An American urban planner noted that: - Great
- > importance was attached to cleanliness in Amarna as in
- > other Egyptian cities. Toilets and sewers were in use
- > to dispose waste. Soap was made for washing the body.
- > Perfumes and essences were popular against body odour.
- > A solution of natron was used to keep insects from
- > houses . . . Amarna may have been the first planned
- > - garden city-. -
- >
- > 18. Sudan has more pyramids than any other country on
- > earth - even more than Egypt. There are at least 223
- > pyramids in the Sudanese cities of Al Kurru, Nuri,
- > Gebel Barkal and Meroë. They are generally 20 to 30
- > metres high and steep sided.
- >
- > 19. The Sudanese city of Meroë is rich in surviving

- > monuments. Becoming the capital of the Kushite Empire
- > between 590 BC until AD 350, there are 84 pyramids in
- > this city alone, many built with their own miniature
- > temple. In addition, there are ruins of a bath house
- > sharing affinities with those of the Romans. Its
- > central feature is a large pool approached by a flight
- > of steps with waterspouts decorated with lion heads.
- >
- > 20. Bling culture has a long and interesting history.
- > Gold was used to decorate ancient Sudanese temples.
- > One writer reported that: □Recent excavations at Meroe
- > and Mussawwarat es-Sufra revealed temples with walls
- > and statues covered with gold leaf□.
- >
- > 21. In around 300 BC, the Sudanese invented a writing
- > script that had twenty-three letters of which four
- > were vowels and there was also a word divider.
- > Hundreds of ancient texts have survived that were in
- > this script. Some are on display in the British
- > Museum.
- >
- > 22. In central Nigeria, West Africa□s oldest
- > civilisation flourished between 1000 BC and 300 BC.
- > Discovered in 1928, the ancient culture was called the
- > Nok Civilisation, named after the village in which the
- > early artefacts were discovered. Two modern scholars,
- > declare that □[a]fter calibration, the period of Nok
- > art spans from 1000 BC until 300 BC□. The site itself
- > is much older going back as early as 4580 or 4290 BC.
- >
- > 23. West Africans built in stone by 1100 BC. In the
- > Tichitt-Walata region of Mauritania, archaeologists
- > have found □large stone masonry villages□ that date
- > back to 1100 BC. The villages consisted of roughly
- > circular compounds connected by □well-defined
- > streets□.
- >
- > 24. By 250 BC, the foundations of West Africa□s oldest
- > cities were established such as Old Djenné in Mali.
- >
- > 25. Kumbi Saleh, the capital of Ancient Ghana,
- > flourished from 300 to 1240 AD. Located in modern day
- > Mauritania, archaeological excavations have revealed
- > houses, almost habitable today, for want of renovation
- > and several storeys high. They had underground rooms,
- > staircases and connecting halls. Some had nine rooms.

- > One part of the city alone is estimated to have housed
- > 30,000 people.
- >
- > 26. West Africa had walled towns and cities in the
- > pre-colonial period. Winwood Reade, an English
- > historian visited West Africa in the nineteenth
- > century and commented that: □ There are . . . thousands
- > of large walled cities resembling those of Europe in
- > the Middle Ages, or of ancient Greece.□
- >
- > 27. Lord Lugard, an English official, estimated in
- > 1904 that there were 170 walled towns still in
- > existence in the whole of just the Kano province of
- > northern Nigeria.
- >
- > 28. Cheques are not quite as new an invention as we
- > were led to believe. In the tenth century, an Arab
- > geographer, Ibn Haukal, visited a fringe region of
- > Ancient Ghana. Writing in 951 AD, he told of a cheque
- > for 42,000 golden dinars written to a merchant in the
- > city of Audoghash by his partner in Sidjilmessa.
- >
- > 29. Ibn Haukal, writing in 951 AD, informs us that the
- > King of Ghana was □ the richest king on the face of the
- > earth□ whose pre-eminence was due to the quantity of
- > gold nuggets that had been amassed by the himself and
- > by his predecessors.
- >
- > 30. The Nigerian city of Ile-Ife was paved in 1000 AD
- > on the orders of a female ruler with decorations that
- > originated in Ancient America. Naturally, no-one wants
- > to explain how this took place approximately 500 years
- > before the time of Christopher Columbus!
- >
- > 31. West Africa had bling culture in 1067 AD. One
- > source mentions that when the Emperor of Ghana gives
- > audience to his people: □ he sits in a pavilion around
- > which stand his horses caparisoned in cloth of gold:
- > behind him stand ten pages holding shields and
- > gold-mounted swords: and on his right hand are the
- > sons of the princes of his empire, splendidly clad and
- > with gold plaited into their hair . . . The gate of
- > the chamber is guarded by dogs of an excellent breed .
- > . . they wear collars of gold and silver.□
- >
- > 32. Glass windows existed at that time. The residence

> of the Ghanaian Emperor in 1116 AD was: □ A well-built
> castle, thoroughly fortified, decorated inside with
> sculptures and pictures, and having glass windows. □

>

> 33. The Grand Mosque in the Malian city of Djenné,
> described as □ the largest adobe [clay] building in the
> world □, was first raised in 1204 AD. It was built on a
> square plan where each side is 56 metres in length. It
> has three large towers on one side, each with
> projecting wooden buttresses.

>

> 34. One of the great achievements of the Yoruba was
> their urban culture. □ By the year A.D. 1300, □ says a
> modern scholar, □ the Yoruba people built numerous
> walled cities surrounded by farms □. The cities were
> Owu, Oyo, Ijebu, Ijesa, Ketu, Popo, Egba, Sabe, Dassa,
> Egbado, Igbomina, the sixteen Ekiti principalities,
> Owo and Ondo.

>

> 35. Yoruba metal art of the mediaeval period was of
> world class. One scholar wrote that Yoruba art □ would
> stand comparison with anything which Ancient Egypt,
> Classical Greece and Rome, or Renaissance Europe had
> to offer. □

>

> 36. In the Malian city of Gao stands the Mausoleum of
> Askia the Great, a weird sixteenth century edifice
> that resembles a step pyramid.

>

> 37. Thousands of mediaeval tumuli have been found
> across West Africa. Nearly 7,000 were discovered in
> north-west Senegal alone spread over nearly 1,500
> sites. They were probably built between 1000 and 1300
> AD.

>

> 38. Excavations at the Malian city of Gao carried out
> by Cambridge University revealed glass windows. One of
> the finds was entitled: □ Fragments of alabaster window
> surrounds and a piece of pink window glass, Gao 10th □
> 14th century. □

>

> 39. In 1999 the BBC produced a television series
> entitled Millennium. The programme devoted to the
> fourteenth century opens with the following
> disclosure: □ In the fourteenth century, the century of
> the scythe, natural disasters threatened civilisations

> with extinction. The Black Death kills more people in
> Europe, Asia and North Africa than any catastrophe has
> before. Civilisations which avoid the plague thrive.
> In West Africa the Empire of Mali becomes the richest
> in the world.□

>

> 40. Malian sailors got to America in 1311 AD, 181
> years before Columbus. An Egyptian scholar, Ibn Fadl
> Al-Umari, published on this sometime around 1342. In
> the tenth chapter of his book, there is an account of
> two large maritime voyages ordered by the predecessor
> of Mansa Musa, a king who inherited the Malian throne
> in 1312. This mariner king is not named by Al-Umari,
> but modern writers identify him as Mansa Abubakari II.

>

> 41. On a pilgrimage to Mecca in 1324 AD, a Malian
> ruler, Mansa Musa, brought so much money with him that
> his visit resulted in the collapse of gold prices in
> Egypt and Arabia. It took twelve years for the
> economies of the region to normalise.

>

> 42. West African gold mining took place on a vast
> scale. One modern writer said that: □It is estimated
> that the total amount of gold mined in West Africa up
> to 1500 was 3,500 tons, worth more than \$30
> billion in today's market.□

>

> 43. The old Malian capital of Niani had a 14th century
> building called the Hall of Audience. It was an
> surmounted by a dome, adorned with arabesques of
> striking colours. The windows of an upper floor were
> plated with wood and framed in silver; those of a
> lower floor were plated with wood, framed in gold.

>

> 44. Mali in the 14th century was highly urbanised.
> Sergio Domian, an Italian art and architecture
> scholar, wrote the following about this period: □Thus
> was laid the foundation of an urban civilisation. At
> the height of its power, Mali had at least 400 cities,
> and the interior of the Niger Delta was very densely
> populated□.

>

> 45. The Malian city of Timbuktu had a 14th century
> population of 115,000 - 5 times larger than mediaeval
> London. Mansa Musa, built the Djinguerebere Mosque in
> the fourteenth century. There was the University

- > Mosque in which 25,000 students studied and the
- > Oratory of Sidi Yayia. There were over 150 Koran
- > schools in which 20,000 children were instructed.
- > London, by contrast, had a total 14th century
- > population of 20,000 people.
- >
- > 46. National Geographic recently described Timbuktu as
- > the Paris of the mediaeval world, on account of its
- > intellectual culture. According to Professor Henry
- > Louis Gates, 25,000 university students studied there.
- >
- > 47. Many old West African families have private
- > library collections that go back hundreds of years.
- > The Mauritanian cities of Chinguetti and Oudane have a
- > total of 3,450 hand written mediaeval books. There may
- > be another 6,000 books still surviving in the other
- > city of Walata. Some date back to the 8th century AD.
- > There are 11,000 books in private collections in
- > Niger. Finally, in Timbuktu, Mali, there are about
- > 700,000 surviving books.
- >
- > 48. A collection of one thousand six hundred books was
- > considered a small library for a West African scholar
- > of the 16th century. Professor Ahmed Baba of Timbuktu
- > is recorded as saying that he had the smallest library
- > of any of his friends - he had only 1600 volumes.
- >
- > 49. Concerning these old manuscripts, Michael Palin,
- > in his TV series Sahara, said the imam of Timbuktu
- > □ has a collection of scientific texts that clearly
- > show the planets circling the sun. They date back
- > hundreds of years . . . Its convincing evidence that
- > the scholars of Timbuktu knew a lot more than their
- > counterparts in Europe. In the fifteenth century in
- > Timbuktu the mathematicians knew about the rotation of
- > the planets, knew about the details of the eclipse,
- > they knew things which we had to wait for 150 almost
- > 200 years to know in Europe when Galileo and
- > Copernicus came up with these same calculations and
- > were given a very hard time for it. □
- >
- > 50. The Songhai Empire of 16th century West Africa had
- > a government position called Minister for Etiquette
- > and Protocol.
- >
- > 51. The mediaeval Nigerian city of Benin was built to

> □ a scale comparable with the Great Wall of China □.
> There was a vast system of defensive walling totalling
> 10,000 miles in all. Even before the full extent of
> the city walling had become apparent the Guinness Book
> of Records carried an entry in the 1974 edition that
> described the city as: □ The largest earthworks in the
> world carried out prior to the mechanical era. □

>
> 52. Benin art of the Middle Ages was of the highest
> quality. An official of the Berlin Museum für
> Völkerkunde once stated that: □ These works from Benin
> are equal to the very finest examples of European
> casting technique. Benvenuto Cellini could not have
> cast them better, nor could anyone else before or
> after him . . . Technically, these bronzes represent
> the very highest possible achievement. □

>
> 53. Winwood Reade described his visit to the Ashanti
> Royal Palace of Kumasi in 1874: □ We went to the king □s
> palace, which consists of many courtyards, each
> surrounded with alcoves and verandahs, and having two
> gates or doors, so that each yard was a thoroughfare .
> . . But the part of the palace fronting the street was
> a stone house, Moorish in its style . . . with a flat
> roof and a parapet, and suites of apartments on the
> first floor. It was built by Fanti masons many years
> ago. The rooms upstairs remind me of Wardour Street.
> Each was a perfect Old Curiosity Shop. Books in many
> languages, Bohemian glass, clocks, silver plate, old
> furniture, Persian rugs, Kidderminster carpets,
> pictures and engravings, numberless chests and
> coffer. A sword bearing the inscription From Queen
> Victoria to the King of Ashantee. A copy of the Times,
> 17 October 1843. With these were many specimens of
> Moorish and Ashanti handicraft. □

>
> 54. In the mid-nineteenth century, William Clarke, an
> English visitor to Nigeria, remarked that: □ As good an
> article of cloth can be woven by the Yoruba weavers as
> by any people . . . in durability, their cloths far
> excel the prints and home-spuns of Manchester. □

>
> 55. The recently discovered 9th century Nigerian city
> of Eredo was found to be surrounded by a wall that was
> 100 miles long and seventy feet high in places. The
> internal area was a staggering 400 square miles.

>

> 56. On the subject of cloth, Kongolese textiles were
> also distinguished. Various European writers of the
> sixteenth and seventeenth centuries wrote of the
> delicate crafts of the peoples living in eastern Kongo
> and adjacent regions who manufactured damasks,
> sarcenets, satins, taffeta, cloth of tissue and
> velvet. Professor DeGraft-Johnson made the curious
> observation that: □ Their brocades, both high and low,
> were far more valuable than the Italian. □

>

> 57. On Kongolese metallurgy of the Middle Ages, one
> modern scholar wrote that: □ There is no doubting . . .
> the existence of an expert metallurgical art in the
> ancient Kongo . . . The Bakongo were aware of the
> toxicity of lead vapours. They devised preventative
> and curative methods, both pharmacological (massive
> doses of pawpaw and palm oil) and mechanical (exerting
> of pressure to free the digestive tract), for
> combating lead poisoning. □

>

> 58. In Nigeria, the royal palace in the city of Kano
> dates back to the fifteenth century. Begun by Muhammad
> Rumfa (ruled 1463-99) it has gradually evolved over
> generations into a very imposing complex. A colonial
> report of the city from 1902, described it as □ a
> network of buildings covering an area of 33 acres and
> surrounded by a wall 20 to 30 feet high outside and 15
> feet inside . . . in itself no mean citadel □.

>

> 59. A sixteenth century traveller visited the central
> African civilisation of Kanem-Borno and commented that
> the emperor's cavalry had golden □ stirrups, spurs,
> bits and buckles. □ Even the ruler's dogs had □ chains
> of the finest gold □.

>

> 60. One of the government positions in mediaeval
> Kanem-Borno was Astronomer Royal.

>

> 61. Ngazargamu, the capital city of Kanem-Borno,
> became one of the largest cities in the seventeenth
> century world. By 1658 AD, the metropolis, according
> to an architectural scholar housed □ about quarter of a
> million people □. It had 660 streets. Many were wide
> and unbending, reflective of town planning.

>

> 62. The Nigerian city of Surame flourished in the
> sixteenth century. Even in ruin it was an impressive
> sight, built on a horizontal vertical grid. A modern
> scholar describes it thus: □ The walls of Surame are
> about 10 miles in circumference and include many large
> bastions or walled suburbs running out at right angles
> to the main wall. The large compound at Kanta is still
> visible in the centre, with ruins of many buildings,
> one of which is said to have been two-storied. The
> striking feature of the walls and whole ruins is the
> extensive use of stone and tsokuwa (laterite gravel)
> or very hard red building mud, evidently brought from
> a distance. There is a big mound of this near the
> north gate about 8 feet in height. The walls show
> regular courses of masonry to a height of 20 feet and
> more in several places. The best preserved portion is
> that known as sirati (the bridge) a little north of
> the eastern gate . . . The main city walls here appear
> to have provided a very strongly guarded entrance
> about 30 feet wide. □

>

> 63. The Nigerian city of Kano in 1851 produced an
> estimated 10 million pairs of sandals and 5 million
> hides each year for export.

>

> 64. In 1246 AD Dunama II of Kanem-Borno exchanged
> embassies with Al-Mustansir, the king of Tunis. He
> sent the North African court a costly present, which
> apparently included a giraffe. An old chronicle noted
> that the rare animal □ created a sensation in Tunis □.

>

> 65. By the third century BC the city of Carthage on
> the coast of Tunisia was opulent and impressive. It
> had a population of 700,000 and may even have
> approached a million. Lining both sides of three
> streets were rows of tall houses six storeys high.

>

> 66. The Ethiopian city of Axum has a series of 7 giant
> obelisks that date from perhaps 300 BC to 300 AD. They
> have details carved into them that represent windows
> and doorways of several storeys. The largest obelisk,
> now fallen, is in fact □ the largest monolith ever made
> anywhere in the world □. It is 108 feet long, weighs a
> staggering 500 tons, and represents a thirteen-storey
> building.

>

> 67. Ethiopia minted its own coins over 1,500 years
> ago. One scholar wrote that: □Almost no other
> contemporary state anywhere in the world could issue
> in gold, a statement of sovereignty achieved only by
> Rome, Persia, and the Kushan kingdom in northern India
> at the time.□

>
> 68. The Ethiopian script of the 4th century AD
> influenced the writing script of Armenia. A Russian
> historian noted that: □Soon after its creation, the
> Ethiopic vocalised script began to influence the
> scripts of Armenia and Georgia. D. A. Olderogge
> suggested that Mesrop Mashtotz used the vocalised
> Ethiopic script when he invented the Armenian
> alphabet.□

>
> 69. □In the first half of the first millennium CE,□
> says a modern scholar, Ethiopia □was ranked as one of
> the world's greatest empires□. A Persian cleric of the
> third century AD identified it as the third most
> important state in the world after Persia and Rome.

>
> 70. Ethiopia has 11 underground mediaeval churches
> built by being carved out of the ground. In the
> twelfth and thirteenth centuries AD, Roha became the
> new capital of the Ethiopians. Conceived as a New
> Jerusalem by its founder, Emperor Lalibela
> (c.1150-1230), it contains 11 churches, all carved out
> of the rock of the mountains by hammer and chisel. All
> of the temples were carved to a depth of 11 metres or
> so below ground level. The largest is the House of the
> Redeemer, a staggering 33.7 metres long, 23.7 metres
> wide and 11.5 metres deep.

>
> 71. Lalibela is not the only place in Ethiopia to have
> such wonders. A cotemporary archaeologist reports
> research that was conducted in the region in the early
> 1970's when: □startling numbers of churches built in
> caves or partially or completely cut from the living
> rock were revealed not only in Tigre and Lalibela but
> as far south as Addis Ababa. Soon at least 1,500 were
> known. At least as many more probably await
> revelation.□

>
> 72. In 1209 AD Emperor Lalibela of Ethiopia sent an
> embassy to Cairo bringing the sultan unusual gifts

> including an elephant, a hyena, a zebra, and a
> giraffe.
>
> 73. In Southern Africa, there are at least 600 stone
> built ruins in the regions of Zimbabwe, Mozambique and
> South Africa. These ruins are called Mazimbabwe in
> Shona, the Bantu language of the builders, and means
> great revered house and □ signifies court□.
>
> 74. The Great Zimbabwe was the largest of these ruins.
> It consists of 12 clusters of buildings, spread over 3
> square miles. Its outer walls were made from 100,000
> tons of granite bricks. In the fourteenth century, the
> city housed 18,000 people, comparable in size to that
> of London of the same period.
>
> 75. Bling culture existed in this region. At the time
> of our last visit, the Horniman Museum in London had
> exhibits of headrests with the caption: □Headrests
> have been used in Africa since the time of the
> Egyptian pharaohs. Remains of some headrests, once
> covered in gold foil, have been found in the ruins of
> Great Zimbabwe and burial sites like Mapungubwe dating
> to the twelfth century after Christ.□
>
>
> 76. Dr Albert Churchward, author of Signs and Symbols
> of Primordial Man, pointed out that writing was found
> in one of the stone built ruins: □Lt.-Col. E. L. de
> Cordes . . . who was in South Africa for three years,
> informed the writer that in one of the □Ruins□ there
> is a □stone-chamber,□ with a vast quantity of Papyri,
> covered with old Egyptian hieroglyphics. A Boer hunter
> discovered this, and a large quantity was used to
> light a fire with, and yet still a larger quantity
> remained there now.□
>
> 77. On bling culture, one seventeenth century visitor
> to southern African empire of Monomotapa, that ruled
> over this vast region, wrote that: □The people dress
> in various ways: at court of the Kings their grandees
> wear cloths of rich silk, damask, satin, gold and silk
> cloth; these are three widths of satin, each width
> four covados [2.64m], each sewn to the next, sometimes
> with gold lace in between, trimmed on two sides, like
> a carpet, with a gold and silk fringe, sewn in place

> with a two fingers □ wide ribbon, woven with gold roses
> on silk. □

>

> 78. Southern Africans mined gold on an epic scale. One
> modern writer tells us that: □ The estimated amount of
> gold ore mined from the entire region by the ancients
> was staggering, exceeding 43 million tons. The ore
> yielded nearly 700 tons of pure gold which today would
> be valued at over \$7.5 billion. □

>

> 79. Apparently the Monomotapan royal palace at Mount
> Fura had chandeliers hanging from the ceiling. An
> eighteenth century geography book provided the
> following data: □ The inside consists of a great
> variety of sumptuous apartments, spacious and lofty
> halls, all adorned with a magnificent cotton tapestry,
> the manufacture of the country. The floors, cieling
> [sic], beams and rafters are all either gilt or plated
> with gold curiously wrought, as are also the chairs of
> state, tables, benches &c. The candle-sticks and
> branches are made of ivory inlaid with gold, and hang
> from the cieling by chains of the same metal, or of
> silver gilt. □

>

> 80. Monomotapa had a social welfare system. Antonio
> Bocarro, a Portuguese contemporary, informs us that
> the Emperor: □ shows great charity to the blind and
> maimed, for these are called the king's poor, and have
> land and revenues for their subsistence, and when they
> wish to pass through the kingdoms, wherever they come
> food and drinks are given to them at the public cost
> as long as they remain there, and when they leave that
> place to go to another they are provided with what is
> necessary for their journey, and a guide, and some one
> to carry their wallet to the next village. In every
> place where they come there is the same obligation. □

>

> 81. Many southern Africans have indigenous and
> pre-colonial words for □gun□. Scholars have generally
> been reluctant to investigate or explain this fact.

>

> 82. Evidence discovered in 1978 showed that East
> Africans were making steel for more than 1,500 years:
> □ Assistant Professor of Anthropology Peter Schmidt and
> Professor of Engineering Donald H. Avery have found as
> long as 2,000 years ago Africans living on the western

- > shores of Lake Victoria had produced carbon steel in
- > preheated forced draft furnaces, a method that was
- > technologically more sophisticated than any developed
- > in Europe until the mid-nineteenth century. □
- >
- > 83. Ruins of a 300 BC astronomical observatory was
- > found at Namoratunga in Kenya. Africans were mapping
- > the movements of stars such as Triangulum, Aldebaran,
- > Bellatrix, Central Orion, etcetera, as well as the
- > moon, in order to create a lunar calendar of 354 days.
- >
- > 84. Autopsies and caesarean operations were routinely
- > and effectively carried out by surgeons in
- > pre-colonial Uganda. The surgeons routinely used
- > antiseptics, anaesthetics and cautery iron. Commenting
- > on a Ugandan caesarean operation that appeared in the
- > Edinburgh Medical Journal in 1884, one author wrote:
- > □ The whole conduct of the operation . . . suggests a
- > skilled long-practiced surgical team at work
- > conducting a well-trying and familiar operation with
- > smooth efficiency. □
- >
- > 85. Sudan in the mediaeval period had churches,
- > cathedrals, monasteries and castles. Their ruins still
- > exist today.
- >
- > 86. The mediaeval Nubian Kingdoms kept archives. From
- > the site of Qasr Ibrim legal texts, documents and
- > correspondence were discovered. An archaeologist
- > informs us that: □ On the site are preserved thousands
- > of documents in Meroitic, Latin, Greek, Coptic, Old
- > Nubian, Arabic and Turkish. □
- >
- > 87. Glass windows existed in mediaeval Sudan.
- > Archaeologists found evidence of window glass at the
- > Sudanese cities of Old Dongola and Hambukol.
- >
- > 88. Bling culture existed in the mediaeval Sudan.
- > Archaeologists found an individual buried at the
- > Monastery of the Holy Trinity in the city of Old
- > Dongola. He was clad in an extremely elaborate garb
- > consisting of costly textiles of various fabrics
- > including gold thread. At the city of Soba East, there
- > were individuals buried in fine clothing, including
- > items with golden thread.
- >

- > 89. Style and fashion existed in mediaeval Sudan. A
- > dignitary at Jebel Adda in the late thirteenth century
- > AD was interned with a long coat of red and yellow
- > patterned damask folded over his body. Underneath, he
- > wore plain cotton trousers of long and baggy cut. A
- > pair of red leather slippers with turned up toes lay
- > at the foot of the coffin. The body was wrapped in
- > enormous pieces of gold brocaded striped silk.
- >
- > 90. Sudan in the ninth century AD had housing
- > complexes with bath rooms and piped water. An
- > archaeologist wrote that Old Dongola, the capital of
- > Makuria, had: □a[n] . . . eighth to . . . ninth
- > century housing complex. The houses discovered here
- > differ in their hitherto unencountered spatial layout
- > as well as their functional programme (water supply
- > installation, bathroom with heating system) and
- > interiors decorated with murals.□
- >
- > 91. In 619 AD, the Nubians sent a gift of a giraffe to
- > the Persians.
- >
- > 92. The East Coast, from Somalia to Mozambique, has
- > ruins of well over 50 towns and cities. They
- > flourished from the ninth to the sixteenth centuries
- > AD.
- >
- > 93. Chinese records of the fifteenth century AD note
- > that Mogadishu had houses of □four or five storeys
- > high□.
- >
- > 94. Gedi, near the coast of Kenya, is one of the East
- > African ghost towns. Its ruins, dating from the
- > fourteenth or fifteenth centuries, include the city
- > walls, the palace, private houses, the Great Mosque,
- > seven smaller mosques, and three pillar tombs.
- >
- > 95. The ruined mosque in the Kenyan city of Gedi had a
- > water purifier made of limestone for recycling water.
- >
- > 96. The palace in the Kenyan city of Gedi contains
- > evidence of piped water controlled by taps. In
- > addition it had bathrooms and indoor toilets.
- >
- > 97. A visitor in 1331 AD considered the Tanzanian city
- > of Kilwa to be of world class. He wrote that it was

> the □ principal city on the coast the greater part of
> whose inhabitants are Zanj of very black complexion. □
> Later on he says that: □ Kilwa is one of the most
> beautiful and well-constructed cities in the world.
> The whole of it is elegantly built. □

>
> 98. Bling culture existed in early Tanzania. A
> Portuguese chronicler of the sixteenth century wrote
> that: □ [T]hey are finely clad in many rich garments of
> gold and silk and cotton, and the women as well; also
> with much gold and silver chains and bracelets, which
> they wear on their legs and arms, and many jewelled
> earrings in their ears □.

>
> 99. In 1961 a British archaeologist, found the ruins
> of Husuni Kubwa, the royal palace of the Tanzanian
> city of Kilwa. It had over a hundred rooms, including
> a reception hall, galleries, courtyards, terraces and
> an octagonal swimming pool.

>
> 100. In 1414 the Kenyan city of Malindi sent
> ambassadors to China carrying a gift that created a
> sensation at the Imperial Court. It was, of course, a
> giraffe.

>
> By Robin Walker © 2006

>
>
>
>
> Forward Ever (by any means necessary)!

> Karen C. Aboiralor

>
>
>
>
> -----
> See what's free at AOL.com.

>
>
>
>
>
> -----
> Ahhh...imagining that irresistible "new car" smell?
> Check out new cars at Yahoo! Autos.

>

| 22317|2007-04-23 21:18:50|Paul Kekai Manansala|Re: What environmental components are necessary for phenotype change|

Asar, this Wikipedia article gives a pretty good intro:

http://en.wikipedia.org/wiki/Natural_selection

Generally speaking, the environment does not specifically *cause* anything but it merely selects traits that give an advantage for survival.

The old theory was that genetic changes happened randomly.

Various things could cause these random changes including "crossover" -- a sort of genetic crapshoot that takes place during fertilization when genetic material is scrambled about.

If these changes are beneficial, they they will make the person more survivable in the environment and will be naturally selected.

The new theory is that we have a lot of latent genes that aren't activated, but can be activated by environmental or other conditions when they could be of benefit.

Not all physical features are consistently selected for the environment according to the standard interpretations.

This may be because of social and artificial selection. For example, due to the influence of European colonization there is a lot of selection for fair skin in tropical countries these days.

This social selection may negate the natural selection in some cases depending on a host of factors.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "asar_imhotep" wrote:

>

> Whith all of the talk on hair features and things, it got me to
> thinking about what environmental characteristics are needed to cause
> phenotype changes in human beings. Has there been any studies on the
> environmental ingredients necessary to cause thin noses, course/fine
> hair, blue eyes, tall people, short people of the forests, "light"
> skinned people, high cheek bones or round faces?

>

> I think too much focus is directed to the effects of the

> environmental changes on human aesthetics more so than the necessary
> components which cause the changes in the first place. Can someone
> direct me towards any research that might begin to answer these
> questions? Talking about straightness of African hair, to me, seems
> backwards and irrelevant outside a discussion on the natural
> processes which cause these changes and why those changes would be
> beneficial to those people in that environment.

>
> I would want to know what temperature, diet, elevational, quality of
> water, or what not, caused these changes in man, for we are about 98%
> genetically the same (I've read) and the margin of difference is
> solely based on these environmental changes.

>
> Asar Imhotep
> <http://www.mochasuite.com>
>

| 22318|2007-04-24 02:19:45|Robin|Re: 100 things that you may not know about Africa|

Dear Paul

Thanks for the link and the information.

Peace.

Robin

--- In Ta_Seti@yahoogroups.com, Bradenqp@... wrote:

>
>
> Fari,
>
> Good to see you and Robin keeping your sense of humor.
>
> Of course, this exchange illustrates the enormous gift Robin,
bestowed upon
> us with When We Ruled. It is easily the finest single volume
source on broad
> African/Black history since John G. Jackson's Introduction to
African
> Civilizations and it is an improvement by a wide margin.
>
> Do not be too discouraged by people being unaware of the book's
contents and
> seeming to not have bought or read it yet. The book's price point
in
> hardcover may be a deterrent. Once a paperback edition is released,
I think more

> people will seek to own or at least find it to read.
>
> You might consider submitting the When we Ruled Website to the relevant
> categories in the Open Directory Project:
> http://dmoz.org/Society/History/By_Time_Period/Ancient/Africa/
> (http://dmoz.org/Society/History/By_Time_Period/Ancient/Africa/)
>
> and the Yahoo Directory:
>
> http://dir.yahoo.com/Regional/Regions/Africa/Arts_and_Humanities/Humanities/History/
> istory/_
>
> (http://dir.yahoo.com/Regional/Regions/Africa/Arts_and_Humanities/Humanities/History/)
>
> Both of these pages have links up top for submitting sites.....with
> instructions on how to do this. The advantage of Open Directory, in particular is
> that the directory is reproduced in rebranded form by numerous other major
> websites including portals like Google. The Google Directory is a copy of Open
> Directory.
>
> By doing this, people online doing directory searches for sites on African
> history will have a greater chance of finding the When We Ruled site, since
> many directory sites use the Open Directory.
>
> Best,
> Paul Braden
>
> In a message dated 4/23/2007 2:43:10 PM Eastern Daylight Time, goredema_99@... writes:
>
> Thanx for the response Peter
>
> But I wanted to know whether the information could be found in one place. I
> wish I had the money to splash out...sorry have to go...bailiffs at the door!
>

> G.O.R.E
>
> Peter Gray wrote:
>
>
>
>
> Fari (aka GORE):
> All this information exists in a collection of books, including
those by
> Diop, van Sertima, and others. The Encyclopaedia of Archaeology
and Anthropology
> is also a useful (if sometimes skewed) source.
> The bottom line, though, is that you can't avoid purchasing and
reading
> several such sources, especially since some of the "findings" are
controversial.
> Many thanks to Karen for posting this excellent summary by Robin
Walker (@
> 2006).
> Peter
>
>
>
>
>
> _____
> From: Fari Supiya
> Reply-To: Ta_Seti@yahoogroupsTa_S
> To: Ta_Seti@yahoogroupsTa_S
> Subject: Re: [Ta_Seti] 100 things that you may not know about
Africa
> Date: Mon, 23 Apr 2007 04:27:19 -0700 (PDT)
>
>
>
>
>
>
> Thank you for that informative post. There wouldn't happen to be
a book
> where we can access all this information in one place is there?
>
> G.O.R.E
>
> kcam23063@... wrote:
>
>

>

> 1. The human race is of African origin. The oldest
> known skeletal remains of anatomically modern humans
> (or homo sapiens) were excavated at sites in East
> Africa. Human remains were discovered at Omo in
> Ethiopia that were dated at 195,000 years old, the
> oldest known in the world.

>

> 2. Skeletons of pre-humans have been found in Africa
> that date back between 4 and 5 million years. The
> oldest known ancestral type of humanity is thought to
> have been the australopithecus ramidus, who lived at
> least 4.4 million years ago.

>

> 3. Africans were the first to organise fishing
> expeditions 90,000 years ago. At Katanda, a region in
> northeastern Zaïre (now Congo), was recovered a finely
> wrought series of harpoon points, all elaborately
> polished and barbed. Also uncovered was a tool,
> equally well crafted, believed to be a dagger. The
> discoveries suggested the existence of an early
> aquatic or fishing based culture.

>

> 4. Africans were the first to engage in mining 43,000
> years ago. In 1964 a hematite mine was found in
> Swaziland at Bomvu Ridge in the Ngwenya mountain
> range. Ultimately 300,000 artefacts were recovered
> including thousands of stone-made mining tools. Adrian
> Boshier, one of the archaeologists on the site, dated
> the mine to a staggering 43,200 years old.

>

> 5. Africans pioneered basic arithmetic 25,000 years
> ago. The Ishango bone is a tool handle with notches
> carved into it found in the Ishango region of Zaïre
> (now called Congo) near Lake Edward. The bone tool was
> originally thought to have been over 8,000 years old,
> but a more sensitive recent dating has given dates of
> 25,000 years old. On the tool are 3 rows of notches.
> Row 1 shows three notches carved next to six, four
> carved next to eight, ten carved next to two fives and
> finally a seven. The 3 and 6, 4 and 8, and 10 and 5,
> represent the process of doubling. Row 2 shows eleven
> notches carved next to twenty-one notches, and
> nineteen notches carved next to nine notches. This
> represents $10 + 1$, $20 + 1$, $20 - 1$ and $10 - 1$. Finally,
> Row 3 shows eleven notches, thirteen notches,

> seventeen notches and nineteen notches. 11, 13, 17 and
> 19 are the prime numbers between 10 and 20.

>

> 6. Africans cultivated crops 12,000 years ago, the
> first known advances in agriculture. Professor Fred
> Wendorf discovered that people in Egyptâs Western
> Desert cultivated crops of barley, capers, chick-peas,
> dates, legumes, lentils and wheat. Their ancient tools
> were also recovered. There were grindstones, milling
> stones, cutting blades, hide scrapers, engraving
> burins, and mortars and pestles.

>

> 7. Africans mummified their dead 9,000 years ago. A
> mummified infant was found under the Uan Muhuggiag
> rock shelter in south western Libya. The infant was
> buried in the foetal position and was mummified using
> a very sophisticated technique that must have taken
> hundreds of years to evolve. The technique predates
> the earliest mummies known in Ancient Egypt by at
> least 1,000 years. Carbon dating is controversial but
> the mummy may date from 7438 (   220) BC.

>

> 8. Africans carved the worldâs first colossal
> sculpture 7,000 or more years ago. The Great Sphinx of
> Giza was fashioned with the head of a man combined
> with the body of a lion. A key and important question
> raised by this monument was: How old is it? In October
> 1991 Professor Robert Schoch, a geologist from Boston
> University, demonstrated that the Sphinx was sculpted
> between 5000 BC and 7000 BC, dates that he considered
> conservative.

>

> 9. On the 1 March 1979, the New York Times carried an
> article on its front page also page sixteen that was
> entitled Nubian Monarchy called Oldest. In this
> article we were assured that: âEvidence of the oldest
> recognizable monarchy in human history, preceding the
> rise of the earliest Egyptian kings by several
> generations, has been discovered in artifacts from
> ancient Nubiaâ (i.e. the territory of the northern
> Sudan and the southern portion of modern Egypt.)

>

> 10. The ancient Egyptians had the same type of
> tropically adapted skeletal proportions as modern
> Black Africans. A 2003 paper appeared in American
> Journal of Physical Anthropology by Dr Sonia

>>>>>>>>>>>>>>>>>>

| 22319|2007-04-24 06:50:50|olmec982000|Did the Dravidian speakers originate in Africa?

Dear Sir,

autochthonous to India. Using osteological data, researchers have made it clear that the Dravidian speakers of South India and the Indus valley were primarily related to the ancient Capsian population, which originated in Africa. (29) Lahovary (5) and Sastri(6) maintains that this population was unified over an extensive zone from Africa, to South India. Some researchers maintain that the Capsian civilization originated in East Africa. (5,10)

Researchers have proven that the Dravidians are related to the C-group of Nubia, given the fact that both groups used (1) a common black-and-red ware (BRW), (6) (2) a common burial complex incorporating megaliths and circular rock enclosures (5,6) and (3) a common type of rock-cut sepulcher. (5) The BRW industry diffused from Nubia, across West Asia into Rajasthan, and thence to East Central and South India. (11) Singh made it clear that he believes that the BRW radiated from Nubia through Mesopotamia and Iran southward into India. (12)

Many linguists claim that the Dravidian languages are genetically related to the Niger-Congo group especially languages spoken today in the Niger Valley and Senegambia region. (5,13?21) The Niger-Congo speakers originated in Nubia. Winters has reconstructed the Paleo-African- Dravidian terms for the hoe, millet, cattle, sheep and goats. (5,18?24) R. Balakrishnan claims that Onomastics indicate an African "root" for the Dravidian-speaking tribes. (25) He presents data that the names for rivers and hills in Koraput, for example, are identical to the names for rivers and hills in Africa. (25)

The diversity of M HGs in India has led many researchers besides Chaubey et al. to suggest that the M clades have an insitu origin. (26,27) These researchers speculate that, although L3 originated in Africa, the M1HG is only found in Ethiopia and Egypt and may be the result of a back migration to Africa from India. (26,27) The M lineages are not found only in East Africa. Rosa et al. found a low frequency of the M1 HG among West Africans who speak the Niger-Congo languages, such as the Balanta-Djola. (28) Gonzalez et al. found N, M and M1 HGs among Niger-Congo speakers living in Cameroon, Senegambia and Guinea Bissau. (29) Gonder et al. has also found N, M and M1 in Tanzania. (30) The molecular data make it clear that haplogroups M and M1 are spread across Africa from East to West, not just Ethiopia. (28?30,32)

Anna Oliviera et al. argue that M1 must have originated in West Asia, because none of the Asian M haplogroups harbor any distinguishing East African root mutations. (30) They claim that the presence of any East African M1 root mutations in Asian-specific clades suggest a recent arrival of M1; and that the absence of M1 root mutations among Eurasian sister clades indicate a back migration into East Africa of HG M1. (30) Oliviera et al. claim that East African M1 root mutations are absent in Eurasian M sister clades is not supported by the evidence. (36) For example, Gondar et al. make it clear that the Tanzanian M1 haplogroup cluster with people from Oceania. In addition, Roychoudhury et al. noted nucleotides shared by East African M1, and Indian M haplogroups include HG M4 at 16311; HG M5 at 16,129; and HG M34 at 16,249. It is also not true that HGM1 is absent in India.

Kivisild et al. noted that 26 of the subjects in his study belonged to the M1 haplogroup. (31) In this study, it was discovered that subcluster M1 was found mainly in Kerala and Karnataka. (31) Kivisild et al. found 5 major haplogroup M subclusters in India: M1, M2, M3, M4, and M5. (31) Kivisild et al. make it clear that each Indian M lineage has its own unique star features. (31) A cursory examination of Kivisild et al.'s Fig. 3, makes it clear that they found different transitions at nps for Indian haplogroups. (31) Indian M subclusters have mutations common to the East African M1 HG. (33,35)

In Fig. 3, Kivisild et al. identify transitions for Indian M1 at 16,311, 16,129 and 16,189. (31) Other Indian nodes that agree with East African M1, according to Fig. 3, include: HG M5a 16,311, HG M5 16,189, and HG M2a 16,189. (31) An African genesis for India's M haplogroups would explain the variant nucleotides East African M1 shares with Indian haplogroups: HG M4 at 16311, 16129 with HG M5 and 16249 with HG M34/. (31,33) This is interesting given Quintain-Murci et al.'s claim that the East African HG M1 HVS-I motif is characterized by four transitions at nt 16,129, 16,189, 16249 and 16,311. (32) Researchers have made it clear that M1 and the M macrohaplogroup originated from an African background characterized by the ancestral state 10873C. (32,34,35)

The presence of shared root mutations between East African M1, and Oceanic and Indian M haplogroups, (30,33,35) **may indicate a recent arrival of Eurasian M clades from Africa. A Proto-Dravidian migration event from Africa would explain the East African HVS-I signature motifs in the Indian M haplogroup samples.** (30,33,35) The geographical range of Indian M haplogroups is explained by the coalescent theory, i.e. the small Proto-Dravidian population that settled the Indus Valley expanded and spread over the subcontinent from Pakistan in the North to South India. The Dravidian speakers are probably not autochthonous to India as claimed by Chaubey et al.

It is clear that the Dravidians and Africans speak genetically related languages, (5,13?21) and share anthropological (2?9) and archaeological (5,6,11,12) features that unite both groups. The presence of M1 in India, (31) and the absence of Indian-specific clades in Africa, indicates that Indian M subclusters probably developed in India, after the migration of proto- Dravidian speakers from the Indus Valley down into South India. This path for Dravidian migration may be marked by the spread of (1) shared toponyms, (21,25) (2) genetically related languages, (5,13?21) (3) skeletal remains, (2?9) and (4) red-and-black pottery. (5,6,11,12)

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| 22320|2007-04-24 07:33:19|arumese|Re: 100 things that you may not know about Africa|
--- In Ta_Seti@yahoogroups.com, Bradenqp@... wrote:

>

>

> Fari,

>

> Good to see you and Robin keeping your sense of humor.

>

> Of course, this exchange illustrates the enormous gift Robin,

bestowed upon

> us with *When We Ruled*. It is easily the finest single volume

source on broad

> African/Black history since John G. Jackson's *Introduction to*

African

> *Civilizations* and it is an improvement by a wide margin.

>

> Do not be too discouraged by people being unaware of the book's

contents and

> seeming to not have bought or read it yet. The book's price point

in

> hardcover may be a deterrent. Once a paperback edition is released,

I think more

> people will seek to own or at least find it to read.

I read what is on the website and found it fascinating. It made me hungry for more extensive details.

The hardcover costs \$90.00 at the Shrine of the Black Madonna in Detroit. The first time I went to look for it I got lost and had to go back home. Since I had been there on a couple of other occasions, I was sure I could find the place without printing out directions. But even so, I thought I would be spending about twenty or thirty dollars for it.

I have never spent \$90.00 on a book before. Many of the large hardcover books I have were bought from used book sales. The next time I make the trip out to the Shrine bookstore I will be able to hold the book in my hands (since I see they still have it in stock). At that time, if I hear that irresistible little birdie whispering in my ear, I will shell-out the money for it. I shall have to treat it as a necessary investment.

Fred

>

> You might consider submitting the When we Ruled Website to the

relevant

> categories in the Open Directory Project:

> http://dmoz.org/Society/History/By_Time_Period/Ancient/Africa/

> (http://dmoz.org/Society/History/By_Time_Period/Ancient/Africa/)

>

> and the Yahoo Directory:

>

[http://dir.yahoo.com/Regional/Regions/Africa/Arts_and_Humanities/Huma](http://dir.yahoo.com/Regional/Regions/Africa/Arts_and_Humanities/Humanities/H)

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> istory/_

>

([http://dir.yahoo.com/Regional/Regions/Africa/Arts_and_Humanities/Huma](http://dir.yahoo.com/Regional/Regions/Africa/Arts_and_Humanities/Humanities/History/)

>

> Both of these pages have links up top for submitting

sites.....with

> instructions on how to do this. The advantage of Open Directory,

in particular is

> that the directory is reproduced in rebranded form by numerous

other major

> websites including portals like Google. The Google Directory is a

copy of Open

> Directory.

>

> By doing this, people online doing directory searches for sites on

African

> history will have a greater chance of finding the When We Ruled

site, since

> many directory sites use the Open Directory.

>

> Best,

> Paul Braden

>

> In a message dated 4/23/2007 2:43:10 PM Eastern Daylight Time,

> goredema_99@... writes:

>

> Thanx for the response Peter

>

> But I wanted to know whether the information could be found in one

place. I

> wish I had the money to splash out...sorry have to go...bailiffs at

the door!

>

> G.O.R.E

>

> Peter Gray wrote:

>

>

>

>

> Fari (aka GORE):

> All this information exists in a collection of books, including
those by
> Diop, van Sertima, and others. The Encyclopaedia of Archaeology
and Anthropology
> is also a useful (if sometimes skewed) source.
> The bottom line, though, is that you can't avoid purchasing and

reading
> several such sources, especially since some of the "findings" are

controversial.
> Many thanks to Karen for posting this excellent summary by Robin

Walker (@

> 2006).

> Peter

>

>

>

>

>

> From: Fari Supiya

> Reply-To: Ta_Seti@yahoogroupsTa_S

> To: Ta_Seti@yahoogroupsTa_S

> Subject: Re: [Ta_Seti] 100 things that you may not know about

Africa

> Date: Mon, 23 Apr 2007 04:27:19 -0700 (PDT)

>

>

>

>

>

> Thank you for that informative post. There wouldn't happen to be a

book

> where we can access all this information in one place is there?

>

> G.O.R.E

>

> kcam23063@... wrote:

>

>

>

- > 1. The human race is of African origin. The oldest
 - > known skeletal remains of anatomically modern humans
 - > (or homo sapiens) were excavated at sites in East
 - > Africa. Human remains were discovered at Omo in
 - > Ethiopia that were dated at 195,000 years old, the
 - > oldest known in the world.
- >
- > 2. Skeletons of pre-humans have been found in Africa
 - > that date back between 4 and 5 million years. The
 - > oldest known ancestral type of humanity is thought to
 - > have been the australopithecus ramidus, who lived at
 - > least 4.4 million years ago.
- >
- > 3. Africans were the first to organise fishing
 - > expeditions 90,000 years ago. At Katanda, a region in
 - > northeastern Zaïre (now Congo), was recovered a finely
 - > wrought series of harpoon points, all elaborately
 - > polished and barbed. Also uncovered was a tool,
 - > equally well crafted, believed to be a dagger. The
 - > discoveries suggested the existence of an early
 - > aquatic or fishing based culture.
- >
- > 4. Africans were the first to engage in mining 43,000
 - > years ago. In 1964 a hematite mine was found in
 - > Swaziland at Bomvu Ridge in the Ngwenya mountain
 - > range. Ultimately 300,000 artefacts were recovered
 - > including thousands of stone-made mining tools. Adrian
 - > Boshier, one of the archaeologists on the site, dated
 - > the mine to a staggering 43,200 years old.
- >
- > 5. Africans pioneered basic arithmetic 25,000 years
 - > ago. The Ishango bone is a tool handle with notches
 - > carved into it found in the Ishango region of Zaïre
 - > (now called Congo) near Lake Edward. The bone tool was
 - > originally thought to have been over 8,000 years old,
 - > but a more sensitive recent dating has given dates of
 - > 25,000 years old. On the tool are 3 rows of notches.
 - > Row 1 shows three notches carved next to six, four
 - > carved next to eight, ten carved next to two fives and
 - > finally a seven. The 3 and 6, 4 and 8, and 10 and 5,
 - > represent the process of doubling. Row 2 shows eleven
 - > notches carved next to twenty-one notches, and
 - > nineteen notches carved next to nine notches. This
 - > represents $10 + 1$, $20 + 1$, $20 - 1$ and $10 - 1$. Finally,
 - > Row 3 shows eleven notches, thirteen notches,
 - > seventeen notches and nineteen notches. 11, 13, 17 and

- > 19 are the prime numbers between 10 and 20.
- >
- > 6. Africans cultivated crops 12,000 years ago, the
- > first known advances in agriculture. Professor Fred
- > Wendorf discovered that people in Egyptâ€™s Western
- > Desert cultivated crops of barley, capers, chick-peas,
- > dates, legumes, lentils and wheat. Their ancient tools
- > were also recovered. There were grindstones, milling
- > stones, cutting blades, hide scrapers, engraving
- > burins, and mortars and pestles.
- >
- > 7. Africans mummified their dead 9,000 years ago. A
- > mummified infant was found under the Uan Muhuggiag
- > rock shelter in south western Libya. The infant was
- > buried in the foetal position and was mummified using
- > a very sophisticated technique that must have taken
- > hundreds of years to evolve. The technique predates
- > the earliest mummies known in Ancient Egypt by at
- > least 1,000 years. Carbon dating is controversial but
- > the mummy may date from 7438 (ÿ±220) BC.
- >
- > 8. Africans carved the worldâ€™s first colossal
- > sculpture 7,000 or more years ago. The Great Sphinx of
- > Giza was fashioned with the head of a man combined
- > with the body of a lion. A key and important question
- > raised by this monument was: How old is it? In October
- > 1991 Professor Robert Schoch, a geologist from Boston
- > University, demonstrated that the Sphinx was sculpted
- > between 5000 BC and 7000 BC, dates that he considered
- > conservative.
- >
- > 9. On the 1 March 1979, the New York Times carried an
- > article on its front page also page sixteen that was
- > entitled Nubian Monarchy called Oldest. In this
- > article we were assured that: â€œEvidence of the oldest
- > recognizable monarchy in human history, preceding the
- > rise of the earliest Egyptian kings by several
- > generations, has been discovered in artifacts from
- > ancient Nubiaâ€ (i.e. the territory of the northern
- > Sudan and the southern portion of modern Egypt.)
- >
- > 10. The ancient Egyptians had the same type of
- > tropically adapted skeletal proportions as modern
- > Black Africans. A 2003 paper appeared in American
- > Journal of Physical Anthropology by Dr Sonia
- > Zakrzewski entitled Variation in Ancient Egyptian

> > > > > > > > > > > > > >

<http://www.aol.com>

$$>$$

blue eyes: non-melanated eyes were thought to have emerged around this time together with blond hair. There has been at least one suggestion that blond hair, and possibly associated blue eyes came about around 10 000 years ago see

:www.timesonline.co.uk/tol/news/uk/article735078.ece which would imply the first light-skinned populations were dark-eyed and dark-haired.

straight to wavy hair: This hair has much richer growth than microcurled hair and would be an advantage to have on the head as well as the body during the LGM. Of course this hair would have had to have arisen first and then be selected for by better survival rates amongst those who had it than those who didn't. If your losing heat more than others in an Ice age environment then your at a disadvantage. Its not as simple as all microcurl-haired individuals dying and all straight-wavy-haired individuals surviving. There will be mixing but if selection is on your side straight-wavy hair will predominate by the end. The so-called 'woolly-hair' gene that occurs amongst Scandinavians and Greeks may represent a minority survival of the ancient microcurl-haired population. Though in the case of the Greeks mixing with the Egyptians during dynastic times also has to be taken into account.

Narrow noses: The nose provides air to the body but this air has heat and moisture. In arid zones narrow noses appear to be part of a general 'down-sizing' of body mass. Arid regions tend to have poor flora and fauna, and therefore, poor food resources. Those with much slimmer bodies will have the best chances of survival as their bodies need less calories to keep them going. Slim traits are clearly associated. Those with a very narrow skull (dolicocephalic and hyperdolicocephalic) are more likely to have associated narrow long bones and thus very slim arms and legs. They are also more likely to be elongated and thus, but not always, tall. Amongst such individuals we would expect that the incidence of narrow noses (which occur in every African population with minority frequency) will be higher because it is in keeping with the 'down-sizing' principle. In the Rift valley, an arid zone, the variety of nasal shapes is quite high with very broad and very narrow noses occurring amongst the same ethnic groups. I believe they go by such names as Turkana and Samburu. Archaeologically the situation is the same. Leakey (LSB) in his 1937 Stone Age Races of Kenya recorded crania with nasal breadths ranging from 29 to 20 mm. The average for a European population would be 25mm and for your regular African population 29mm. So you can see that some of these crania had nasal breadths narrower than the European average.

Now imagine such a group moving into Europe with very cold air that scours the lungs as it enters. Narrow noses heat the air as it is breathed in. The number of respiratory conditions that will be reduced in severity if you have a narrow nose is the same number that will be increased in severity if your nostrils are round. After generations what do you think will be the ratio of narrow noses to broad ones if it was, for argument's sake 50:50 to begin with.

I hope this helps.

The NOTORIOUS G.O.R.E

asar_imhotep wrote:

With all of the talk on hair features and things, it got me to thinking about what environmental characteristics are needed to cause phenotype changes in human beings. Has there been any studies on the environmental ingredients necessary to cause thin noses, coarse/fine hair, blue eyes, tall people, short people of the forests, "light" skinned people, high cheek bones or round faces?

I think too much focus is directed to the effects of the environmental changes on human aesthetics more so than the necessary

components which cause the changes in the first place. Can someone direct me towards any research that might begin to answer these questions? Talking about straightness of African hair, to me, seems backwards and irrelevant outside a discussion on the natural processes which cause these changes and why those changes would be beneficial to those people in that environment.

I would want to know what temperature, diet, elevational, quality of water, or what not, caused these changes in man, for we are about 98% genetically the same (I've read) and the margin of difference is solely based on these environmental changes.

Asar Imhotep

<http://www.mochasuite.com>

Ahhh...imagining that irresistible "new car" smell?

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| 22322|2007-04-24 10:24:00|Djehuti Sundaka|Bedawi Hair - Indigenous or Influenced?|
Beja Congress

The Beja are nomadic people group with over two million members living in southern Egypt, northeastern Sudan and northern Eritrea. This area along the Red Sea has been the homeland of the Beja since the days of the pharaohs 4,000 years ago. Their crown of fuzzy hair (tiffa) has characterized the Beja for centuries. Their ferocity as opponents was immortalized a century ago in the verse of Rudyard Kipling as the "Fuzzy-Wuzzy", fearless and worthy enemies of the British, who fought with spears against machine guns. Traditional Beja beliefs mix Islam with fear of jinn, or evil spirits.

The Beja probably have lived in the Red Sea Hills since ancient times. Arab influence was not significant until a millennium or so ago, but it has since led the Beja to adopt Islam and genealogies that link them to Arab ancestors, to arabize their names, and to include many Arabic terms in their language. Although some Arabs figure in the ancestry of the Beja, the group is mostly descended from an indigenous population, and they have not become generally arabized. Their language (Bedawiye) links them to Cushitic-speaking peoples farther south.

The Beja are divided into five major tribes and many smaller subtribes, speaking several languages. On the Northern end in Aswan and South are the Ababda and the Bisharin. Somewhere in the middle and especially in Kassala and Port Sudan are the largest group, the Hadendowa and their smaller neighbors the Amarar. In the extreme south are the Beni Amir.

In the 1990s, most Beja belonged to one of four groups--the Bisharin, the

Amarar, the Hadendowa, and the Bani Amir. The largest group was the Hadendowa, but the Bisharin had the most territory, with settled tribes living on the Atbarah River in the far south of the Beja range and nomads living in the north. A good number of the Hadendowa were also settled and engaged in agriculture, particularly in the coastal region near Tawkar, but many remained nomads. The Amarar, living in the central part of the Beja range, seemed to be largely nomads, as were the second largest group, the Bani Amir, who lived along the border with northern Ethiopia. The precise proportion of nomads in the Beja population in the early 1990s was not known, but it was far greater relatively than the nomadic component of the Arab population. The Beja were characterized as conservative, proud, and aloof even toward other Beja and very reticent in relations with strangers. They were long reluctant to accept the authority of central governments. <http://www.globalsecurity.org/military/world/para/beja.htm> (see picture of hair)

Subdivisions

The Bejas contain smaller tribes, such as the Ababde or Ababda, Hedareb, Hadendowa or Hadendoa, the Amar'ar or Beni-Amer, Shukuria, Hallenga, Hamran and Bisharyyin, some of them partly mixed with Bedouins.[citation needed] The European colonial masters and the explorers became fascinated with the Bejas which they often described in eulogistic terms.


The Bejas (similarly to the Rastas) attach a high importance to their hair. Their prominent crown of fuzzy hair (called tiffa in their language) has characterized the Beja for centuries.

http://en.wikipedia.org/wiki/Beja_people

Most of the Beja are regarded as being of Hamitic origin and are sub-divided into three main groups: the Hadendowa, the Amar'ar, and Bisharyyin. There are also groups of Arabic/Semitic origin who gradually adopted the Beja language (To-Bedawei) and culture and have been largely subsumed into the Beja. Another large group, the Beni Amer, who live mostly in Eritrea or around the border town of Kassala, share a common ethnic background with the Beja. Some of the Beni Amer are To-Bedawei speakers while others speak Tigre. Smaller groups in the area include the Helenga of Kassala (supposedly of medieval Arab origin mixed with Beja), Tigre, and other Sudanese tribes, who speak a 'pidgin' form of To-Bedawei; and the once powerful tribe of Hamran who reside further south along the basins of the Setit and Atbara rivers. Finally, there are the Rashaidah who migrated in the last century to the Sudan from Arabia and have maintained their distinct identity. Apart from the Rashaidah, all the other tribes and groups may be regarded as part of the 'Beja confederation', whilst the Hadendowa, the Bisharyyin and Amar'ar constitute the 'Beja proper'. Among the three main groups of the 'Beja proper' the Hadendowa are perhaps the most numerous and powerful. <http://www.sudanupdate.org/REPORTS/PEOPLES/BEJA.HTM>

Djehuti Sundaka

Mortgage refinance is Hot. *Terms. Get a 5.375%* fix rate. Check savings
https://www2.nextag.com/goto.jsp?product=100000035&url=%2fst.jsp&tm=y&search=mortgage_text_links_88_h2bbb&disc=y&vers=925&s=4056&p=5117
| 22323|2007-04-24 19:53:17|cristofori whitakara|african diversity|

 Posted: Thu Jun 09, 2005 3:51 pm Post subject: Northern West Africa: Ethnic Groups



West Africa *Nigeria to Mauritania*



Wolof



Mandinka



Djerma (Songhai)



Mossi



Tuareg



Wodaabe (Fulani)



Dogon



Hausa



Last edited by ABM on Sat Jun 18, 2005 10:23 am; edited 3 times in total

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Blackman
2
Elite Member

 Posted: Fri Jun 10, 2005 1:56 pm Post subject:



Joined: 05
Dec 2004
Posts: 3171

The Mande guy looks like Avery Johnson



Wodaabe (Fulani)



Hausa



Maure/Tuareg



Dogon



Mossi



Mende (Mand駝/span>



Bamana (Mand駝/span>




Wolof



[Back to top](#)

Farax
Postman

 Posted: Fri Jun 10, 2005 2:43 pm Post subject:

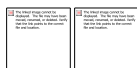


Joined: 10
Apr 2005
Posts: 1721
Location:
Sweden


Cool pics man, didn't know west Africa was so diverse.
I liked these pics.



[Back to top](#)



Aya
Addicted

 Posted: Fri Jun 10, 2005 3:02 pm Post subject:



Joined: 14 Jan
2005
Posts: 2222

Serer



Toucouleur



Fula



Laob>



Diola



Bamana



[Back to top](#)

ABM
Your
Biological
Father



Joined: 23
Dec 2004
Posts: 1342
Location:
Ghost Town

 Posted: Sat Jun 11, 2005 9:34 am Post subject:



Wodaabe/Bororo (Fulani)



Burkina Faso Cheif (Most likely Mossi)



Mandinka (Mand>



Related Threads:

Soninke

Mand颯span>

Mauritanians

mixed Maur/black 40%, Moor 30%, black 30%

Burkina Faso

Mossi over 40%, Gurunsi, Senufo, Lobi, Bobo, Mande, Fulani

Senegalese

Wolof 43.3%, Pular 23.8%, Serer 14.7%, Jola 3.7%, Mandinka 3%, Soninke 1.1%, European and Lebanese 1%, other 9.4%

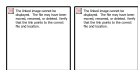
Malians

Mande 50% (Bambara, Malinke, Soninke), Peul (Fulani) 17%, Voltaic 12%, Songhai 6%, Tuareg and Moor 10%, other 5%



Last edited by ABM on Sat Jun 18, 2005 12:35 pm; edited 1 time in total


[Back to top](#)



Blackman
2

Elite Member

Joined: 05
Dec 2004
Posts: 3171

 Posted: Mon Jun 13, 2005 10:56 am Post subject:



Songhai



Touareg + Fulani



Senegalese



Dogon



Maure



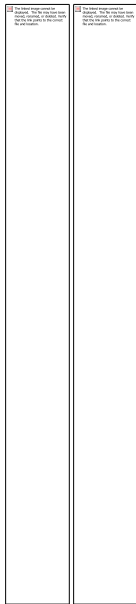
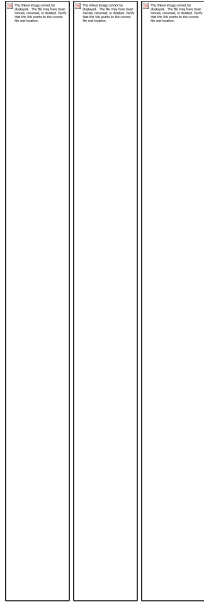
Hausa



Jazelle wrote:



Gifs



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ABM
Your
Biological
Father



Joined: 23
Dec 2004
Posts: 1342
Location:
Ghost Town

 Posted: Thu Jun 16, 2005 9:35 am Post subject:

Tuareg





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ABM
Your
Biological
Father



Joined: 23
Dec 2004
Posts: 1342
Location:
Ghost Town

 Posted: Thu Jun 16, 2005 9:55 am Post subject:



Fulani



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Blackman
2
Elite Member

 Posted: Thu Jun 16, 2005 9:57 am Post subject:



Joined: 05
Dec 2004
Posts: 3171

^^where did you find them pictures.Did Jazel send you those??



Im going to post some in a few

[Back to top](#)

ABM
Your
Biological
Father



Joined: 23
Dec 2004
Posts: 1342
Location:
Ghost Town



 Posted: Thu Jun 16, 2005 10:09 am Post subject:



Malinke



Mandingo



Songhay



Mende (Mand  span>




Mand  span>



Susu



(I think these people are Mand  span>)



Bassari



Dogon




Hausa



Blackman 2 wrote:

^^where did you find them pictures.Did Jazel send you those??  Im

going to post some in a few 



lol nah I just looked 'em up last night.



Ahhh...imagining that irresistible "new car" smell?

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| 22324|2007-04-24 21:07:40|Paul Kekai Manansala|Abyssinia, Ethiopia, Axum, Meroe, Yemen, History and Modern Politics|

FYI.

Abyssinia, Ethiopia, Axum, Meroe, Yemen, History and Modern Politics

Dr. Muhammad Shamsaddin Megalommatis

April 21, 2007

<http://www.americanchronicle.com/articles/viewArticle.asp?articleID=24948>



Several misconceptions diffused by colonial historians and totalitarian governments need immediate refutation.

Ancient Ethiopia and its borders

Part of the Abyssinian state propaganda advances the idea that in the Antiquity □the Kushites populated the whole of Eastern Africa□ and that □the majority lived in present day Abyssinia□. Even worse, these falsifiers diffuse the idea that at those day □Sudan and Ethiopia were one country□ to add that □Abyssinians were just a few Sabaeen (Yemenite) refugees who intermingled with the Kushite population□.

This is absolutely wrong, although there are some correct elements in it. In addition, it is said in a very misleading way! Even more, it is self-contradictory.

The Kushites, as part of the Khammitic family, were living for millennia in the South of Egypt. We now know that the famous non-Egyptian Hyksos dynasties ruled Egypt to some extent thanks to their alliance with the people who developed the Kerma civilization in Sudan during the 2nd millennium BCE. These were the ancestors of the Kushites, who formed later (in the 1st millennium) their capital at Napata, the area of present day Karima.

We know that the term Kas was used by the Egyptians to describe the area, the people and the kingdom at the area of modern Sudan, long before the term is disfigured into □Mat Kusi□ in Assyrian - Babylonian, □Kush□ in Hebrew, and □Hus□ in the Greek Biblical text. Then, comes the introduction of the Greek term □Aithiopia□ for the same land, people and state. In most of the cases, the Greek Biblical text renders □Aithiopia□ what stands in the Hebrew text as Kush.

But it is a state, namely the Kushite state of Napata, whose rulers reigned in Egypt for some time (Piankhi, Shabaka, Shabataka, Taharqa and Tanut Amon, the □Ethiopian□ dynasty according to the term employed by Manetho for the 25th dynasty), before being expelled by the Assyrian emperors Assarhaddon and Assurbanipal, who annexed Egypt.

The same term is used in Greek for later phases of Sudan's (Ethiopia□s} pre-Christian history. When twice in the sixth century Psammetichus II (595 BCE) and Cambyses, the Iranian invader of Egypt, (525 BCE), go so far in the south as Napata (Karima lies at 1050 km in the south of Aswan, so 1900 km in the south of Cairo □ alongside the Nile) and destroy that city, the Kushites □ Ethiopians transfer their capital further in the south, to the area of today□s Bagrawiyah (1550 km in the south of Aswan), as if they wanted to ensure that nobody would undertake an attack against them from the north anymore! Then, rises Meroe (with its numerous pyramids built between 400 BCE and 350 CE and preserved today in Bagrawiyah), about which we have the valuable narrations of Heliodorus (in his □Aithiopica□, a description of the Sudanese Meroitic kingdom). Meroe was the capital of Aithiopia.

To respond therefore to the assumption that the Kushites □lived throughout Eastern Africa□, we must first answer the question of the southern limits of the Meroitic state of Aithiopia. All specialists would agree that the kingdom was extended until areas between Khartoum and Wad Madani. According to all the indications we have, the African jungle was reaching these points, preventing anyone from advancing further to the south.

So, never did Meroitic Ethiopia encompass the slightest portion of present day Abyssinian territory. Continental as it was, that state did not control either the mountain confines of the north of Eritrea and Abyssinia nor the present day Sudanese coast, if we refer to authentic sources such as the Periplus of the Red Sea (written around 70 CE).

Certainly there may have been Kushitic populations not included in the Meroitic kingdom of Ethiopia, but we cannot identify them, since they did not leave any written monuments so that we possibly decipher, read, evaluate, crosscheck, understand and judge. What was the ethnic origin of populations leaving in the 1st millennium BCE in the area of today□s Abyssinia, Eritrea, Somalia is anyone□s guess. We know nothing precise in this regard.

Another serious point is that already in the area of the Khammitic Egypt, as well as in the Meroitic realm of Ethiopia, and certainly in other locations, Nilo-Saharan peoples (some of them were the ancestors of the modern Nubians) were living among the Khammitic Kushites. So, it is also wrong to assume that in the area of Eastern Africa only Kushitic populations were living.

These forgers of historical truth seem to forget that the term Aithiopia in Ancient Greek sources is not an ethnic name only (so that they possibly generalize its use, and include populations inhabiting the surface of present day Ethiopia); it is mainly and mostly the name of a state! And that state had capital Meroe and □ surely □ did not extend its borders as far as modern Abyssinia in the south.

So, there is no point in insisting on historical forgery, and keep employing the name □Ethiopia□ for present day Abyssinia.

Habashat were Yemenites but not Sabaeans

There are other wrong points in the aforementioned official Abyssinian approaches □ forgery of Historical Truth. First of all, the people of Sheba, the □Sabaeans□, must not be confused with the Aramaic □Sabians□, who were the inhabitants of the area of Harran (at Eski Sumatar, near present day Urfa in Turkey) and were a Gnosticist religious denomination with strong astro-symbolic characteristics.

The assumption that the Abyssinians are Sabaean Yemenites, and originate from the area of the state Sabaa is definitely wrong. Ancient Yemenite (deciphered) epigraphic documentation testifies to the existence in the area of today's Yemen of one tribe / ethnic group named Habashat. Probably in several waves during the 1st millennium BCE different parts of that group moved to Africa crossing the straits Bab al Mandeb. The entire story is solemnly reflected in the Abyssinian Christian epics Kebra Negast.

Even weaker point in this aberrational argumentation is the effort to undermine Abyssinians in their intermingling with earlier settled in the African plateau Kushites. We do not actually know whether the archeological evidence we have from Abyssinia before the introduction of Gueze (which means before the arrival of the Yemenite Habasht) belongs to Kushites, Nilo-Saharan or even Bantu people. What is sure is that this intermingling was not extensive, and did not influence the Ancient Axumite Abyssinian civilization. Gueze as scripture is entirely derived from Ancient Yemenite, consisting in a more elaborate system. As linguistic evidence, Gueze is absolutely Semitic, with almost totally insignificant traces of Khammitic or Kushitic. So, even if a certain mixture took place, it was not of important scale and did not influence the formation of the Semitic Axumite (pre-Christian and Christian) culture that was practically speaking an alien element, an Asiatic culture on African soil.

Even limiting the subject at the pre-Christian periods, Meroe and Axum had nothing in common, no similarities and no affinities. Axumite Abyssinia is culturally and religiously totally irrelevant of and unrelated to Meroitic Ethiopia. Axum and Adulis present □ quite contrarily □ many affinities with Safar and Mouza, the capital and the Red Sea harbour of the kingdom of Sabaean and Himyarite Yemenites. When Meroitic Ethiopia and Axumite Abyssinia co-existed one next to the other for some hundreds of years, they were more different than Greece from Persia.

Christian Ethiopia unrelated to Christian Abyssinia

It is interesting to notice that, although Abyssinia attacked and destroyed Ethiopia (at 370 CE, under King Ezana), Sudanese (Ethiopian) Christianity was not influenced by Axumite Abyssinian Christianity. Among the three Sudanese Christian states, the northernmost (Nobatia) was rather influenced by Coptic Egypt, whereas the central and strongest (Makkuria) was interconnected with the Orthodox Greek speaking minority of Egypt, and with the Constantinople Patriarchate in order to oppose Nobatia. We have no clear indications about the southern and smaller state of Alodia around the area of Khartoum, but again we do not have a single evidence of Axumite Abyssinian influence. In Nobatia, Coptic was the official and religious scripture and language. In Makkuria, the local Christian priests introduced a scripture based on the Greek alphabet for the language that seems to be the continuation of the Kushitic language of Meroe and Napata (for which an hieroglyphic and a cursive scripture had been used for more 700 years - before the collapse of Meroe). In Makkuria, Greek was the religious language and scripture. For Alodia we have no evidence. Gueze has not been and cannot be found throughout Christian Sudan from the 4th to the 16th centuries.

Another historical forgery has to do with the heretic Christian character of Abyssinia and its diachronic role. Unfortunately, we cannot afford to take the royal propaganda of an ancient kingdom at face value today. As a matter of fact, gradually Christian Ethiopia (:Sudan) became Muslim (Nobatia in the 10th century, Makkuria in the 13th century and Alodia in the 16th century). But it would be totally irrational to assume that one country's adhesion to another religion, unchains events that end up in the usurpation of its name. This situation does not authorize any modern state to usurp the historical name of another. It does not transfer any authority over the name "Ethiopia" to Abyssinia!

Colonial advisers of the Abyssinian quasi-illiterate rulers

The usurpation of the name of Ethiopia by Abyssinia is absolutely of Western authenticity. Abyssinians believed that like this they would arrange a good PR campaign in Europe and America. Unfortunately, the practice did not help at all!

The Western countries view Abyssinia transvestite into Ethiopia as a marginal, poor, and starving state, abandoned to permanent underdevelopment. Despite all the self-humiliating tactics, Westerners did not offer Abyssinia any guarantee that they would help the country build its dam in the Nile (nearby lake Tana). The country, plunged into terrible civil war as the oppressed Oromos, Ogadenis, Afars and Sidamas, is impotent and fearful even of Egypt, one of the weakest and poorest countries of the Middle East. They anticipate that if they build a dam, the Egyptians will bring it down.

Yet, the Western advisors of Haile Selassie, who convinced him to change the country's name, aimed at the Sudan mostly. I will help illuminate a story that has not been widely known. The key person in influencing Haile Selassie to rename his country was Jean Leclant, currently Permanent Secretary of the French Academie des Inscriptions et Belles Lettres. Leclant was asked personally by Haile Selassie in 1952 to found the Service des Antiquites de l' Ethiopie, which he did at the same time another French Egyptologist, Jean Vercoutter, founded the Service of Antiquities of Sudan.

Jean Leclant has been my professor for the period 1978 - 1981 in Sorbonne, Ecole Pratique, and College de France. There was another influential Semitologist with Leclant in Abyssinia at those days; he was specialized in Gueze, Syriac, and Aramaic, and became later Professor at the College de France and academician: Andre Caquot. Leclant and Caquot explained to Haile Selassie the political benefits ensuing from the generalization of the use of the name Ethiopia by Abyssinia. I would like to report herewith that all Amharas working in the INALCO, like Argaw Mekonnen revered and venerated Leclant in extremis, because of his personal friendship with Haile Selassie. My great consideration for my former professor is still valid, limited exclusively in the academic sphere.

The story does not concern Abyssinia exclusively however; it hinges equally on Sudan, which would be the only correct user of the name 'Ethiopia'. The French did not want Sudan to make use of the name 'Ethiopia' as this would pull that country (as it should) far from the Arab League and the criminal French conspiracy to mount up - through long work that lasted decades - Islamic terrorism. If Sudan was left to cultivate its Kushitic, African identity, the Pan-Arabist conspiracy carried out by France - through mentally, culturally, educationally and politically impotent proxies, namely the dictatorial, so-called Arabic, regimes - would be weakened. The terrible events of Darfur would have never happened, if Sudan had been called - correctly - Ethiopia.

Note: In the picture we find bas reliefs from a temple at Mussawarat as Sufra (150 km northeastwards from Khartoum), one of the most important palatial cities of Ancient Ethiopia.

| 22325|2007-04-25 08:10:21|Paul Kekai Manansala|More on Berlin Nefertiti dispute|

Face to face

THE LONG-STANDING dispute between Cairo and Berlin over the iconic bust of Nefertiti, currently housed in Berlin's Altes Museum, reached new heights this week when German Culture Minister Bernd Neumann rejected a request to loan the bust to Egypt for three months, reports **Nevine El-Aref**.

The decision came a year after the Supreme Council of Antiquities' (SCA) Secretary-General Zahi Hawass requested the loan in a speech delivered before presidents Hosni Mubarak and Horst Kohler at the inauguration of the Egypt's Sunken Treasures exhibition in Berlin last May. Hawass asked for the loan of the bust so it could go on show at the Egyptian Museum in Cairo to coincide with the centenary celebrations of the German Archaeological Institute in Egypt. In return, Hawass pledged during his speech, that the SCA would offer another statue to the Egyptian Museum in Berlin for the three months that Nefertiti was in Egypt.

"Experts have reservations about taking Nefertiti on a long trip, which we have to take seriously," said Neumann.



[Click to view caption](#)

This response triggered anger among local Egyptologists who claim that the bust, discovered in 1912 by German excavator Ludwig Borchardt in an artist's atelier in Tel Al-Amarna, was taken illegally from Egypt. Anxious to take the bust to Germany, Borchardt took advantage of the practice, common at the time, of splitting any new discovery between the Egyptian Antiquities Authority and the foreign mission concerned. Borchardt himself reported that he did not clean the bust but left it covered in mud when he took it to the Egyptian Museum for the usual division of spoils. The museum took two limestone statues of Akhenaten and Nefertiti and gave the head of Queen Nefertiti to the expedition because it was made of gypsum -- or so they thought.

Rumours over what actually went on that day have persisted, one common claim being that Borchardt disguised the head, covering it with a layer of gypsum to ensure that the committee would note that it was actually made of painted limestone.

Culture Minister Farouk Hosni described the German decision as "unjustified, especially given that Egypt has never withheld permission for archeological exhibitions held in Germany".

Last Thursday Hawass announced that he will resubmit the request to borrow the bust.

| 22326|2007-04-25 08:16:09|Paul Kekai Manansala|Preserving Tamesia's papyrus|

Egyptologists keep ancient world fresh

<http://toledoblade.com/apps/pbcs.dll/article?AID=/20070421/NEWS34/704210401/-1/NEWS>

By [JENNI LAIDMAN](#)

BLADE SCIENCE WRITER

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After she died around the time BC turned to AD, she had to charm knife-wielding gate keepers of the afterlife, convince 42 gods of her sinlessness, and finally see her heart weighed against the truth, knowing that any slip meant this seat of consciousness would be kibble for a waiting monster with a crocodile head, hippo hind parts, and the chest and forelegs of a leopard.

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Mr. Wilfong is among 100 presenters keeping ancient Egypt alive during the 58th Annual Meeting of the American Research Center in Egypt. The meeting continues through tomorrow at the Toledo Riverfront Hotel.

ALSO



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Zoom | [Photo Reprints](#)

? See [Jenni Laidman's blog](#)

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While Tamesia's burial papyrus is nearly 12 feet long and 10 inches high, it is abbreviated compared to the book of the dead that would have accompanied her to the afterlife in earlier times.

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Contact Jenni Laidman at:

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| 22327|2007-04-25 08:24:38|Paul Kekai Manansala|New plan to restore Djoser's Pyramid|

Restoring Djoser's Step Pyramid

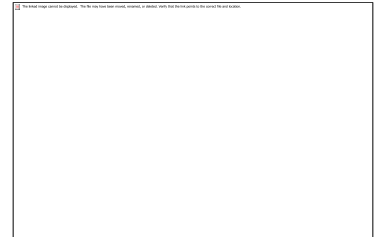
The Step Pyramid at Saqqara is under intensive care. [Nevine El-Aref](#) reports on a restoration scheme to save Egypt's oldest royal stone complex

When the architect Imhotep set out to design the funerary complex to hold the mummy of the Third- Dynasty King Djoser (2667-2648 BC) and preserve it for eternity, he initially envisioned a traditional flat-roofed *mastaba*. By the end of the Djoser's 19-year reign, however, his tomb in the Saqqara necropolis had risen to a six-layered structure 62 metres high. At the time of its completion, Djoser's Step Pyramid was the largest building ever constructed, demonstrating a sophisticated and dramatic leap in architectural size and style.

The Step Pyramid complex was enclosed by a limestone wall 10.5 metres high and 1.645 metres long. It covered an area of 15 hectares, the size of a large town in the third millennium BC. Within the walls was a vast complex of functional and mock buildings, including the north and south pavilions, large underground passages and terraces, finely carved fa⁷ades, ribbed and fluted columns, stairways, platforms, shrines, chapels and life- sized statues. There was even a replica of the sub-structure, the south tomb. At the centre was the Step Pyramid containing 330,400 cubic metres of clay, stone, reeds and wood, which made the pyramid more durable than its mud- brick forebears.

The elements of Djoser's pyramid complex that are above ground level are only one part. An underground structure almost six- kilometres long, a maze of tunnels, shafts, chambers, galleries and storerooms, was also created to hide the king's burial chamber and discourage grave robbers. Nevertheless, the burial chamber was plundered in antiquity and re-used for other burials in the Late Period. Now all that remains of Djoser is his mummified left foot.

One of the most striking parts is the eastern chamber, thought to be the king's palace in the afterlife. Here craftsmen of advanced skill produced an exquisite decoration of faience and limestone. Rows of blue faience tiles with raised bands of limestone simulate a reed-mat structure. Blue also evokes the watery associations of the Egyptian Netherworld. The decoration was arranged into six panels, the three on the north side topped with an arch supported by simulated *djed* pillar. One contained the real doorway with the limestone frame bearing the name and title of Djoser. The three southern panels framed false-door stelae showing Djoser performing a ritual run and visits to shrines. This chamber was never completed as the builders left the east wall roughly hacked from the rock, and the decorators seem to have finished in a hurry. All four walls of two further chambers were covered with the blue tile inlay and the doorways were framed with the name of Djoser-ti, Djoser's successor. These must represent the inner private rooms of the palace.



A panoramic view of the Djoser Pyramid complex; cracks on the walls of the underground tunnels, and a bird-eye view of the Saqqara necropolis

To the north of the pyramid stands the mortuary temple, now totally in ruins, although its southern wall still bears a carved cobra-head frieze. The south wall is connected from outside to the southern tomb by a stairway with a large hole on its left side. At the bottom of this hole is an entrance leading to an amazing set of chambers lined with blue tiles similar to those in the Step Pyramid's burial chamber. The inscriptions in these chambers are remarkable, being perfectly executed and exactly in line.

The Step Pyramid complex stood untouched until the 17th century, when European travellers attempted to enter and explore its underground chambers. At the turn of the 19th century, shortly after the Napoleon expedition to Egypt which attracted the world's attention to Egypt's various monuments and archaeological sites, research inside the pyramid began. In 1821 the Prussian General Johann Heinrich Freiherr von Minutoli discovered the access tunnel that leads under the pyramid from the north. In 1837 the British pyramid researcher John Perring found the underground galleries beneath the main structure. Soon after that, a Prussian expedition led by Karl Lepsius carried out more excavations on the pyramid side. Systematic archaeological research on the Djoser complex was first conducted only in the 1920s by the British archaeologist Cecil Firth. He was soon joined by the young French architect Jean-Philippe Lauer, who made the excavation of this complex his lifelong mission. Later, others would work at the site, but most of our current knowledge about this complicated structure can be attributed to Lauer.

Regretfully, however, the sands of time have taken their toll of the Step Pyramid. Most of its outer casing has gone, the core of the masonry has disappeared in some places, deep cracks have spread all over the walls and ceilings of the pyramid's underground corridors and its southern tomb, while several parts of the queen's tunnels, found beneath the pyramid's main shaft, have collapsed. For safety reasons the pyramid is closed to visitors.

Several solutions have been proposed to save this unique monument. Now, following three years of archaeological and scientific studies, a comprehensive restoration project to save and preserve this great pyramid from further destruction has been outlined.

THE IMMEDIATE AIMS: The restoration project is the first complete plan to rescue the Step Pyramid of Djoser and the southern tomb. Speaking to *Al-Ahram Weekly*, Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA), described it as a pioneer project comparable to the salvage operation of the Abu Simbel temples. Hawass added that the project would be carried out by Egyptian engineers and archaeologists in three phases with a budget of LE25 million. Plans include consolidating the underground tunnels, monitoring the cracks, restoring the wall decorations and inspecting the natural ventilation inside the pyramid and the southern tomb.

The first phase, which started early this month, requires the cleansing of the pyramid from inside and outside as well as removing all accumulated dust and sand of the past decades in an attempt to reduce the load on the pyramid's structure.

Fallen blocks scattered on the ground and around the pyramid will be collected, restored and returned to their original location. Blocks which are damaged beyond repair will be replaced

with replicas after being subjected to accurate scientific analysis in order that they do not dismantle the pyramid's structure. Empty spaces between blocks will be refilled with small fallen blocks.

The second phase will begin immediately after the completion of the first, and will include the consolidation of all tunnels, corridors and ceilings of the pyramid's underground galleries as well as the main burial shaft located on top of the pyramid's bed rock.

The head of the Central Projects Administration Department at the SCA, Abdel-Hamid Qutub, said that to guarantee perfect consolidation the executive company was using a high-tech engineering system suitably adapted to the authentic features of the pyramid in order to protect it from further deterioration. The system would also supplement loads during the restoration without affecting the original bed rock. The system is also designed to be easily dismantled after the completion of the restoration. Cracks will be restored and a controlling system will be installed in order to monitor minute by minute the movement of cracks and give an alarm if any further cracks appeared on the walls or ceilings.

The last phase will entail removing salt that has accumulated on the pyramid's internal decorations and fixing fallen faience ceramic shreds back in their original place.

Ayman Mahmoud, the engineer in charge of the project, said that studies conducted over the past three years had focussed on photographic and architecture documentation of the pyramid's outer surface and subsurface elements. Geological surveys and laboratory tests of the ground materials were implemented, and analysis of structure ability at critical cavities has been also executed. Previous studies carried out on the pyramid's structure have also been taken into consideration.

Restorers and engineers have been on site since early April. They chose to start on the pyramid's southern facade, removing dust and sand which had accumulated inside the main burial shaft of the southern tomb and on the pyramid's first *mastaba*. They also dismantled the northern wall in the corridor leading to the southern tomb, and filled empty spaces between the pyramid's blocks with masonry similar to that used in the construction of this great pyramid.

| 22328|2007-04-25 15:13:03|cristofori whitakara|Re: Preserving Tamesia's papyrus|
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or there were white people with barbaric customs in relation to their women who were entering Africa with their strange ways and the african women were not going to put up with them.

Paul Kekai Manansala wrote:

Egyptologists keep ancient world fresh

<http://toledoblade.com/apps/pbcs.dll/article?AID=/20070421/NEWS34/704210401/-1/NEWS>



By [JENNI LAIDMAN](#)
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Zoom | [Photo Reprints](#)

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Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos](#).

| 22329|2007-04-25 15:18:39|cristofori whitakara|Re: More on Berlin Nefertiti dispute|
what were the germans doing when nefertiti lived?

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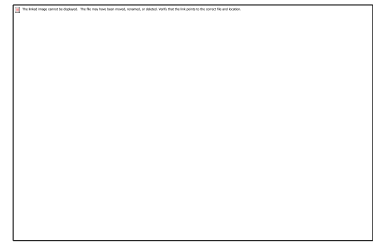
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| 22330|2007-04-27 11:06:23|Paul Kekai Manansala|RIDDLE of ancient Egyptian bones has been solved by two experts|

Experts bone up on ancient riddle

Don Frame

25/ 4/2007

A RIDDLE of ancient Egyptian bones has been solved by two experts at Bolton Museum.

But they intend to keep people guessing - for the moment.

Two unique linen-wrapped bundles containing remains which could be up to 2m years old were unearthed in the early 1920s by celebrated archaeologist Sir Flinders Petrie, who excavated many of the most important sites in Egypt.

The bulk of his finds went to University College in London, but for a long time it seemed the bundles had disappeared off the scientific map - until they turned up in Bolton.

Intrigued by the discovery, Tom Hardwick, keeper of Egyptology at the museum, and archaeology expert David Craven turned detective to reopen an investigation, hoping to find exactly what they had.

They are now awaiting absolute confirmation of their theory from other experts worldwide.

Meanwhile, they are inviting members of the public to let their imagination run wild and let them know what they think the bones could be.

The bundles were originally discovered at the site of Qau el-Kebir in Middle Egypt, months after several tons of fossilised bones and worked ivory objects were found deposited in the shafts of tombs at the same site.

Most of the finds remained packaged in storage until the late 1970s, when experts decided to take stock of what they had and carry out professional studies.

Mr Hardwick said: "There was a large quantity of Egyptian textiles with no provenance.

"They were offered to a number of museums, including Bolton's, which has the best Egyptian textile collection in the world."

Angela Thomas, then keeper of Egyptology at the museum, took charge of the collection.

Mr Hardwick said: "They were only briefly studied at the time. But David Craven and I were intrigued by them and decided to try to solve the riddle once for all. We have worked on and off for around six months, investigating largely by hand and eye study, and we are convinced we now know what they are.

"Similar bones have been found at other sites in Egypt, but these appear to be unique in that they were wrapped in linen. All we will

say at this stage is that they are not human."

Bolton Museum is offering a prize for the right answer to its bone competition - or the suggestion that comes closest.

| 22331|2007-04-27 18:52:58|Mahari Mengistu|The gates of history|
The gates of history

Seven years after being given the go-ahead, the Al-Arish National Museum is ready to open. Nevine El-Aref toured the state-of-the-art complex

North Sinai's National Day celebration had a different flavour this year. Apart from the inauguration of new urban development projects that usually mark the event, the city's long-awaited LE50 million National Museum is at last finished.

The two-storey Al-Arish National Museum (ANM) will make a huge visual difference to North Sinai's capital city. The temple-shaped, honey-coloured edifice has finally been revealed after being hidden for almost a decade under ugly iron scaffolding, wooden panels and plastic sheets.

Although plans for the museum were drawn up in 1994 -- shortly after the return of Sinai's archaeological collection taken by Israel during their occupation -- the foundation stone was laid only in 1998. Lack of funds subsequently placed the project on hold for nearly four years. However in 2002 the Ministry of Culture put Egypt's museums at the top of its priority list in an attempt to preserve the country's priceless treasures, both stored and newly-discovered. The plan was to create the optimum environment to display the treasures, and thus release the pressure on overstuffed major museums. In line with the ministry's plan, steps were taken towards the museum's completion.

The 2,500-square-metre museum tells the history of Sinai from the pre-dynastic to the Islamic eras, displaying 1,500 objects carefully selected from eight museums in Egypt: the Egyptian, Coptic and Islamic museums in Cairo, the Recovered Antiquities Museum at the Citadel, the Graeco-Roman Museum in Alexandria, the Sinai Historical Museum in Taba, the Port Said Museum, and the Beni Sweif museological storehouses in Ashmounein. Artefacts unearthed at excavation sites in Sinai such as the Horus military road in Qantara East and Tel Basta in the Nile Delta are also on display.

The museum stands opposite the Al-Arish Ethnographic Centre at the town's eastern end, on the very spot where the Egyptian flag was

raised after the Israeli withdrawal from this part of Sinai in 1979. It is set in an expansive 16,000-sq-m garden of trees and plants.

To reach the museum's entrance hall, visitors first traverse a long marble ramp lined with ancient Egyptian statues to be greeted by a gigantic replica statue of Ramses II. Stepping inside the museum's foyer the visitor can learn about Al-Arish's important military history via a model of the Horus Road, the vital commercial and military link between ancient Egypt and Asia, and its military fortresses. This road felt the marching feet of no fewer than 50 armies. From west to east, the Pharaohs Thutmose III and Ramses II crossed Sinai with their military forces. From east to west came the Hyksos, the Assyrian hordes, the Persian army of Cambyses, Alexander the Great with his mercenaries, Antiochus and the Roman legions, and the Arabs led by Amr Ibn Al-Aas.

There are also three-dimensional maps of ancient Sinai, panels illustrating scenes of battles that once took place on the road, and the Horus Road itself as shown on a wall painting at the Karnak Temple in Luxor.

The central hall opens on to four other halls displaying other eras in Sinai's history. "The ANM is unlike any other regional museum in Egypt," Culture Minister Farouk Hosni told Al-Ahram Weekly. He said that Al-Arish, once Egypt's eastern gate to Asia on one side and the Nile Delta on the other, had witnessed important historical events through the ages. It was the stage for several military attacks by and against Egypt as well as an important artery for trade (see opposite story).

"The ANM's interior design and display scenario were drawn in such a way as to make visitors feel as if they are spanning Sinai's various ages through Egypt's many gates of history," Hosni said.

Supreme Council of Antiquities Secretary- General Zahi Hawass said the museum's plan would first guide the visitor to an introductory section showing Sinai during the pre-dynastic and Pharaonic eras. This part displays a collection of ancient weapons: wooden arrows, knives and boomerangs made of bone, as well as a collection of early Egyptian swords, military costumes and authentic models of fortresses and walls.

The second section, Hawass continued, was devoted to the Hyksos, enemies of Egypt who invaded the country from the east. This section shows paintings, cartouches and pots bearing the names of Hyksos kings, as well as the oldest mummy of a horse ever found. Gigantic

statues of the pharaohs who played a major role in Egypt's military history to expel invaders or build up the country's strong army, such as Ramses II and Ramses III, Thutmoses III and Nektanebo, are also among the objects on display. A fine relief showing Ahmose Nefertari and his family, who made liberating Egypt from the hated Hyksos their lifelong aim, is also exhibited along with images of the ancient Egyptian deities -- such as Sekhmet and Osiris -- who protected their ruler in war time.

"Egypt is the country of war and peace," says Mahmoud Mabrouk, the artist responsible for the museum's décor. The third section reflects this contradiction by displaying the busts of famous Pharaohs who signed peace treaties with their neighbours. Among these were Ramses II, who signed a treaty with the Hittites, Amenhotep III and Horemheb. To embody this idea are three statues featuring Hathor, goddess of war and peace, in various poses.

The Graeco-Roman section has a collection of gilded war masks, statues of black bulls and statuettes of warriors. The Coptic section shows icons and reliefs featuring the Holy Family on their journey through Egypt and the Virgin Mary cradling the child Jesus. Ivory and textile items can also be seen.

Al-Arish was on the pilgrimage road from Egypt to Mecca, and the Islamic section displays a black cover for the Holy Kaaba embroidered with gold and silver thread and sent by Egypt to Mecca in the reign of King Fouad. Pieces of mashrabiya (latticed woodwork), coloured glass lamps, silver and copper swords are also exhibited.

The second floor is devoted to Sinai trade and handicrafts and a number of pots and coins. The pottery collection is one of the most important collections in the exhibition. It features various development stages in the manufacture of clay pots and pans produced in Egypt, as well as similar items imported from Syria and Palestine.

"This collection highlights the strong trade relations between Egypt and its neighbours at that time," Mabrouk says.

The second floor includes a library and a 50-seat cinema, while the garden, according to Abdel-Hamid Qutub, head of the SCA's engineering department, will have an outdoor theatre with a seating capacity for 250, an open-air coffee shop and a parking area for cars and 15 tour coaches. A high-tech laboratory for restoring textiles, stone, metal and photographic development is also planned.

The museum basement contains a variety of Bedouin handicrafts such as

traditional costumes, bamboo baskets and plates.

Al-Arish, 'City of Palms'

THE North Sinai capital of Al-Arish is often hailed by historians as Egypt's eastern gateway to the Delta. Its chequered history is a reminder of the many military clashes from Pharaonic times to the early 1970s.

Because of its immense strategic importance as a vital commercial and military stop between Egypt and Asia, Al-Arish was the starting point of the famous Horus military road which operated from ancient Egyptian times up to the Ottoman Period.

Al-Arish's rich natural resources have also placed it at the core of attraction for several foreign nations in both ancient and modern times.

During the Middle Kingdom the Hyksos invaded Egypt from this point, and through it they were able to reach the Nile Delta where they built their capital city of Avaris. The Hyksos occupation lasted for almost 106 years (from 1665 to 1569 BC) until the 18th- Dynasty Pharaoh Ahmose I (1569-1545 BC) took the throne and led Egypt's liberation war against the invaders.

Afterwards, the Pharaohs of the 18th and 19th dynasties recognised how important the strategic location of Al-Arish was, and sent several military units to the northeastern side of the town to expand and protect their empire from any further attacks. They also dug wells around the city and established several security and custom stops. These activities are carved on engravings from the reign of Pharaoh Seti I found on the northern wall of Karnak Temple's Hypostyle Hall in Luxor. It also shows scenes of several attacks made by the Pharaoh on the nations on Egypt's northeastern borders, as well as some of the 11 fortresses he built along the Horus Road.

The Babylonians made several failed attacks on Egypt, but when the Persians created their empire and colonised Iraq and Syria, King Cambyses II succeeded in conquering Egypt after waging a number of combats with local Al-Arish rulers.

In 332 BC, Alexander the Great won his campaign against the Persians and entered Egypt from Tel Al-Farama, then named Pelusion, from where he went on to Cairo and Alexandria. During the Ptolemaic era Al-Arish served as an outpost of the empire.

In peacetime the city was an important trading post, and in the Graeco-Roman period it became one of Egypt's busiest ports -- second only to Alexandria. Ships from the eastern Mediterranean and caravans from Syria and Palestine came to the port to trade such goods as wine, oil and honey, which were transported to Egypt and the Red Sea by Nile barge and overland roads.

Peace did not last forever in the city. During the spread of Islam, Arab Muslim military leader Amr Ibn Al-Aas entered Egypt from Al-Arish in 639 AD, winning his war against the Roman Byzantines. In the reign of Salaheddin Al-Ayoubi (1138-1193 AD), Al-Arish was the country's military base on the east. From Al-Arish Salaheddin's troops began their wars against the Crusaders, and when Al-Zaher Bebars became Egypt's sultan (1260-1277 AD) he also combated the Crusaders from Al-Arish, as did his successor Al-Khalil Qalawoun (1290-1294 AD).

The Horus military road also witnessed the attacks of the Ottoman Sultan Selim I against Egypt after he won the war against the Mamelukes at Marg Dabek in 1516 AD.

In February 1799, the city was conquered by French troops under the command of Napoleon as a first step on their progression towards Acre. After the 1956 War, Al-Arish fell temporarily under Israeli control and in 1967, as a consequence of the Six-Day War, Al-Arish was totally occupied by Israel. The Israelis destroyed the railway line from Al-Arish to the Suez Canal, allegedly for security reasons. In 1979, after signing a peace treaty with Israel, Al-Arish's possession returned to Egypt.

The Horus Road today

THE Horus Road was the vital commercial and military link between Egypt and Asia, and the forts along its route played a vital role in the nation's security. The first fort on the road was the mud-brick fortress of Habuwa, which dates from the time of the Hyksos, the hated invaders of Egypt who came from the direction of Syria and swept into the Delta with horses and chariots. In those distant days, there was no Suez Canal to hinder their progress, and they were able to conquer Egypt in the 17th century BC and ruled for more than 100 years. Habuwa is a small mud brick fort with three entrances and the remains of military fortifications.

An ancient barrage, an impressive two-kilometre dyke near Pelusium (Greek Pelusion), is another historical attraction in the city.

Walking through the columns of what was obviously once a great amphitheater, one can see skeletons of crocodiles and Roman baths

with exquisite mosaics. It appears that Pelusium was a pleasure resort in Graeco-Roman times, and high-ranking officials went there for "time out". It is hard to visualise it as such today, but of course the land then was extremely fertile, watered annually by the floods of the Pelusiac branch of the Nile. This enabled large tracts of land to be cultivated with orchards and vineyards. In fact, Pelusium produced the finest wines in the world, distributed throughout the Graeco-Roman world. A project to reconstruct such an amphitheater is now under execution.

The historical wealth of northern Sinai has long been known. The earliest archaeological activity was carried out by the French scholar J Cledat between 1909 and 1914, but it was only when plans were drawn up to build the Salam Canal -- designed to put 400,000 feddans under cultivation -- went ahead that it became clear that the archaeological resources in northern Sinai would be lost unless they were given immediate attention.

The then Egyptian Antiquities Organisation (EAO), in collaboration with French scholars, began in 1980 to excavate sites at Qantara East, Habuwa, Pelusium, Tel Al-Makhzan, Qasserout and Qalat Al-Tina. The joint EAO- University of Lille project started in the 1990/91 season, and then, following an invitation from the newly-formed Supreme Council of Antiquities (SCA), various foreign missions undertook the mission of excavating the area. So far more than 50 archaeological sites have been identified and excavated.

As the teams worked in the difficult conditions of northern Sinai, fortresses, citadels, churches, amphitheaters and baths came to light, and slowly the idea of developing the Horus Road as a tourist attraction gained momentum.

The citadel, for example, is remarkable -- one of the most impressive monuments to be seen. This huge structure, built in the reign of Ptolemy IV with seven-foot- thick walls, three gates and 36 military towers, encloses an area 600 metres long and 300 wide.

Mohamed Abdel-Maqsoud, head of the central administration for ancient Egyptian monuments told Al-Ahram Weekly that underneath the citadel a cache of 500 bronze coins was unearthed, along with precious stones, weapons and pottery shards. Grain silos, stables, store rooms, a dormitory for soldiers and houses were also discovered around the citadel. "It suggests this citadel was used as a customs and excise station," Maqsoud said.

It must, indeed, have been a heavily populated area, if the ruins of

houses excavated around the citadel are any indication.

"Tel Al-Farama [Pelusium] and the neighbouring sites at Tel Al-Makhzan and Kanais probably formed parts of 'Greater Pelusium,'" Maqsoud said. When the salvage project began in 1991, these areas were divided into concessions and allocated to archaeological teams from Egypt, Canada, Switzerland and Britain. Egyptian archaeologists excavated in and around the ancient port, the amphitheater and the Byzantine church.

At Tel Al-Makhzan, a 20-minute drive away, are the ruins of three churches dating from the fourth and fifth centuries. The Horus Road was, of course, also the highway along which Christian pilgrims travelled, and there were churches from Rafah to Pelusium. The largest church was dedicated to Aba Maques, a martyr of the Diocletian persecutions in the fourth century.

===

HTP,

Mahari

| 22332|2007-04-28 09:58:58|Paul Kekai Manansala|Civilization depends on a stable climate|
Civilization depends on a stable climate

By JOHN KRIST

April 26, 2007

If you were to able to travel back in time 50,000 years, abduct a paleolithic hunter from a river valley in southern France and haul him back to 21st century America, would he stand out in a crowd?

Depends on the crowd. He probably wouldn't blend in very well at the New York Stock Exchange. But dress him in shorts and flip-flops, hand him a backpack and he could probably stroll across any college campus in the country without attracting attention.

Human beings who lived 500 centuries ago were fully modern, virtually indistinguishable from us in fundamental ways. Their brains and bodies were physically the same as ours. They created sophisticated art - murals, paintings, sculptures - and buried their dead in a fashion that suggests they possessed ceremonial or religious traditions. They had developed the technology and navigational skills required to travel across broad expanses of ocean.

Paleolithic hunter-gatherers did not, however, domesticate plants or animals on a large scale. Nor did they live in large, sedentary communities. No one did until about 10,000 years ago when, suddenly

and in multiple locations around the globe, agriculture and cities appear in the archaeological record.

The relatively abrupt and simultaneous rise of farming and urban settlement patterns suggest that the capacity to develop such innovations had been part of humankind's intellectual and behavioral bag of tricks for a long time.

That capacity had lain dormant, however, awaiting some sort of catalyst to unleash it.

There's a pretty good theory as to what that catalyst might have been. If valid, it's potentially bad news for the well-groomed, suit-wearing descendants of paleolithic cave painters.

This was one of the secondary but intriguing points made last week during the penultimate in a series of global warming programs at UC Santa Barbara.

Thursday night's lecture and panel discussion featured journalist and author Elizabeth Kolbert, who turned her award-winning series of articles on climate change for the New Yorker into a book featured this spring in a campus-wide reading program.

At about the same time that agriculture and urbanization appear in the archaeological record, the Earth entered a period of climate stability not seen at any time in the preceding 400,000 years. That's the span of time for which scientists have the most detailed record of global temperatures and atmospheric conditions, derived from the isotopic signature of frozen water and the chemistry of trapped air bubbles in ice cores pulled from the Greenland and Antarctic ice sheets.

What those ice cores reveal is a pattern of profound climatic instability during most of modern humanity's time on Earth. Every 100,000 years or so, the climate would begin to cool, probably the result of a recurring pattern in Earth's orbit around the sun. Ice sheets would grow, glaciers would advance and sea level would drop. Eventually, however, the climate would begin to heat up, at first slowly and then rapidly, the warming continuing until terminated by onset of another ice age.

Roughly 10,000 years ago, however, the pattern changed. Temperatures reached approximately the same high point that they had reached before each of the three previous ice ages, but then held fairly steady, with minor fluctuations.

And it is in that brief window of temperature stability that modern civilization was born and has flourished. It is entirely plausible that until then, human populations were forced to move so frequently to follow climate-driven shifts in food and water supplies that they could not develop social and technological systems requiring permanence.

About 150 years ago, modern humans began unintentionally tinkering with the climate system, setting in motion a trend toward warmer temperatures - higher than any in the experience of our species - that threatens to end this period of stability. The consequences may prove merely inconvenient for the richest nations, but for hundreds of millions of people in countries that lack the wealth and institutional capacity to adapt, the changes are likely to prove disastrous as food supplies collapse, fresh water becomes scarce and low-lying lands are inundated by rising seas.

There's a grim symmetry to this theory - that human beings had to wait for a period of climate stability before they could develop the technology to destabilize the climate. And it offers a rather dismal prognosis for the future, which Kolbert expressed this way:

"An organism that depends on stability, but produces instability, can only survive for so long."

| 22333|2007-04-28 10:23:50|Fari Supiya|Re: Bedawi Hair - Indigenous or Influenced?|

"Most of the Beja are regarded as being of Hamitic origin and are sub-divided into three main groups: the Hadendowa, the Amar'ar, and Bisharyyin. There are also groups of Arabic/Semitic origin who gradually adopted the Beja language (To-Bedawei) and culture and have been largely subsumed into the Beja".

Djehuti, could you explain what wiki or whoever meant by `hamitic` origins(?) and, more importantly, why this is quoted without edifying commentary.

G.O.R.E

Djehuti Sundaka wrote:

Beja Congress
The Beja are nomadic people group with over two million members living in southern Egypt, northeastern Sudan and northern Eritrea. This area along the Red Sea has been the homeland of the Beja since the days of the pharaohs 4,000 years ago. Their crown of fuzzy hair (tiffa) has characterized the Beja for centuries. Their ferocity as opponents was immortalized a century ago in the verse of Rudyard Kipling as the "Fuzzy-Wuzzy", fearless and worthy enemies of the British, who fought with spears against machine guns.

Traditional Beja beliefs mix Islam with fear of jinn, or evil spirits.

The Beja probably have lived in the Red Sea Hills since ancient times.

Arab

influence was not significant until a millennium or so ago, but it has since led the Beja to adopt Islam and genealogies that link them to Arab ancestors, to arabize their names, and to include many Arabic terms in their

language. Although some Arabs figure in the ancestry of the Beja, the group

is mostly descended from an indigenous population, and they have not become

generally arabized. Their language (Bedawiye) links them to Cushitic-speaking peoples farther south.

The Beja are divided into five major tribes and many smaller subtribes, speaking several languages. On the Northern end in Aswan and South are the

Ababda and the Bisharin. Somewhere in the middle and especially in Kassala

and Port Sudan are the largest group, the Hadendowa and their smaller neighbors the Amarar. In the extreme south are the Beni Amir.

In the 1990s, most Beja belonged to one of four groups--the Bisharin, the Amarar, the Hadendowa, and the Bani Amir. The largest group was the Hadendowa, but the Bisharin had the most territory, with settled tribes living on the Atbarah River in the far south of the Beja range and nomads living in the north. A good number of the Hadendowa were also settled and

engaged in agriculture, particularly in the coastal region near Tawkar, but many remained nomads. The Amarar, living in the central part of the Beja range, seemed to be largely nomads, as were the second largest group, the Bani Amir, who lived along the border with northern Ethiopia. The precise

proportion of nomads in the Beja population in the early 1990s was not known, but it was far greater relatively than the nomadic component of the

Arab population. The Beja were characterized as conservative, proud, and aloof even toward other Beja and very reticent in relations with strangers. They were long reluctant to accept the authority of central governments.

<http://www.globalsecurity.org/military/world/para/beja.htm> (see

picture of
hair)

Subdivisions

The Beja contain smaller tribes, such as the Ababde or Ababda,

Hedareb,
Hadendowa or Hadendoa, the Amar'ar or Beni-Amer, Shukuria, Hallenga,
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The European colonial masters and the explorers became fascinated with
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with the
Beja. Some of the Beni Amer are To-Bedawei speakers while others
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Tigre. Smaller groups in the area include the Helenga of Kassala
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of medieval Arab origin mixed with Beja), Tigre, and other Sudanese
tribes,
who speak a `pidgin' form of To-Bedawei; and the once powerful tribe of
Hamran who reside further south along the basins of the Setit and Atbara
rivers. Finally, there are the Rashidah who migrated in the last century to
the Sudan from Arabia and have maintained their distinct identity. Apart
from the Rashidah, all the other tribes and groups may be regarded as
part
of the `Beja confederation', whilst the Hadendowa, the Bisharyyin and
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<http://www.sudanupdate.org/REPORTS/PEOPLES/BEJA.HTM>

Djehuti Sundaka

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| 22334|2007-04-28 14:56:54|Djehuti Sundaka|Re: Bedawi Hair - Indigenous or Influenced?|

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The sources are presented as limited examples of the perspectives found online pertaining to the hair of the Bedawei. Any additional sources on the subject are welcome for the attempt at determining if the nature of the hair seen among the Bedawei today would have been

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> Djehuti Sundaka

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[2fst.jsp&tm=y&search=mortgage_text_links_88_h2bbb&disc=y&vers=925&s=4056&p=5117](https://www2.nextag.com/goto.jsp?product=100000035&url=%2fst.jsp&tm=y&search=mortgage_text_links_88_h2bbb&disc=y&vers=925&s=4056&p=5117)

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| 22335|2007-04-28 23:37:19|goraddy|HIP HOP IS DEAD: The Covert War against Hip Hop and Black Youth|

The United Black Students @ Ryerson along with the G.O.D. Collective Present

HIP HOP IS DEAD: The Covert War against Hip Hop and Black Youth

by Professor Griff of Public Enemy

Ryerson University

George Vari Engineering Building

Room ENG 103

245 Church Street.

May 19th

Doors open 6 PM, Event begins at 7 PM

\$15/advance, \$20 at Door.

Professor Griff will outline how external forces attacked Hip Hop and Black youth. From Hip Hop's early Afrocentric Roots to external forces behind 'Stop Snitchin' or 'Get rich or die trying... the history of Hip Hop from the early 80's to modern times will be examined. This presentation will focus on issues such as the "Flava of Love" and the millions of Dollars that

Corporations have made from Hip Hop Culture.

Limited Advanced Tickets will be available. For more details visit

<http://www.godcollective.com/hiphop>

| 22336|2007-04-29 09:17:52|Paul Kekai Manansala|Re: Bedawi Hair - Indigenous or Influenced?|

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> seen over 3000 years ago.

>

>

The 12th dynasty rock tombs at Meir have images of men with great crowns of hair that are generally interpreted as representing Medjay (Bedja).

Regards,

Paul Kekai Manansala

| 22337|2007-04-29 10:38:09|Fari Supiya|Re: Bedawi Hair - Indigenous or Influenced?|

"The 12th dynasty rock tombs at Meir have images of men with great crowns of hair that are generally interpreted as representing Medjay (Bedja).

Regards,

Paul Kekai Manansala"

Heard that stuff too, but difficult to judge when images are not in front of us. Owe you a response.

G.O.R.E

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos.](#)

| 22338|2007-04-30 10:13:18|Amensa|Conference Call Tuesday May 1st 9pm EST: 30 Day Raw Food Challenge|
Conference Call Tuesday May 1st 9pm EST: 30 Day Raw Food Challenge
Kickoff

For those of you who could not make it to the meeting I will be giving a conference call this Tuesday to discuss the 30 Day Raw Diet and other activities surrounding this. The call in number is:

1-218-486-1300
Bridge:614590
Tue. April 25th 2007 9:00PM

Please send this message out to all of your friends and family.

Namasate,

Amensa
| 22339|2007-04-30 10:14:27|OMOWALE|STUDY GUIDES TO CIVILIZATION OR BARBARISM BY DR. YAA -LENGI NGEME|
DOES ANY ONE KNOW HOW I CAN GET A COPY OF TAPES/CD/DVD BOOK OF THE STUDY GUIDE BY THE TRANSLATOR OF DIOP'S CIVILIZATION OR BARBARISM. I WOULD APPRECIATE ANY HELPTHANKS.
OMOWALE

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos.](#)

| 22340|2007-04-30 10:15:57|dp45_2000|Re: Bedawi Hair - Indigenous or Influenced?|
--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>
> "The 12th dynasty rock tombs at Meir have images of men with great
> crowns of hair that are generally interpreted as representing Medjay,
> (Bedja).
>
> Regards,
> Paul Kekai Manansala"
>
> Heard that stuff too, but difficult to judge when images are not in

front of us. Owe you a response.

>
> G.O.R.E
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> -----
> Ahhh...imagining that irresistible "new car" smell?
> Check out new cars at Yahoo! Autos.
>

"GENERALLY INTERPRETED BY WHOM AS REPRESENTING MEDJAY, BEDJA ?
WHAT
IS YOUR SOURCE?

| 22341|2007-04-30 10:16:00|Michael Bayman|Hurricane Season Is Fast Approaching---
Preparation Time Is Now|

Amexem-Moor-Empire: Emergency-Services-Agency: Operations-Commander:
Amira-Leah-El: Bey orders the modifying and re-posting of the previous-dispatch-herein(below)
at the direction of the **Amexem-Moor-Empire:** Emergency-Services-Agency:
Supreme-Commander: An-Anu-El: Bey

Hurricane-Season in the central and northern portions of the Greater-Amexem (North-Amexem,
Central-Amexem, and the Atlantis-Islands) is fast approaching.

Anyone or any group that is willing and able-to work with the **Amexem-Moor-Empire:**
Imperial-Government in the endeavor =collectively doing our part in the rescue, recovery, and
assisting of our kith and kindred post a natural-disaster by serving as preset: Agents/Liaisons on
the ground in cities within 20-100: Earth-Miles from the affected-area/areas-prone-to-such-
natural-disasters/hurricanes, please make contact with the **Amexem-Moor-Empire:** Emergency-
Services-Agency: Staff at the phone-numbers: below or through the responding through the
email-location = radioempire3@yahoo.com
as soon as possible.

215 528 6746 212 592 8959 770 884 7076

Amexem-Moor-Empire: Emergency-Services-Agency
Natural-Disaster: Hurricane-Rescue and Recovery-Operations: Relief-Supply:
Protocols And Procedures

1. **Amexem-Moor-Empire:** Emergency-Services-Agency: Central-Command
manages all fire-suppression/haz-mat: containment and clean up/E.M.T.:
management, containment, and cessation-operations for the **Amexem-Moor-
Empire:** Constitutional-Monarch at the direction of the **Amexem-Moor-Empire:**
Constitutional-Monarch on the behalf of the entire: **Amexem-Moor-Empire:**
National-Collective.

2. It is a high-probability that in severe hurricane conditions there will be comm.net
disruption. Having working phone numbers and email addresses for reliable agents
on the ground in high risk areas for hurricanes is nothelpful in such events. Having
proper protocol presets that are tested through training drills in more than helpful,
they are essential.

3. **Amexem-Moor-Empire:** Constitutional-Monarch, His-Imperial-Majesty: Emperor:
An-Anu-El: Bey has ordered the following for the securing of our kith and kindred
suffering in posthurricane conditions:

A. Establish agents on the ground or liaisons with other entities on the ground in high
risk areas for hurricanes that will partner in cooperation with the **Amexem-Moor-
Empire:** Emergency-Services-Agency to facilitate getting aid and assistance unto
our kith and kindred in need.

B. **Amexem-Moor-Empire**: Department For The Journey/Travel And Transport: Staff under E.S.A.: Central-Command: direction shall make ready transport-operations for the assessment-team deployment into the affected area(for eyes on) taking initial assistance supplies with them.

C. **Amexem-Moor-Empire**: Imperial-Customs-Force: Hippo-Units(Land-Mobile) and Bobcat-Units(Anti-Crime) under E.S.A.: Central-Command: directions shall deploy for security-operations(Hippo-Units shall man/pilot and command the J/T&T: units deployed for the relief-operations and Bobcat-Units shall secure all relief supplies and deter fraud/verify all manifests as accurate{ In-Transitu: Compliance})in all phases of the relief operation{ Supplies-Receiving, Supplies-Loading, Transport-Operations, Storage-Operations, and Distribution-Operations}).

D. Alternative-Shipping-Methods for the relief supplies are at the discretion of the E.S.A.:Coordinator of the Relief-Operations.

E. **Amexem-Moor-Empire**: Department For The Health And Phytotherapy shall provide a preliminary model (based on reports received) that assesses what to expect on the ground in the affected area and provide data for how to counteract the threats to health as they appear. Any competent health care providers on the ground in the affected area shall be made known as well for their possible acquisition for deployment in the relief operations if they are not already on station providing assistance.

F. **Amexem-Moor-Empire**: Department For The Protocols shall engage in all public relations operations to keep our umma informed of what is occurring on the ground in terms of what assistance we are providing for the purpose of making sure they are aware that what they donated and donate unto the **Amexem-Moor-Empire**: Imperial-Government for the purpose of providing assistance is in fact getting unto the victims in need. This, Protocols does in conjunction with the **Amexem-Moor-Empire**: Imperial-News-Service, **Amexem-Moor-Empire**: General-Information-Agency, and the **Amexem-Moor-Empire**: Department For The Imperial-Affairs and is coordinated to speak with one voice saying one thing through the E.S.A.: Central-Command. E.S.A. has managerial-control over all emergency-operations. I.C.F. has supervisory-control over all emergency-operations. Imperial-Affairs has overarching command over all social-matters and has limited authority to intercede for the purpose of ensuring all matters engaged in are within the rigors of the **Amexem-Moor-Empire**: Constitution.

G. **Amexem-Moor-Empire**: Department For The Logistics: Sayidun-Al-Makhaazin and their staff engage in the relief supply receiving, cataloging, storing, deployment-preparations, loading, and internal-anti-theft/fraud-countermeasures(I.C.F.: Bobcat-Units, observe, spotcheck, and re-verify) under E.S.A.: direction.

H. If presets are not established as supply/re-supply-landing-zones/rally-points, the Relief-Operations-Coordinator shall create and maintain 2 fall back positions at 40 and 80 earth miles away from the affected area in case health and safety along with wind or weather patterns are not favorable. Agents on the ground preset or otherwise must know where to meet the **Amexem-Moor-Empire**: Emergency-Services-Agency: Away-Team for the receiving of the Away-Team, unloading and signing for the relief supplies. These Agents must also provide detailed reports including photo, video, and receipt-record: evidence of the victims receiving the relief supplies before the

dispatching of the any additional-supplies may be up for the consideration by the **Amexem-Moor-Empire**: Emergency-Services-Agency as such reports are the evidence of the non-misappropriation of the any of the previous-supplies. Such an anti-theft/counterfraud: measure serves as the basis for the providing of the confidence unto the donors/suppliers(including not the limiting unto the **Amexem-Moor-Empire**: Imperial-Government)of the any re-supply being legitimately provided unto our kith and kindred in need, ex-continenti.

Amexem-Moor-Empire: Sovereign-Copyright-Number: SC06052006CE014

>Of the dispatching by the **Amexem-Moor-Empire**: General-Information-Agency: Staff by the order from the **Amexem-Moor-Empire**: Emergency-Services-Agency: Operations-Commander: Amira-Leah-El: Bey

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos](#).

| 22342|2007-04-30 10:34:42|Paul Kekai Manansala|Re: Bedawi Hair - Indigenous or Influenced?|

--- In Ta_Seti@yahoogroups.com, "dp45_2000" wrote:

>

>

>

>>

> "GENERALLY INTERPRETED BY WHOM AS REPRESENTING MEDJAY, BEDJA ?
WHAT

> IS YOUR SOURCE?

>

Check out Aylward Manley Blackman's _The Rock Tombs of Meir_ pp. 12-17. As I recall, Seligman also sees these hairstyles as 'fuzzy wuzzy,' but I'd have to find the specific reference.

Regards,

Paul Kekai Manansala

| 22343|2007-05-01 11:37:17|dp45_2000|The use of outdated terms.....|

I am amazed at the use of terms such as: "hamitic", "nilotic" and even "fuzzy wuzzy" used for identifying a certain type of African hair. Why is it so difficult to identify Africans(blacks in this case) but the same people have no problem identifying Europeans(whites in this case).

Why is there such a reluctance, among some, to say: AFRICAN?

The language spoken by the ancient Egyptians is genetically related to modern black African languages spoken today. This is also true of the various dialects of Coptic. No competent linguist can demonstrate a genetic relationship between ancient Egyptian and ANY semitic language ---it can not be done!!

The religion was African, the cosmology was African, the culture was

African..and related to other African cultures.for example the spiritual concepts of the KA and the BA are found to day everywhere in Black Africa today...the ancient Egyptians were indigenous African people!

| 22344|2007-05-01 11:38:14|dp45_2000|Re: Bedawi Hair - Indigenous or Influenced?|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "dp45_2000" wrote:

> >

> >

> >

> > >

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> wuzzy,' but I'd have to find the specific reference.

>

> Regards,

> Paul Kekai Manansala

>

If you are talking about C. G. Seligman..RACES OF AFRICA....don't bother..I consider has work useful to a limited extent, but it is flawed by racism and ideology and dogma.

Thanks

| 22345|2007-05-01 11:39:07|Mahari Mengistu|THE BLACK MAN AND THE REAL HISTORY OF FLIGHT?|

This is from the Final Call, the Nation of Islam paper. Intersting but consider the source.

=====

The Black Man and the Real History of Flight

By Robert Muhammad

-Guest Columnist-

Updated Apr 29, 2007, 03:05 pm

"Is there any thing whereof it may be said, See this is new? It hath been already of old time, which was before us."--Ecclesiastes 1:10

Back on December 17, 2003, the world celebrated the 100th anniversary of the first (according to this world) successful flight of an aircraft.

But as the world celebrated Orville and Wilbur Wright's 1903 technological achievement, there sits today in the Egyptian Museum in Cairo, a 2,000 year-old model glider which was found in an Egyptian tomb near Saqqara in 1898, a full five years prior to the Wright Brothers first successful flight.

This model glider was found not only to be over 2,000 years old, but according to scientists and flight engineers who tested it, was found to be capable of air flight!

In a summary of the scientific research and testing done by scientists on this ancient model glider, found in the book, "Blacks In Science, Ancient and Modern," edited by Ivan Van Sertima, it states that this discovery by Dr. Khalil Messiha, "indicates that the Egyptians were experimenting with flying machines as early as the 4th or 3rd century B.C."

In the same region of Africa, in a small town called El- Balyana, just north of Luxor, Egypt, in the ancient temple of Abydos? originally built by the Black Egyptian ruler Seti I and completed by his son Ramses II?there are 3,000-year-old hieroglyphic drawings of what clearly appears to be high-tech flying machines! (Reference: www.crystalinks.com/ancientaircraft.html)

In a very informative book titled, "Technology of the Gods, The Incredible Sciences of the Ancients," author David Hatcher Childress documents the discovery in 1875 of a 4th century B.C. text known as the Vaimanika Sastra, written by Maharshi Bhardwaj, in a temple in India.

According to the author, this text was taken from even older books which deal with the operation and technical schematics, including information on the steering, propulsion systems and construction blueprints, of ancient airships known in ancient India as "Vimanas."

Several drawings done in 1923 of the actual construction blueprints of these vimana airships can be found in the above mentioned book by Mr. Childress.

According to Mr. Childress, and accounts reported in the foreign press, such as indiatimes.com, the Chinese have recently discovered some of these ancient documents in Tibet, and have sent them to

ancient language expert Dr. Ruth Reyna of the University of Chandrigarh to be translated.

Reports on the research done on these ancient texts by Dr. Reyna state that these documents actually contain directions for building interstellar spaceships.

One of the oldest, most detailed records of ancient air travel known to still exist today, is the Indian text called the Ramayana, which chronicles the history of the Black Rama Empire of ancient India, which, according to some accounts, dates back to around 15,000 years ago.

According to the Ramayana, the Rama civilization was a well organized, high-tech civilization that ruled the Indian sub-continent for over 11,000 years. India's own records of its history state that it dates back some hundreds of thousands of years.

It was thought by most historians that the Indian civilization of the subcontinent dated back no further than 1,000 to 500 B.C. But in 1922, with the discovery of the ancient cities of Harappa and Mohenjo Daro, and the Indus Valley civilization consisting of over one thousand cities, the history of civilization in India had to be pushed back by historians literally thousands of years, in line with ancient Indian texts such as the Ramayana and the Mahabharata, which is the larger and older text out of which the Ramayana came.

According to Mr. Childress, "The Rama Empire, described in the Mahabharata and the Ramayana, was supposedly contemporaneous with the great cultures of Atlantis and Osiris in the west. Atlantis, well known from Plato's writings and ancient Egyptian records, apparently existed in the mid-Atlantic and was a very highly technological and patriarchal civilization....the Osirian civilization existed in the Mediterranean basin and North Africa, according to esoteric doctrine and archeological evidence. The Osirian civilization is generally known as pre-dynastic Egypt, and was flooded when Atlantis sank and the Mediterranean began to fill up with water."

According to the Ramayana text, the Rama Empire was engaged in a series of devastating wars in which airships and high-tech weapons were used. It is supposed by Mr. Childress in his book, these wars could have been between the Rama Empire and Atlantis.

Mr. Childress also states, "The Rama Empire was started by the Nagas...the empire of the Nagas apparently began to extend all over northern India to include the cities of Harappa, Mohenjo-Daro, and

Kot Diji...these cities were led by 'Great Teachers' or 'Masters' who were the benevolent aristocracy of the Rama civilization. Today, they are generally called 'Priest- Kings' of the Indus Valley Civilization."

It must be stated at this point, that all historical evidence shows that the builders of the Indus Valley Civilization (and by extension the Rama Empire) and the civilizations of Atlantis and Osiris, were in fact original Black people.

The reality of the Black origins of ancient Indian or Indus Valley Civilization can be proven in the research done on this subject by various historians and anthropologists around the world.

According to researcher Indus Khamit Kush, in his book "What They Never Told You In History Class," some of these historians and anthropologists would include the following: Professor George Rawlinson, in a work titled, "On the Affinities of the Races Western Asia," states, "Recent linguistic discovery tends to show that a Cushite or Ethiopian race did in the earliest times extend itself along the shores of the Southern Ocean from Abyssinia to India. The whole peninsula of India was peopled by a race of this character before the influx of the Aryans..."; Historian F. Willord, in his work titled, "Asiatic Researches Vol. III," states, "It is certain that the very ancient statues of Gods in India have crisp hair and the features of Negroes....a race of Negroes formerly had power and preeminence in India."

As for the Osirian and Atlantian civilizations, the only known references in the historical records and reports on these civilizations originate from African historical sources. The legend of Atlantis was first revealed to the world in two of Plato's dialogues called "Timaeus" and "Critias." These dialogues, or stories, were conversations between Socrates, Hermocrates, Timaeus, and Critias, and were originally conveyed by an Athenian traveler and poet named Solon, who lived between 638 and 559 B.C.

According to Plato, Solon, while traveling in Egypt, learned the story of Atlantis from a Egyptian priest, who was relating a story of ancient events which had taken place some 9,000 years prior to that time.

So our understanding of the legend of Atlantis must be viewed within the context of 9,000 years of ancient African antiquity.

The same would apply to the Osirian legend of pre-dynastic Egypt,

since all the historical data and research indicates that the pre-dynastic origins of Egypt began in the heartland of Africa.

This reality is confirmed in the well documented works of historians, J.A. Rogers, Cheikh Anta Diop, Albert Churchward, Gerald Massey and many others.

In considering the historical possibility of ancient civilizations building high-tech aircraft, it would be easy, based on what we have been taught to accept as our history in this world, to view such a claim as pure science-fiction.

But apparently, the scientist and military leaders of Nazi Germany who developed the V-2 rocket and other high-tech weapons during WWII, took this possibility quite seriously.

According to author Peter Moon, in his book "The Black Sun, Montauk's Nazi-Tibetan Connection," the Nazi SS under the direction of Heinrich Himmler, relentlessly searched throughout parts of India, Asia, (including Tibet) and Africa, for the ancient technologies of the Original Peoples in order to gain a military edge during World War II.

And it is not beyond reason to assume that U.S. intelligence organizations were engaged in the same type of activities?when the Most Honorable Elijah Muhammad was arrested in 1942 during WWII, he was supposedly interrogated by the F.B.I. and questioned on the reality of the Mother Plane? a huge half-mile by half-mile plane which has been seen by people in different parts of the world.

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HTP,

Mahari

| 22346|2007-05-01 11:47:09|Paul Kekai Manansala|Egypt to conduct their own DNA tests on mummies|

Hawass: "I remember that one of them claimed that a DNA test on the mummy of a child pharaoh in Saint Louis museum had shown his European origin."

<http://www.sis.gov.eg/En/EgyptOnline/Culture/000001/0203000000000000000745.htm>

Sunday, April 29, 2007

Egypt to establish up to date labs to conduct DNA tests on mummies

Secretary General of the Supreme Council of Antiquities Zahi Hawwas has said the government is planning to establish an up-to-date laboratory to conduct DNA tests on mummies.

Hawwas said the lab will cost \$3 million to be paid by the American National Geographic network.

The American TV will further produce a documentary on Queen Hatshepsut, he added.

Hawwas noted that the lab will be equipped with state of the art technology and located at the basement of the Egyptian Museum in downtown Cairo.

"Egyptian scientists and archaeologists will supervise the DNA tests, led by the head of the National Centre for Research and Tests Dr Hani el-Nazir," he said.

Hawwas said he was one of the staunch opponents of conducting DNA tests on mummies in the past because of poor equipment, which yield incorrect results.

"The second reason is that such tests were exclusive for unspecialized foreigners, who were just seeking fame," he said.

"I remember that one of them claimed that a DNA test on the mummy of a child pharaoh in Saint Louis museum had shown his European origin."

| 22347|2007-05-01 13:03:10|asar_imhotep|Re: Egypt to conduct their own DNA tests on mummies|

Interesting. I wonder what time period will they conduct most of the test from?

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> Hawass: "I remember that one of them claimed that a DNA test on the
> mummy of a child pharaoh in Saint Louis museum had shown his

European

> origin."

>

>

<http://www.sis.gov.eg/En/EgyptOnline/Culture/000001/020300000000000000000745.htm>

>

>

> Sunday, April 29, 2007

>

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> laboratory to conduct DNA tests on mummies.

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> National Geographic network.

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> child pharaoh in Saint Louis museum had shown his European origin."

>

| 22348|2007-05-01 13:26:31|cristofori whitakara|Re: Bedawi Hair - Indigenous or Influenced?|
are these the same people that fought with muhammad ahmad of the sudan against the english
during the 1880s? wasn't he called El Mahdi?

Djehuti Sundaka wrote:

Beja Congress

The Beja are nomadic people group with over two million members living in southern Egypt, northeastern Sudan and northern Eritrea. This area along the Red Sea has been the homeland of the Beja since the days of the pharaohs 4,000 years ago. Their crown of fuzzy hair (tiffa) has characterized the Beja for centuries. Their ferocity as opponents was immortalized a century ago in the verse of Rudyard Kipling as the "Fuzzy-Wuzzy", fearless and worthy enemies of the British, who fought with spears against machine guns. Traditional Beja beliefs mix Islam with fear of jinn, or evil spirits.

The Beja probably have lived in the Red Sea Hills since ancient times. Arab influence was not significant until a millennium or so ago, but it has since led the Beja to adopt Islam and genealogies that link them to Arab ancestors, to arabize their names, and to include many Arabic terms in their language. Although some Arabs figure in the ancestry of the Beja, the group is mostly descended from an indigenous population, and they have not become generally arabized. Their language (Bedawiye) links them to Cushitic-speaking peoples farther south.

The Beja are divided into five major tribes and many smaller subtribes, speaking several languages. On the Northern end in Aswan and South are the Ababda and the Bisharin. Somewhere in the middle and especially in Kassala and Port Sudan are the largest group, the Hadendowa and their smaller neighbors the Amarar. In the extreme south are the Beni Amir.

In the 1990s, most Beja belonged to one of four groups--the Bisharin, the Amarar, the Hadendowa, and the Bani Amir. The largest group was the Hadendowa, but the Bisharin had the most territory, with settled tribes living on the Atbarah River in the far south of the Beja range and nomads living in the north. A good number of the Hadendowa were also settled and engaged in agriculture, particularly in the coastal region near Tawkar, but many remained nomads. The Amarar, living in the central part of the Beja range, seemed to be largely nomads, as were the second largest group, the Bani Amir, who lived along the border with northern Ethiopia. The precise proportion of nomads in the Beja population in the early 1990s was not known, but it was far greater relatively than the nomadic component of the Arab population. The Beja were characterized as conservative, proud, and aloof even toward other Beja and very reticent in relations with strangers. They were long reluctant to accept the authority of central governments.
<http://www.globalsecurity.org/military/world/para/beja.htm> (see picture of hair)

Subdivisions

The Bejas contain smaller tribes, such as the Ababde or Ababda, Hedareb, Hadendowa or Hadendoa, the Amar'ar or Beni-Amer, Shukuria, Hallenga, Hamran and Bisharyyin, some of them partly mixed with Bedouins.[citation needed] The European colonial masters and the explorers became fascinated with the Bejas which they often described in eulogistic terms.

The Bejas (similarly to the Rastas) attach a high importance to their hair. Their prominent crown of fuzzy hair (called tiffa in their language) has characterized the Beja for centuries.

http://en.wikipedia.org/wiki/Beja_people

Most of the Beja are regarded as being of Hamitic origin and are sub-divided into three main groups: the Hadendowa, the Amar'ar, and Bisharyyin. There are also groups of Arabic/Semitic origin who gradually adopted the Beja language (To-Bedawei) and culture and have been largely subsumed into the Beja. Another large group, the Beni Amer, who live mostly in Eritrea or around the border town of Kassala, share a common ethnic background with the Beja. Some of the Beni Amer are To-Bedawei speakers while others speak Tigre. Smaller groups in the area include the Helenga of Kassala (supposedly of medieval Arab origin mixed with Beja), Tigre, and other Sudanese tribes, who speak a 'pidgin' form of To-Bedawei; and the once powerful tribe of Hamran who reside further south along the basins of the Setit and Atbara rivers. Finally, there are the Rashaidah who migrated in the last century to the Sudan from Arabia and have maintained their distinct identity. Apart from the Rashaidah, all the other tribes and groups may be regarded as part of the 'Beja confederation', whilst the Hadendowa, the Bisharyyin and Amar'ar constitute the 'Beja proper'. Among the three main groups of the 'Beja proper' the Hadendowa are perhaps the most numerous and powerful.

<http://www.sudanupdate.org/REPORTS/PEOPLES/BEJA.HTM>

Djehuti Sundaka

Mortgage refinance is Hot. *Terms. Get a 5.375%* fix rate. Check savings
https://www2.nextag.com/goto.jsp?product=10000003.5&url=%2fst.jsp&tm=y&search=mortgage_text_links_88_h2bbb&disc=y&vers=925&s=4056&p=5117

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos.](#)

| 22349|2007-05-01 14:02:03|Emeagwali, Gloria (History)|Re: Egypt to conduct their own DNA tests on mummies|

You bet the Greco-Roman era.

GE

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf
Of asar_imhotep
Sent: Tuesday, May 01, 2007 4:03 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Egypt to conduct their own DNA tests on mummies

Asar Imhotep
<http://www.mochasuite.com>

> Hawass: "I remember that one of them claimed that a DNA test on the
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> "Egyptian scientists and archaeologists will supervise the DNA

tests,

> led by the head of the National Centre for Research and Tests Dr

Hani

> el-Nazir," he said.

>

> Hawwas said he was one of the staunch opponents of conducting DNA

> tests on mummies in the past because of poor equipment, which yield

> incorrect results.

>

> "The second reason is that such tests were exclusive for

unspecialized

> foreigners, who were just seeking fame," he said.

>

> "I remember that one of them claimed that a DNA test on the mummy

of a

> child pharaoh in Saint Louis museum had shown his European origin."

>

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2

Yahoo! Groups Links

| 22350|2007-05-01 14:22:29|cristofori whitakara|Re: THE BLACK MAN AND THE REAL
HISTORY OF FLIGHT?|

has anyone heard of J.F. pinkering of Louisiana and His patented Air Ship in 1900....he was
making so much noise that a white farmer said his ship was scaring his cows.

Mahari Mengistu wrote:

This is from the Final Call, the Nation of Islam paper. Intersting
but consider the source.

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The Black Man and the Real History of Flight

By Robert Muhammad

-Guest Columnist-

Updated Apr 29, 2007, 03:05 pm

"Is there any thing whereof it may be said, See this is new? It hath been already of old time, which was before us."--Ecclesiastes 1:10

Back on December 17, 2003, the world celebrated the 100th anniversary of the first (according to this world) successful flight of an aircraft.

But as the world celebrated Orville and Wilbur Wright's 1903 technological achievement, there sits today in the Egyptian Museum in Cairo, a 2,000 year-old model glider which was found in an Egyptian tomb near Saqqara in 1898, a full five years prior to the Wright Brothers first successful flight.

This model glider was found not only to be over 2,000 years old, but according to scientists and flight engineers who tested it, was found to be capable of air flight!

In a summary of the scientific research and testing done by scientists on this ancient model glider, found in the book, "Blacks In Science, Ancient and Modern," edited by Ivan Van Sertima, it states that this discovery by Dr. Khalil Messiha, "indicates that the Egyptians were experimenting with flying machines as early as the 4th or 3rd century B.C."

In the same region of Africa, in a small town called El- Balyana, just north of Luxor, Egypt, in the ancient temple of Abydos? originally built by the Black Egyptian ruler Seti I and completed by his son Ramses II?there are 3,000-year-old hieroglyphic drawings of what clearly appears to be high-tech flying machines! (Reference: www.crystalinks.com/ancientaircraft.html)

In a very informative book titled, "Technology of the Gods, The Incredible Sciences of the Ancients," author David Hatcher Childress documents the discovery in 1875 of a 4th century B.C. text known as the Vaimanika Sastra, written by Maharshi Bhardwaj, in a temple in India.

According to the author, this text was taken from even older books which deal with the operation and technical schematics, including information on the steering, propulsion systems and construction blueprints, of ancient airships known in ancient India as "Vimanas."

Several drawings done in 1923 of the actual construction blueprints of these vimana airships can be found in the above mentioned book by Mr. Childress.

According to Mr. Childress, and accounts reported in the foreign press, such as indiatimes.com, the Chinese have recently discovered some of these ancient documents in Tibet, and have sent them to ancient language expert Dr. Ruth Reyna of the University of Chandrigarh to be translated.

Reports on the research done on these ancient texts by Dr. Reyna state that these documents actually contain directions for building interstellar spaceships.

One of the oldest, most detailed records of ancient air travel known to still exist today, is the Indian text called the Ramayana, which chronicles the history of the Black Rama Empire of ancient India, which, according to some accounts, dates back to around 15,000 years ago.

According to the Ramayana, the Rama civilization was a well organized, high-tech civilization that ruled the Indian sub-continent for over 11,000 years. India's own records of its history state that it dates back some hundreds of thousands of years.

It was thought by most historians that the Indian civilization of the subcontinent dated back no further than 1,000 to 500 B.C. But in 1922, with the discovery of the ancient cities of Harappa and Mohenjo Daro, and the Indus Valley civilization consisting of over one thousand cities, the history of civilization in India had to be pushed back by historians literally thousands of years, in line with ancient Indian texts such as the Ramayana and the Mahabharata, which is the larger and older text out of which the Ramayana came.

According to Mr. Childress, "The Rama Empire, described in the Mahabharata and the Ramayana, was supposedly contemporaneous with the great cultures of Atlantis and Osiris in the west. Atlantis, well known from Plato's writings and ancient Egyptian records, apparently existed in the mid-Atlantic and was a very highly technological and patriarchal civilization. ...the Osirian civilization existed in the Mediterranean basin and North Africa, according to esoteric doctrine and archeological evidence. The Osirian civilization is generally known as pre-dynastic Egypt, and was flooded when Atlantis sank and the Mediterranean began to fill up with water."

According to the Ramayana text, the Rama Empire was engaged in a series of devastating wars in which airships and high-tech weapons were used. It is supposed by Mr. Childress in his book, these wars could have been between the Rama Empire and Atlantis.

Mr. Childress also states, "The Rama Empire was started by the Nagas...the empire of the Nagas apparently began to extend all over northern India to include the cities of Harappa, Mohenjo-Daro, and Kot Diji...these cities were led by 'Great Teachers' or 'Masters' who were the benevolent aristocracy of the Rama civilization. Today, they are generally called 'Priest- Kings' of the Indus Valley Civilization. "

It must be stated at this point, that all historical evidence shows that the builders of the Indus Valley Civilization (and by extension the Rama Empire) and the civilizations of Atlantis and Osiris, were in fact original Black people.

The reality of the Black origins of ancient Indian or Indus Valley Civilization can be proven in the research done on this subject by various historians and anthropologists around the world.

According to researcher Indus Khamit Kush, in his book "What They Never Told You In History Class," some of these historians and anthropologists would include the following: Professor George Rawlinson, in a work titled, "On the Affinities of the Races Western Asia," states, "Recent linguistic discovery tends to show that a Cushite or Ethiopian race did in the earliest times extend itself along the shores of the Southern Ocean from Abyssinia to India. The whole peninsula of India was peopled by a race of this character before the influx of the Aryans..."; Historian F. Willord, in his work titled, "Asiatic Researches Vol. III," states, "It is certain that the very ancient statues of Gods in India have crisp hair and the features of Negroes....a race of Negroes formerly had power and preeminence in India."

As for the Osirian and Atlantian civilizations, the only known references in the historical records and reports on these civilizations originate from African historical sources. The legend of Atlantis was first revealed to the world in two of Plato's dialogues called "Timaeus" and "Critias." These dialogues, or stories, were conversations between Socrates, Hermocrates, Timaeus, and Critias, and were originally conveyed by an Athenian traveler and poet named Solon, who lived between 638 and 559 B.C.

According to Plato, Solon, while traveling in Egypt, learned the story of Atlantis from a Egyptian priest, who was relating a story of ancient events which had taken place some 9,000 years prior to that time.

So our understanding of the legend of Atlantis must be viewed within the context of 9,000 years of ancient African antiquity.

The same would apply to the Osirian legend of pre-dynastic Egypt, since all the historical data and research indicates that the pre-dynastic origins of Egypt began in the heartland of Africa.

This reality is confirmed in the well documented works of historians, J.A. Rogers, Cheikh Anta Diop, Albert Churchward, Gerald Massey and many others.

In considering the historical possibility of ancient civilizations building high-tech aircraft, it would be easy, based on what we have been taught to accept as our history in this world, to view such a claim as pure science-fiction.

But apparently, the scientist and military leaders of Nazi Germany who developed the V-2 rocket and other high-tech weapons during WWII, took this possibility quite seriously.

According to author Peter Moon, in his book "The Black Sun, Montauk's Nazi-Tibetan Connection," the Nazi SS under the direction of Heinrich Himmler, relentlessly searched throughout parts of India, Asia, (including Tibet) and Africa, for the ancient technologies of the Original Peoples in order to gain a military edge during World War II.

And it is not beyond reason to assume that U.S. intelligence organizations were engaged in the same type of activities?when the Most Honorable Elijah Muhammad was arrested in 1942 during WWII, he was supposedly interrogated by the F.B.I. and questioned on the reality of the Mother Plane?a huge half-mile by half-mile plane which has been seen by people in different parts of the world.

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HTP,
Mahari

Ahhh...imagining that irresistible "new car" smell?

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| 22351|2007-05-01 17:28:22|Li (wiseladyowl)|Re: The use of outdated terms.....|

thank you nuff said! Now let's see if it will sink in.....



dp45_2000 wrote:

I am amazed at the use of terms such as: "hamitic", "nilotic" and even "fuzzy wuzzy" used for identifying a certain type of African hair. Why is it so difficult to identify Africans (blacks in this case) but the same people have no problem identifying Europeans (whites in this case).

Why is there such a reluctance, among some, to say: AFRICAN?

The language spoken by the ancient Egyptians is genetically related to modern black African languages spoken today. This is also true of the various dialects of Coptic. No competent linguist can demonstrate a genetic relationship between ancient Egyptian and ANY semitic language ---it can not be done!!

The religion was African, the cosmology was African, the culture was African..and related to other African cultures. for example the spiritual concepts of the KA and the BA are found to day everywhere in Black Africa today...the ancient Egyptians were indigenous African people!

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos.](#)

| 22352|2007-05-01 19:13:19|Mahari Mengistu|Re: THE BLACK MAN AND THE REAL HISTORY OF FLIGHT?|
LOL...

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> ===

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> Mahari

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> Ahhh...imagining that irresistible "new car" smell?

> Check out new cars at Yahoo! Autos.

>

| 22353|2007-05-01 22:57:56|E.U.|African centered speculative fiction newsletter|
htp (peace)

... just dropped issue 15 of remu, the official newsletter from daathrekh.com, in the file
section.

peace and blessings family.

Edward Uzzle

- daathrekh.com

| 22354|2007-05-02 08:10:35|Djehuti Sundaka|Re: Bedawi Hair - Indigenous or Influenced?|
I don't know.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, cristofori whitakara
wrote:

>

> are these the same people that fought with muhammad ahmad of the

sudan against the english during the 1880s? wasn't he called El Mahdi?

>

> Djehuti Sundaka wrote: Beja Congress

> The Beja are nomadic people group with over two million members

living in

> southern Egypt, northeastern Sudan and northern Eritrea. This area

along the

> Red Sea has been the homeland of the Beja since the days of the

pharaohs

> 4,000 years ago. Their crown of fuzzy hair (tiffa) has

characterized the

> Beja for centuries. Their ferocity as opponents was immortalized a

century

> ago in the verse of Rudyard Kipling as the "Fuzzy-Wuzzy", fearless

and

> worthy enemies of the British, who fought with spears against

machine guns.

> Traditional Beja beliefs mix Islam with fear of jinn, or evil

spirits.

>

> The Beja probably have lived in the Red Sea Hills since ancient

times. Arab

> influence was not significant until a millennium or so ago, but it

has since

> led the Beja to adopt Islam and genealogies that link them to Arab

> ancestors, to arabize their names, and to include many Arabic

terms in their

> language. Although some Arabs figure in the ancestry of the Beja,

the group

> is mostly descended from an indigenous population, and they have

not become

- > generally arabized. Their language (Bedawiye) links them to
- > Cushitic-speaking peoples farther south.
- >
- > The Beja are divided into five major tribes and many smaller

subtribes,

- > speaking several languages. On the Northern end in Aswan and South

are the

- > Ababda and the Bisharin. Somewhere in the middle and especially in

Kassala

- > and Port Sudan are the largest group, the Hadendowa and their

smaller

- > neighbors the Amarar. In the extreme south are the Beni Amir.

>

- > In the 1990s, most Beja belonged to one of four groups--the

Bisharin, the

- > Amarar, the Hadendowa, and the Bani Amir. The largest group was

the

- > Hadendowa, but the Bisharin had the most territory, with settled

tribes

- > living on the Atbarah River in the far south of the Beja range and

nomads

- > living in the north. A good number of the Hadendowa were also

settled and

- > engaged in agriculture, particularly in the coastal region near

Tawkar, but

- > many remained nomads. The Amarar, living in the central part of

the Beja

- > range, seemed to be largely nomads, as were the second largest

group, the

- > Bani Amir, who lived along the border with northern Ethiopia. The

precise

- > proportion of nomads in the Beja population in the early 1990s was

not

> known, but it was far greater relatively than the nomadic

component of the

> Arab population. The Beja were characterized as conservative,

proud, and

> aloof even toward other Beja and very reticent in relations with

strangers.

> They were long reluctant to accept the authority of central

governments.

> <http://www.globalsecurity.org/military/world/para/beja.htm> (see

picture of

> hair)

>

> Subdivisions

> The Bejas contain smaller tribes, such as the Ababde or Ababda,

Hedareb,

> Hadendowa or Hadendoa, the Amar'ar or Beni-Amer, Shukuria,

Hallenga, Hamran

> and Bisharyyin, some of them partly mixed with Bedouins.[citation

needed]

> The European colonial masters and the explorers became fascinated

with the

> Bejas which they often described in eulogistic terms.

>

> The Bejas (similarly to the Rastas) attach a high importance to

their hair.

> Their prominent crown of fuzzy hair (called tiffa in their

language) has

> characterized the Beja for centuries.

> http://en.wikipedia.org/wiki/Beja_people

>

> Most of the Beja are regarded as being of Hamitic origin and are

sub-divided

> into three main groups: the Hadendowa, the Amar'ar, and

Bisharyyin. There

> are also groups of Arabic/Semitic origin who gradually adopted the

Beja

> language (To-Bedawei) and culture and have been largely subsumed

into the

> Beja. Another large group, the Beni Amer, who live mostly in

Eritrea or

> around the border town of Kassala, share a common ethnic

background with the

> Beja. Some of the Beni Amer are To-Bedawei speakers while others

speak

> Tigre. Smaller groups in the area include the Helenga of Kassala

(supposedly

> of medieval Arab origin mixed with Beja), Tigre, and other

Sudanese tribes,

> who speak a `pidgin' form of To-Bedawei; and the once powerful

tribe of

> Hamran who reside further south along the basins of the Setit and

Atbara

> rivers. Finally, there are the Rashaidah who migrated in the last

century to

> the Sudan from Arabia and have maintained their distinct identity.

Apart

> from the Rashaidah, all the other tribes and groups may be

regarded as part

> of the `Beja confederation', whilst the Hadendowa, the Bisharyyin

and

> Amar'ar constitute the `Beja proper'. Among the three main groups

of the

> 'Beja proper' the Hadendowa are perhaps the most numerous and

powerful.

> <http://www.sudanupdate.org/REPORTS/PEOPLES/BEJA.HTM>

>

> Djehuti Sundaka

>

>

> _____
> Mortgage refinance is Hot. *Terms. Get a 5.375%* fix rate. Check

savings

> [https://www2.nextag.com/goto.jsp?product=100000035&url=%](https://www2.nextag.com/goto.jsp?product=100000035&url=%2fst.jsp&tm=y&search=mortgage_text_links_88_h2bbb&disc=y&vers=925&s=4056&p=5117)

[2fst.jsp&tm=y&search=mortgage_text_links_88_h2bbb&disc=y&vers=925&s=4056&p=5117](https://www2.nextag.com/goto.jsp?product=100000035&url=%2fst.jsp&tm=y&search=mortgage_text_links_88_h2bbb&disc=y&vers=925&s=4056&p=5117)

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> Ahhh...imagining that irresistible "new car" smell?

> Check out new cars at Yahoo! Autos.

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| 22355|2007-05-02 09:55:55|Paul Kekai Manansala|Adapt, Move or Die: Prehistoric Climate Change|

Climate Connections

Adapt, Move or Die: Prehistoric Climate Change

<http://www.npr.org/templates/story/story.php?storyId=9883588>

 **Listen** by [Joe Palca](#)



 [Watch a slideshow about the excavation of the massive elephant skeleton.](#)

The skeleton of a prehistoric elephant found on a beach in England raises questions about ancient changes in global climate. Scientists estimate that the elephant was 10 tons ? twice the size of today's African elephants. Sam Brown, Norfolk Museums and Archaeology Service



 **Enlarge**
Joe Palca, NPR

The prehistoric elephant bones were found protruding from the cliffs at West Runton after a winter storm. Geologists analyze the layers of sediment in the cliffs for clues about the ancient climate.

"We're entering a new phase, and it certainly seems to me that this is now not a natural cycle, but something that is being produced by the action of one species ? us."

Chris Stringer, Paleontologist, Natural History Museum

[*Morning Edition*](#), May 1, 2007 Today, the climate in Britain is pleasant. But every hundred thousand years or so, it goes from pleasant to abominable ? part of a natural cycle that is caused by the way the earth tilts and wobbles as it orbits the sun.

The discovery of a skeleton of an enormous, prehistoric elephant on the coast of England is an example of this ancient cycle of warm and cold. The bones of the 10-ton elephant were found protruding from seashore cliffs after a winter storm.

Under an Ice Sheet

Anthony Stuart, a geologist with the University College London, says that if you flew over Britain when it was under an ice sheet, it would look like Greenland or the Antarctic ? covered by ice two or three miles thick.

Under an ice sheet, life grinds to a halt. Plants, animals and people have three basic choices during these chilly times: find a way to adapt to living on a block of ice, move out of the way, or die. Eventually, the ice retreats, and life gets easier.

"Once the ice sheets start to roll back? they go back fairly quickly," says archaeologist Clive Gamble. "There's even a phrase for it: instant deglaciation."

By "instant," Gamble means a geologic instant ? centuries, or more likely, a millennia or two. It is only after the region warms up that plants, animals and people can return.

England's Elephants

At the seaside town of West Runton in Britain, there is evidence of this ancient climate change. The beach at West Runton is a narrow strip of sand, with the North Sea on the left and a 40-foot cliff face on the right.

On the cliff are broad layers of various colored sediments. Each layer tells a dramatically different story: Boulder clay is evidence of an ancient ice sheet. A black bed at the base of the cliff is more organic ? packed with finely-shredded plant material and bits of wool and seed. The black bed was laid down about 700,000 years ago, when Britain was reasonably warm.

Several years ago, the cliffs at West Runton bore yet a further surprise: after a winter storm some local naturalists found several elephant bones protruding from the sediment.

"We then did a rescue dig," says geologist Anthony Stuart, "and we recovered vertebrae from the backbone, the lower jaw, and almost all of the rest of the skeleton, including the skull and the tusks."

Scientists estimate that the elephant weighed 10 tons: nearly twice the weight of a modern African elephant. The animals, which are the largest species of elephant to have ever lived, once roamed throughout England.

Slicing into Sediment

Forty miles to the south of West Runton in the town of Saham Toney, scientists from Britain's top universities are excavating a large pit near the ninth tee of the Richmond Park Golf Club. They are trying to figure out how small changes in climate ? a degree or two like we are experiencing now ? impact the Earth.

Nigel Larkin of the Norfolk Museum and Archeology Service is taking part in the excavation. In his shovel he holds a slice of sediment that looks like a piece of layer cake. Each layer is only a few inches thick. Instead of seeing changes on a 100,000-year scale, he can see changes in the sediment that took place in just a few thousands of years.

By studying the layers of sediment, Larkin and his colleagues are trying to understand the gradations in climate that Britain has experienced. They have already discovered that the climate near Saham Toney was once less English countryside, and more Mediterranean beach resort ? elephants and all.

Today, we associate elephants with warm, tropical parts of the world. But Anthony Stuart says that if you look at things from a geological perspective, the question really is: Why *aren't* there any elephants running around North America or Europe today?

From our human perspective, it is hard to comprehend how big a role climate plays in life: We don't see elephants in Britain now, so we assume they've never been there. But we do see humans, and we assume we have always been here.

In fact, humans only get our turn on Earth's stage when the climate lets us. When the climate gets tough, we exit.

Adapt, Move or Die

Chris Stringer is a paleontologist at London's Natural History Museum. Stringer runs a project that studies how climate and human migration interact. His office is littered with bones and skulls of the animals and humans whose scenes have ended.

"Each time it was warm," Stringer says, "Britain was potentially a good place for people to be. Each time it was cold, it was a bad place for people. And at the peaks of these cold stages? people probably disappeared from Britain completely."

"Now we're getting something that's not part of the cycle of natural change," Stringer says. "So we're entering a new phase, and it certainly seems to me that this is now not a natural cycle, but something that is being produced by the action of one species ? us."

| 22356|2007-05-02 11:18:50|Peter Gray|Re: Egypt to conduct their own DNA tests on mummies|

Peter

>
> Hawass: "I remember that one of them claimed that a DNA test on the
> mummy of a child pharaoh in Saint Louis museum had shown his
European
> origin."
>
>
>
<http://www.sis.gov.eg/En/ EgyptOnline/ Culture/000001/ 0203000000000000 000745.htm>
>

>
> Sunday, April 29, 2007
>
> Egypt to establish up to date labs to conduct DNA tests on mummies
>
> Secretary General of the Supreme Council of Antiquities Zahi Hawwas
> has said the government is planning to establish an up-to-date
> laboratory to conduct DNA tests on mummies.
>
> Hawwas said the lab will cost \$3 million to be paid by the American
> National Geographic network.
>
> The American TV will further produce a documentary on Queen
> Hatshepsut, he added.
>
> Hawwas noted that the lab will be equipped with state of the art
> technology and located at the basement of the Egyptian Museum in
> downtown Cairo.
>
> "Egyptian scientists and archaeologists will supervise the DNA
tests,
> led by the head of the National Centre for Research and Tests Dr
Hani
> el-Nazir," he said.
>
> Hawwas said he was one of the staunch opponents of conducting DNA
> tests on mummies in the past because of poor equipment, which yield
> incorrect results.
>
> "The second reason is that such tests were exclusive for
unspecialized
> foreigners, who were just seeking fame," he said.
>
> "I remember that one of them claimed that a DNA test on the mummy
of a
> child pharaoh in Saint Louis museum had shown his European origin."
>

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| 22357|2007-05-02 11:24:29|Paul Kekai Manansala|Re: Egypt to conduct their own DNA tests on mummies|

Some studies have shown that the skin samples will not be reliable.
Probably they will look for remains of the pulp inside the teeth.

Regards,

Paul Kekai Manansala

| 22358|2007-05-02 12:50:39|Vernessa McVay|Re: African centered speculative fiction newsletter|

I absolutely love it!!! I'm gonna print this for my son. I hope he likes it.

--- "E.U." <rekhz@yahoo.com> wrote:

> htp (peace)
>
> ... just dropped issue 15 of remu, the official
> newsletter from daathrekh.com, in the file
> section.
>
> peace and blessings family.
>
> Edward Uzzle
>
> - daathrekh.com
>
>

"The black woman is the meteor that's coming to this earth!" -- Kola Boof

Do You Yahoo!?

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<http://mail.yahoo.com>

| 22359|2007-05-02 13:17:25|cristofori whitakara|Fwd: Fw: News from Tehuti Research
Foundation|

Attachments :
.....

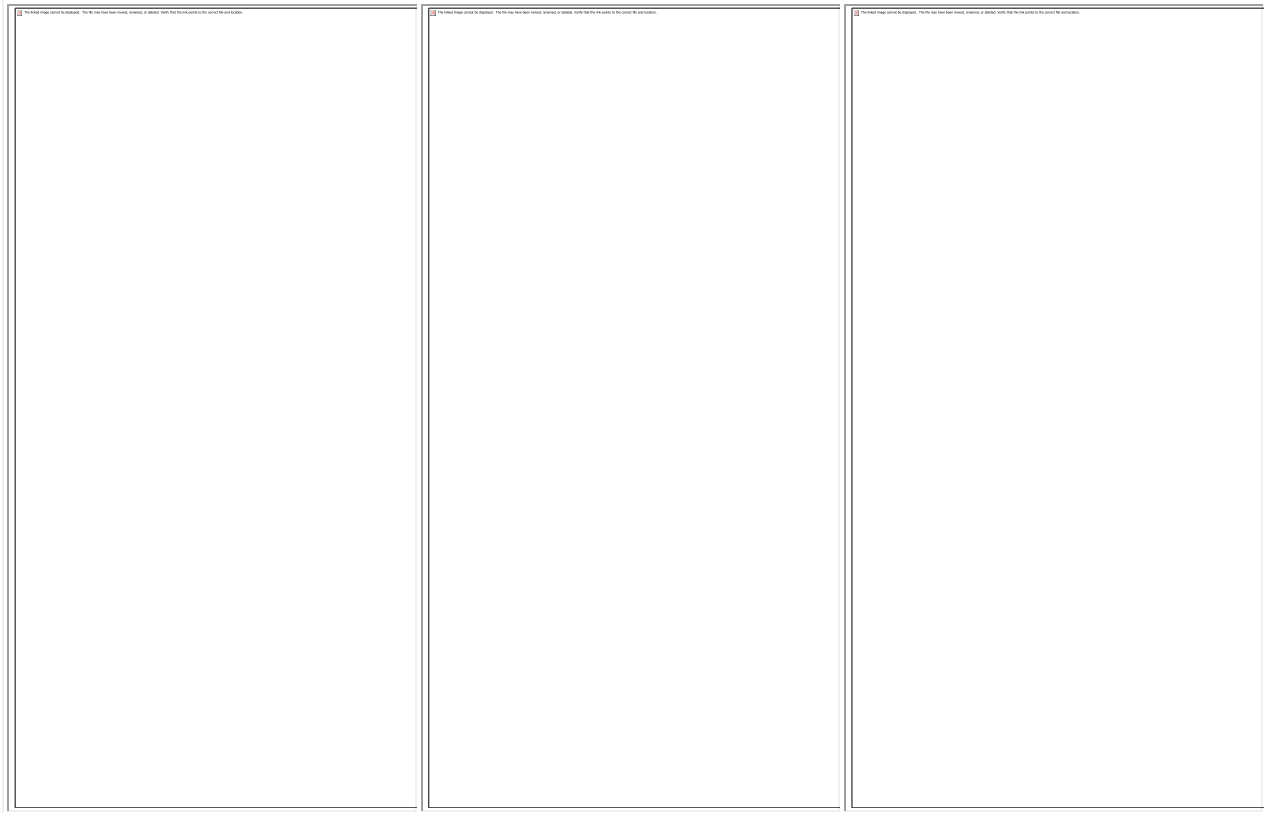
Note: forwarded message attached.

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos.](#)

| 22360|2007-05-02 13:20:12|cristofori whitakara|Re: THE BLACK MAN AND THE REAL
HISTORY OF FLIGHT?|

J.F. Pickering's Air Ship, Figs. 1 & 2	J.F. Pickering's Air Ship, Figs. 3, 4 & 5	J.T. White's Lemon Squeezer
---	--	------------------------------------



These Drawings of African American Inventions are from M.A. Harris et al. *The Black Book* (New York: Random House, 1974), pp. 110-121.

Mahari Mengistu wrote:

LOL...

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>

> has anyone heard of J.F. pinkering of Louisiana and His patented Air Ship in 1900....he was making so much noise that a white farmer said his ship was scaring his cows.

>

> Mahari Mengistu wrote: This is from the Final Call, the Nation of Islam paper. Intersting
> but consider the source.

> =====

> The Black Man and the Real History of Flight
> By Robert Muhammad
> -Guest Columnist-
> Updated Apr 29, 2007, 03:05 pm

>

> "Is there any thing whereof it may be said, See this is new? It hath

> been already of old time, which was before us."--Ecclesiastes 1:10

>

> Back on December 17, 2003, the world celebrated the 100th anniversary

> of the first (according to this world) successful flight of an aircraft.

>

> But as the world celebrated Orville and Wilbur Wright's 1903 technological achievement, there sits today in the Egyptian Museum in

> Cairo, a 2,000 year-old model glider which was found in an Egyptian tomb near Saqqara in 1898, a full five years prior to the Wright Brothers first successful flight.

>

> This model glider was found not only to be over 2,000 years old, but

> according to scientists and flight engineers who tested it, was found

> to be capable of air flight!

>

> In a summary of the scientific research and testing done by scientists on this ancient model glider, found in the book, "Blacks In Science, Ancient and Modern," edited by Ivan Van Sertima, it states that this discovery by Dr. Khalil Messiha, "indicates that the

> Egyptians were experimenting with flying machines as early as the 4th

> or 3rd century B.C."

>

> In the same region of Africa, in a small town called El- Balyana, just north of Luxor, Egypt, in the ancient temple of Abydos?

> originally built by the Black Egyptian ruler Seti I and completed by

> his son Ramses II?there are 3,000-year-old hieroglyphic drawings of what clearly appears to be high-tech flying machines! (Reference: > www.crystalinks.com/ancientaircraft.html)

>

> In a very informative book titled, "Technology of the Gods, The Incredible Sciences of the Ancients," author David Hatcher Childress

> documents the discovery in 1875 of a 4th century B.C. text known as the Vaimanika Sastra, written by Maharshi Bhardwaj, in a temple in

> India.

>

> According to the author, this text was taken from even older books

> which deal with the operation and technical schematics, including

> information on the steering, propulsion systems and construction
> blueprints, of ancient airships known in ancient India as "Vimanas."
>
> Several drawings done in 1923 of the actual construction blueprints
> of these vimana airships can be found in the above mentioned book
by
> Mr. Childress.
>
> According to Mr. Childress, and accounts reported in the foreign
> press, such as indiatimes.com, the Chinese have recently discovered
> some of these ancient documents in Tibet, and have sent them to
> ancient language expert Dr. Ruth Reyna of the University of
> Chandrigarh to be translated.
>
> Reports on the research done on these ancient texts by Dr. Reyna
> state that these documents actually contain directions for building
> interstellar spaceships.
>
> One of the oldest, most detailed records of ancient air travel
known
> to still exist today, is the Indian text called the Ramayana, which
> chronicles the history of the Black Rama Empire of ancient India,
> which, according to some accounts, dates back to around 15,000
years
> ago.
>
> According to the Ramayana, the Rama civilization was a well
> organized, high-tech civilization that ruled the Indian sub-
continent
> for over 11,000 years. India's own records of its history state
that
> it dates back some hundreds of thousands of years.
>
> It was thought by most historians that the Indian civilization of
the
> subcontinent dated back no further than 1,000 to 500 B.C. But in
> 1922, with the discovery of the ancient cities of Harappa and
Mohenjo
> Daro, and the Indus Valley civilization consisting of over one
> thousand cities, the history of civilization in India had to be
> pushed back by historians literally thousands of years, in line
with
> ancient Indian texts such as the Ramayana and the Mahabharata,
which
> is the larger and older text out of which the Ramayana came.
>

- > According to Mr. Childress, "The Rama Empire, described in the
- > Mahabharata and the Ramayana, was supposedly contemporaneous with the
- > great cultures of Atlantis and Osiris in the west. Atlantis, well
- > known from Plato's writings and ancient Egyptian records, apparently
- > existed in the mid-Atlantic and was a very highly technological and
- > patriarchal civilization. ...the Osirian civilization existed in the
- > Mediterranean basin and North Africa, according to esoteric doctrine
- > and archeological evidence. The Osirian civilization is generally
- > known as pre-dynastic Egypt, and was flooded when Atlantis sank and
- > the Mediterranean began to fill up with water."
- >
- > According to the Ramayana text, the Rama Empire was engaged in a
- > series of devastating wars in which airships and high-tech weapons
- > were used. It is supposed by Mr. Childress in his book, these wars
- > could have been between the Rama Empire and Atlantis.
- >
- > Mr. Childress also states, "The Rama Empire was started by the
- > Nagas...the empire of the Nagas apparently began to extend all over
- > northern India to include the cities of Harappa, Mohenjo-Daro, and
- > Kot Diji...these cities were led by 'Great Teachers' or 'Masters' who
- > were the benevolent aristocracy of the Rama civilization. Today, they
- > are generally called 'Priest- Kings' of the Indus Valley
- > Civilization. "
- >
- > It must be stated at this point, that all historical evidence shows
- > that the builders of the Indus Valley Civilization (and by extension
- > the Rama Empire) and the civilizations of Atlantis and Osiris, were
- > in fact original Black people.
- >
- > The reality of the Black origins of ancient Indian or Indus Valley
- > Civilization can be proven in the research done on this subject by
- > various historians and anthropologists around the world.
- >
- > According to researcher Indus Khamit Kush, in his book "What They
- > Never Told You In History Class," some of these historians and
- > anthropologists would include the following: Professor George
- > Rawlinson, in a work titled, "On the Affinities of the Races Western
- > Asia," states, "Recent linguistic discovery tends to show that a
- > Cushite or Ethiopian race did in the earliest times extend itself

> along the shores of the Southern Ocean from Abyssinia to India. The
> whole peninsula of India was peopled by a race of this character
> before the influx of the Aryans..."; Historian F. Willord, in his
> work titled, "Asiatic Researches Vol. III," states, "It is certain
> that the very ancient statues of Gods in India have crisp hair and
> the features of Negroes....a race of Negroes formerly had power and
> preeminence in India."
>
> As for the Osirian and Atlantian civilizations, the only known
> references in the historical records and reports on these
> civilizations originate from African historical sources. The legend
> of Atlantis was first revealed to the world in two of Plato's
> dialogues called "Timaeus" and "Critias." These dialogues, or
> stories, were conversations between Socrates, Hermocrates, Timaeus,
> and
> Critias, and were originally conveyed by an Athenian traveler and
> poet named Solon, who lived between 638 and 559 B.C.
>
> According to Plato, Solon, while traveling in Egypt, learned the
> story of Atlantis from a Egyptian priest, who was relating a story
> of
> ancient events which had taken place some 9,000 years prior to that
> time.
>
> So our understanding of the legend of Atlantis must be viewed
> within
> the context of 9,000 years of ancient African antiquity.
>
> The same would apply to the Osirian legend of pre-dynastic Egypt,
> since all the historical data and research indicates that the pre-
> dynastic origins of Egypt began in the heartland of Africa.
>
> This reality is confirmed in the well documented works of
> historians,
> J.A. Rogers, Cheikh Anta Diop, Albert Churchward, Gerald Massey and
> many others.
>
> In considering the historical possibility of ancient civilizations
> building high-tech aircraft, it would be easy, based on what we
> have
> been taught to accept as our history in this world, to view such a
> claim as pure science-fiction.
>
> But apparently, the scientist and military leaders of Nazi Germany
> who developed the V-2 rocket and other high-tech weapons during
> WWII,

> took this possibility quite seriously.
>
> According to author Peter Moon, in his book "The Black Sun, Montauk's
> Nazi-Tibetan Connection," the Nazi SS under the direction of Heinrich
> Himmler, relentlessly searched throughout parts of India, Asia,
> (including Tibet) and Africa, for the ancient technologies of the
> Original Peoples in order to gain a military edge during World War
II.
>
> And it is not beyond reason to assume that U.S. intelligence
> organizations were engaged in the same type of activities?when the
> Most Honorable Elijah Muhammad was arrested in 1942 during WWII, he
> was supposedly interrogated by the F.B.I. and questioned on the
> reality of the Mother Plane?a huge half-mile by half-mile plane
which
> has been seen by people in different parts of the world.
>
> Copyright 2007 FCN Publishing, FinalCall.com
> ===
> HTP,
> Mahari
>
>
>
>
>
>
>
> -----
> Ahhh...imagining that irresistible "new car" smell?
> Check out new cars at Yahoo! Autos.
>

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos.](#)

| 22361|2007-05-02 14:17:59|Alex van Deelen|Re: Egypt to conduct their own DNA tests on mummies|

> Interesting. I wonder what time period will they conduct most of the
> test from?
>
> Asar Imhotep
> <http://www.mochasuite.com>

Wait for it's haplotype come back E3A (M2) and watch
Zahi Hawass stroke out. :)

Alex

| 22362|2007-05-04 08:44:37|olmec982000|High Levels of Genetic Divergence across Indian
Populations|

Responses To This Article

Low Levels of Genetic Divergence across Geographically and Linguistically Diverse
Populations from India

Rosenberg NA, Mahajan S, Gonzalez-Quevedo C, Blum MGB, Nino-Rosales L, et al. PLoS
Genetics Vol. 2, No. 12, e215 doi:10.1371/journal.pgen.0020215

High Levels of Genetic Divergence across Indian Populations

Clyde Winters (04 May 2007)

High Levels of Genetic Divergence across Indian Populations
Dr. Clyde Winters

Submitted Date: May 02, 2007

Published: May 04, 2007

Rosenberg et al. (2006) argue that there is a low level of genetic divergence across
geographically and linguistically diverse Indian populations based on their analysis of Indo-
Aryan and Dravidian speakers from India.

East and Northeast Indian tribes speak Austro-Asiatic and Tibeto-Burman languages
(respectively) (1-2). The Austro-Asiatic people were probably the original inhabitants of India.
Kumar et al. have presented convincing Y-chromosome evidence that Austro-Asiatic people of
India and Southeast Asia belonging to the haplogroup O-M95 originated in India, particularly
among the Mundari (1-3). They probably migrated to Southeast Asia 40,000ybp.

The Dravidian and Indo-Aryan people probably belong to the same population and share a Proto-
Dravidian MRCA. Due to early Dravidian settlement in Northern India there is a Dravidian
substratum in Indo-Aryan (4-5). There are Dravidian loans in the Rg Veda (6-8), even though
Aryan recorders of this work were situated in the Punjab, which was probably occupied around
this time by Dravidians (4).

In conclusion, the presence of East Asian and Austro-Asiatic specific mtDNA in India makes it
clear that there is extensive genetic divergence across geographically and linguistically diverse
Indian populations (1-3). Moreover, use of Indo-Aryan and Dravidian speakers as representative

samples of diverse Indian populations was not an accurate example of the linguistic and geographical diversity of Indian populations because TMRCA of the Indo-Aryan and Dravidian speakers in India was probably a Proto-Dravidian (5).

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Source: PLoS Genetics, 04 May 2007

[web page](#)



Indus Valley Dancer

| 22363|2007-05-04 10:23:16|Mahari Mengistu|Nubia's Black Pharaohs|
Lots of Eurocentric self-centered interpretations and patronizations
but interesting.

=====
http://discovermagazine.com/2005/dec/nubia-black-pharaohs/article_view?b_start:int=0&-C=

Nubia's Black Pharaohs

Will a lost coronation temple reveal how the ancient Nubians rose up
and seized the throne of the mighty Egyptians?
by Michael McRae, Photography by Ben Lowy

NUBIAN SPHINX A five-foot-high ram statue graces the entrance of the Amun temple at Jebel Barkal. "For unknown reasons, the ram became an animal sacred to the Nubians. Sometimes Amun is shown as a man with the head of a ram," says Tim Kendall.

On a cloudless morning in northern Sudan, the first rays of the sun cast a glow on Jebel Barkal, a small tabletop mountain perched near the Nile River. Jebel Barkal rises barely 320 feet above the surrounding desert but is distinguished by one prominent feature: a pinnacle jutting out from its southwestern cliff face. If your imagination is keen enough, the isolated butte might resemble a crown or an altar, and the pinnacle an unfinished colossal statue?perhaps a rearing serpent, its body poised to strike.

Striding toward an excavation near the base of the pinnacle, archaeologist Tim Kendall pauses momentarily to admire what he calls the "little mountain with big secrets." Thousands of years ago, Jebel Barkal and Napata, the town that grew up around it, served as the spiritual center of ancient Nubia, one of Africa's earliest civilizations. The mountain was also considered a holy site by neighboring Egypt, whose pharaohs plundered and tyrannized Nubia for 400 years.

But in the eighth century B.C., Nubia turned the tables on its former colonizers. Its armies marched 700 miles north from Jebel Barkal to Thebes, the spiritual capital of Egypt. There the Nubian king Piye became the first of a succession of five "black pharaohs" who ruled Egypt for six decades with the blessing of the Egyptian priesthood. What happened? asks Kendall. How did the Nubians, overrun by Egypt for centuries, crush their colonizers? And why did the priests of Thebes decide the black pharaohs had a mandate from heaven? Kendall has been searching for those answers for 20 years. They can be revealed, he believes, by cracking a code of geomorphological symbols at Jebel Barkal and by parsing hieroglyphic texts that refer to the mountain as Dju-wa'ab, or "Pure Mountain." "I feel as if I'm deciphering a mythological puzzle," Kendall says. "It's a real mystery story."

Kendall is convinced that the physical form of Jebel Barkal is a

clue. His research suggests that when Egypt's warrior-pharaoh Thutmose I set out to conquer the far reaches of Nubia in 1500 B.C., priests accompanying the armies took one look at Jebel Barkal and its pinnacle and believed they had come upon the birthplace and primeval abode of Egypt's supreme deity, Amun. "Amun is god of the sun and of fertility, father of all the gods and goddesses," says Kendall. "He's male; he's female. He's the father of fathers and mother of mothers. He is the father of the king, who is his living manifestation on Earth."

The ruins of a great temple built to Amun stretch for nearly two football fields in the shadow of Jebel Barkal's cliff. It's the largest and best studied of the site's numerous temples, but not the most interesting to a researcher probing Jebel Barkal's origins as a cultic site. Rather, Kendall's focus lately has been on uncovering the original Egyptian coronation temple here. He believes a long-lost chamber was once chiseled into solid sandstone at the base of the pinnacle and that it has remained sealed off for centuries by tons of earthquake debris. For a decade, Kendall has been methodically searching for the chamber, where, he suspects, Egyptian pharaohs dating back to Thutmose III and Ramses the Great symbolically entered the mountain to be crowned by Amun. Their coronations may have been magical charades of ceremonies held simultaneously at the royal temple of Luxor in Thebes, Kendall says, but he suspects the pharaohs actually came here too.

Some scholars doubt the Egyptians would have ascribed so much significance to Jebel Barkal based simply on shapes they saw in the rock. "The more meaning I find here, the more my colleagues think I've gone off the deep end," Kendall says. But if he turns out to be wrong, he will still have collected substantial evidence to bolster his argument that Nubia deserves more respect in the annals of archaeology.

"Basically, he's moving the center of Egyptian royal ideology outside of Egypt," says Krzysztof Grzyski, curator of the Royal Ontario Museum's Egyptian and Nubian collections. Grzyski has followed Kendall's work since they both worked in Sudan during the mid-1980s. "Not everyone agrees with him, but he makes a good case. He's stirring up the world of established Egyptology."

Kendall is fair skinned, and to protect himself from the sun he wears an embroidered white shawl wrapped turban style around his head. His team? a Greek and two Sudanese archaeologists, a pair of conservators from Italy and Austria, and an American archaeological surveyor?are at the dig site today, trying to accomplish as much as they can

before the sun rises higher in the sky and the desert temperatures soar beyond 100 degrees Fahrenheit. Kendall has offered to give me a firsthand look at some of Jebel Barkal's coded rock features.

It's a five-minute walk from his rented guesthouse to the site, across an undulating expanse of sand strewn with pastel-colored gravel and, in one section, thousands of shards of coarse, funnel-shaped pottery that make a crunching sound underfoot. "They're bread molds," Kendall says. "The priests baked the gods' daily offering in them and smashed the molds to remove the bread."

The sheer number of cast-off molds underscores how long Napata functioned as the cultic heart of Nubia. This was the Nubians' primary religious and coronation site in the eighth century B.C., more than 300 years after Egypt abandoned its colony (for still uncertain reasons). It remained as such for at least a millennium, until the second or third century A.D. Even after the Nubian kings shifted their political and administrative center several hundred miles farther up the Nile to the city of Meroë for better security, they journeyed north across the forbidding Bayuda Desert to be crowned at Napata.

Following a trail through the smashed crockery, Kendall and I crest a small rise, round a bend, and find ourselves surrounded by a lost world. Before us stand the ruins of the Amun temple. Now roofless and largely filled with sand, the shrine was started by the Egyptians and later expanded by the Nubians. Over the centuries, it evolved into a complex of courtyards, chapels, and covered halls extending 500 feet from the sanctuary at the rear, near the mountain's majestic bluff, to an avenue of sphinxes beyond the entry pylon. The sphinxes, of which only six remain, are giant recumbent rams that represent Amun.

The Amun temple was probably the Nubians' chief repository of ancient knowledge and religious literature, Kendall says, as well as a national museum. It would have been filled with statues and monuments that celebrated the kingdom's rulers and linked them to earlier Egyptian pharaohs, whom the Nubian kings counted as their ancestors. In every detail, the temple carefully mimics Egyptian religious architectural styles, right down to the pair of enormous gray granite blocks that supported a model of Amun's ship, a bark in which he sailed the heavens. Both blocks are inscribed with hieroglyphs and oval-shaped royal symbols called cartouches, and decorated by repeated images of the king standing in profile, with his torso turned outward and arms upraised to support a band of stars. Several bearded deities are depicted with pendulous breasts and rounded

stomachs, symbolizing "the fertility of the Nile," Kendall says. On public occasions, Nubian priests would hoist the ship onto their shoulders and carry it into the temple's forecourt, where oracles performed divinations and other sacred rituals.

Aerial photographs indicate that as many as 16 temples were built at Jebel Barkal. Seven have been excavated, along with three palaces and many secular buildings. Spread out on a gravel plain of about 20 acres, the temples were situated so that the axis of each pointed toward the mountain. Two of the palaces, on the other hand, were oriented at right angles to the entryway of the Amun temple and on the right side. Egyptian tradition called for the pharaoh's residence to be placed on the starboard (right) side of Amun's bark.

From where Kendall and I stand, the pinnacle is about a hundred yards away, at the far end of the cliff. Its obvious phallic shape would have immediately struck Egyptian priests as a sign of Amun's presence, Kendall says. But because Jebel Barkal is a lone mountain, isolated from other buttes in the area and sometimes nearly engulfed by the Nile's floodwaters, the priests may also have seen it as the perfect metaphor for the primeval mound: the island where Amun pulled himself out of the waters of the Abyss and created the first gods by masturbating. Kendall draws attention to the shaft's bulging head, which he says resembles "a human figure wearing the white crown," a tall, conical headdress (shaped a little like a bowling pin) that pharaohs wore to signify their dominion over the empire's southern territories.

The lower half of the pinnacle is partially obscured, so we walk out to the forecourt of the Amun temple, past teetering columns and tumbledown walls, for a full-length view. Seen from top to bottom, Kendall suggests that the pinnacle looks like a rearing cobra wearing the white crown. The cobra, or uraeus, represented a fire-spitting goddess who could decimate enemies with death-ray precision. It was a powerful symbol of divine authority, and each pharaoh wore one on his brow as an amulet. Kendall and I continue walking to the west and look back at the pinnacle. Seen from that angle, it morphs yet again into a uraeus that's crowned by a sun disk. In Egyptian mythology, the golden sun disk symbolized the Eye of Re, a potent female deity who embodied all of Amun's daughters and chief protector goddesses.

Egyptian texts found at Jebel Barkal support Kendall's belief that the ancients saw the pinnacle as an effigy for Amun as well as a uraeus. But the most dramatic evidence of his pinnacle-as-uraeus

thesis?his window into the minds of the ancients?is not textual but graphic. At Abu Simbel, the famed Egyptian rock-cut temple 300 miles south of Asw□ whose entrance is adorned with four colossal statues of Ramses II, a wall relief shows the pharaoh making an offering to Amun, who appears as a man. Amun is seated inside what appears to be a pavilion guarded by a uraeus wearing the white crown. In fact, Kendall says, the pavilion is Jebel Barkal, and the uraeus is the pinnacle.

A similar scene appears in the only rock-cut temple that has been found intact at Jebel Barkal: the temple to Mut, Amun's consort and protector. Like Abu Simbel, the Mut temple is hewn out of solid sandstone, carved right into the base of the pinnacle. It's a beautifully decorated, five-chambered shrine commissioned by Piye's son, Taharqa, the most prolific monument builder of all the black pharaohs. One of its smudgy, graffiti-scarred frescoes shows Taharqa bearing an offering to Mut and Amun. In the scene, Amun is depicted as a man with a ram's head, his Nubian form. The divine couple is situated in a flat-topped pavilion with a sloping face, but the cobra emerging from it is crowned by a sun disk?just like the pinnacle as seen from the west, outside the temple doorway.

A seminal moment in Kendall's research occurred when his colleague Lynn Holden first made a connection between the pinnacle and the fresco's uraeus, providing a vital link between the mythical and the real worlds. "It changed our whole understanding of the mountain," Kendall says. "That the mountain had a uraeus would have had tremendous meaning to Egyptians. Afterward, we started to see that the pinnacle had other meanings?that it was a serpent and a phallus, that it was wearing a crown. You see that it was viewed as the center of creation, the home of the creator god, the source of kingship. When you start reading texts, you say, 'My God! This is why the Nubians thought they were entitled to the crown of Egypt.' "

Ancient Nubian texts also mention a repository for crowns, scepters, and other regalia among the Barkal temples, but it has never been located. Kendall is convinced that the references are to the missing rock-cut coronation chamber and that he'll find it just to the right of the Mut temple, buried under the heap of earthquake debris at the base of the pinnacle. Provocatively, he proposes that the earthquake that brought the face of the mountain down on top of the chamber may have occurred in the 11th century B.C., prompting the Egyptians to retreat from Nubia. "It is difficult to imagine the priesthood interpreting this event in any other way than as a sign that Amun was angry and that he wished to revoke indefinitely the reigning king's

authority to rule Amun's southern domains," Kendall says.

It's a hypothetical scenario, but tempting because Kendall's chronology meshes neatly with a poorly understood period when Egypt lost control of Nubia's gold mines and lucrative trade routes to sub-Saharan Africa and plunged into a dark age of economic and political turmoil that lasted 350 years. Kendall contends that Egypt's political crisis prompted the embattled priests of Thebes to send missionaries to Napata to convert the Nubian chiefs to the Amun cult and recruit them as allies. That could explain how the Napatan royals and elite became Egyptianized so rapidly. In the short space of several generations, they adopted the written language of hieroglyphics and revived the tradition of pyramid building long after the Egyptians abandoned it. Ultimately, the Nubian king Piye marched north to restore order in the name of Amun and returned to Napata as a pharaoh.

Anthropologist William Y. Adams, a professor emeritus at the University of Kentucky and a respected world figure in Nubiology, thinks Kendall has yet to collect enough empirical evidence to fully support his "interpretation of the mountain and its symbolism." But he credits Kendall with helping to give renewed respectability to the study of ancient Nubia, which European and American scholars once treated as little more than a footnote to the study of ancient Egypt.

The ancient Greek historian Diodorus Siculus wrote that Nubia was the original home of the Egyptians and the fountainhead of civilization. He called them Aethiopes, "the burned-face ones," because they were said to be Earth's firstborn and thus stood closest to the sun. "The Greeks and Romans romanticized the Nubians as a people living in a pure state," Kendall says. Egyptian conquest texts, on the other hand, seldom refer to Nubia without describing it as "wretched," and when Nubians appear in tomb reliefs they are usually being led in shackles or bearing tribute to the pharaohs. Tutankhamen symbolized his hold on the detestable hinterlands by carrying ceremonial staffs and canes whose handles were fashioned in the form of Nubians, their arms bound behind their backs. He ordered that Nubian figures be embroidered on the soles of his slippers and carved on the legs of his footstools so that he could perpetually trample them.

As 19th-century archaeologists came to rely more and more on Egypt's propagandistic texts, they turned away from classical histories. "The ancient Egyptian attitude towards Nubia took root in their minds, until by the end of the century it had entirely supplanted the old notion of Nubia as the well-spring of civilization," Adams writes in *Nubia: Corridor to Africa*. "Something of the same attitude is

conveyed in the nineteenth-century term 'Darkest Africa.' African darkness, as the Victorians conceived it, was more than a matter of skin colour; it was a darkness of the mind as well."

Kendall first visited Napata in 1982, during a tour of Nubian archaeological sites sponsored by the Museum of Fine Arts in Boston, where he worked as an assistant curator. The museum boasts one of the world's most comprehensive collections of Nubian artifacts and antiquities outside of Khartoum, Sudan's capital. Most of it came to Boston via rail and sea during the post-World War I years, when the godfather of Nubian archaeology, Harvard University Egyptologist George Reisner, excavated at Napata and other sites in Sudan. Working with his trusted excavators from Egypt and a crew of 300 local men, Reisner had laid tracks around Jebel Barkal for dump carts and moved tons of earth before turning to the more delicate work of exposing the temple ruins. For all of his discoveries, however, Reisner missed plenty.

A British expeditionary group subsequently scanned the pinnacle's summit through binoculars and made out traces of hieroglyphic inscriptions but didn't hazard a guess about how the inscriptions got there. The spot is nearly 250 feet above the desert floor, straight up. Kendall discovered how in 1987, when he enlisted a mountaineer from Boston to help him scale the monolith. On the way up, he found sockets chiseled into the back side of the spire and, directly opposite on the cliff face, a series of corresponding holes. He realized then that ancient stonemasons had erected a scaffold of wooden beams in the gap between the cliff and the pinnacle, probably hoisted into place by means of a pair of shadufs, long, counterbalanced poles that some farmers along the Nile still use to lift water to their fields. At the summit Kendall found cartouches of the black pharaoh Taharqa, as well as six panels of hieroglyphs etched in a place where no one except the gods could read them. Long ago, he believes, the panels were covered with gold leaf, which would have reflected the sun, creating a dazzling landmark for approaching caravans.

Kendall, now a visiting research professor at Northeastern University in Boston, has maintained Reisner's old excavating concession through two civil wars: the recently settled 20-year-long conflict in the south between Sudan's Islamic fundamentalist government and the rebels, and the ongoing genocide in the western Darfur region. Fortunately, Jebel Barkal, located some 200 miles north of Khartoum, is far from those hot spots. But the area is under a siege of a

different type. "When I first came here, there were no paved roads and no telephone service," Kendall says. "Now there's an Internet café and everybody has a cell phone."

Within a year or two, continuous pavement will extend from Khartoum to a section of the Nile just 25 miles east of Napata, where a consortium of Arab nations, Sudan, and China is building a hydroelectric dam that will approximately double Sudan's power supply and irrigate now-parched lands. The dam is not likely to directly affect the ruins at Jebel Barkal, but its reservoir will submerge ancient settlements, unexcavated graves, rock-art sites, and fortresses for a hundred miles upstream. Sudan's antiquities department has urgently enlisted teams of archaeologists from around the world to document those sites before the dam's expected completion in 2008, after which the ruins will be lost forever.

In the meantime, Kendall hopes that he's on the verge of completing his decadelong quest to uncover the lost coronation temple, perhaps as early as next spring. In 1997 he realized that he'd barely scratched the surface at Jebel Barkal when his men dug up 30 blocks inscribed with sacred vultures flying against a starry sky?part of a vaulted passage into a freestanding coronation temple built around the time of Christ to replace the rock-cut original. Then, five years ago, his search gained momentum after six sandstone building blocks of Egyptian design turned up beneath the overburden of earthquake rubble. The blocks were cemented together in a row that extended back toward the mountain's towering cliff face and pinnacle. His local diggers have since been using hand tools to crack apart massive boulders and nibble away at the debris beneath them, removing it bucketful by bucketful, a tedious process. This year they succeeded in breaking apart several car-size boulders on top of the earthquake debris?only to find more boulders below.

We can only guess what might be inside the rock-cut chamber," Kendall says. "It may contain ritual objects, statues, textiles, wall paintings, and inscriptions." But he has no doubt he is looking for it in the right place?directly beneath Jebel Barkal's pinnacle. After a short walk from the temple of Amun, Kendall and I are standing amid the ruins of a forlorn palace. In Napata's heyday, the palace had been a two-story labyrinth of some 60 rooms, but time and the elements had since reduced its crumbling mud-brick walls virtually to ground level.

In 1919 Reisner dug deep into the palace ruins and identified four or perhaps five occupation levels, one superimposed atop another. On a

level dated to around 600 B.C., he encountered quantities of charred plaster and burned timbers. By that point in history, the Nubians had been expelled from Egypt but still had pretensions to the crown. To squelch their ambitions, the pharaoh Psammeticus II marched south in 593 B.C., descended on Napata, and torched the palace and the Amun temple.

Before Reisner left the palace, he took careful note of a doorway from the throne room into a corridor that led to the palace's rear exit. A fragmentary inscription on the doorjambs reads, in part, "One goes out to the Per-wer [Great House]. . . . One enters the Per-nesr [House of Flame]. . . ." He photographed the jambs but otherwise found them unremarkable.

Seven decades later, Reisner's unpublished notes and photos turned up in a storage room at the Boston museum. That turned out to be a great stroke of luck for Kendall because when he re-excavated the palace, he found that the doorjambs had collapsed, and their inscriptions were unreadable. Still, the hieroglyphic characters appeared clearly in Reisner's photographs, and Kendall concluded that they referred to the coronation in 600 B.C. of the Nubian king Aspelta. "We know from a 14th-century B.C. Egyptian coronation text that the Great House is where the king received his crown from a goddess called Weret-Hekau, whose name means 'Great of Magic,' " says Kendall. "Once she put the crown on his head, he was ushered into a temple called the House of Flame to receive the approval of the gods."

Kendall guides me down the corridor toward the palace's back door, the same path the crown prince Aspelta might have taken during the ancient and richly choreographed coronation ceremony that Kendall envisions. A priestly stand-in for Amun might have led the procession, while the prince's mother might have played the role of an attendant goddess.

They would have been following long-established Egyptian coronation rituals in which Amun, "Lord of the Thrones of Two Lands," led the prince to the Great House to receive his crown. But since the earthquake had sealed off the Egyptian rock-cut original, the Nubian rulers had rebuilt it as a freestanding temple in front of the mountain. Kendall has found remains of this temple, as well as sketchy evidence of a secret corridor at the rear of the temple that would have allowed the black pharaohs to maintain the Egyptian tradition of entering the mountain.

"In Napatan times and later," he says, "the king first went into the Great House, just as he had done during the Egyptian era, and there received his crown. Then, using a private passage, he would have crossed over to the Mut temple. Once inside the mountain he would have united with his 'mother,' Mut, who symbolically gave birth to him as her child. At this point the king became the newborn god." After receiving the acclamation of the gods assembled in the Mut temple, the newly crowned pharaoh would have stepped outside to greet his subjects.

Many centuries later we follow in their imagined footsteps, walking down a palace corridor that is barely an outline in the sand. When Kendall and I reach the end, we turn toward the mountain and pass through the remains of a door to the outside.

"What do you see straight ahead?" Kendall asks.

The portal is aimed straight at the pinnacle.

In his gut, Kendall knows there is a lost temple at the base of the pinnacle. If he has accomplished anything at Jebel Barkal, it is to think like an Egyptian, to see what they did in the sacred mountain.

"I would find it hard to believe that there won't be an Egyptian temple cut into the uraeus of the mountain," he says. "It would be wonderful visible proof that the Egyptian kings were being crowned at Jebel Barkal and leave less room for doubt."

In the meantime, at 60, Kendall is thinking ahead to his final challenge at Jebel Barkal: proving his theory that the Nubians worshipped the mountain long before the Egyptians even knew the mountain existed. "That's one of the missing links in Nubian archaeology," he says. "I hope to dig in front of the pinnacle and find pre-Egyptian deposits that show there was already a cult here when Thutmose arrived."

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HTP,

Mahari

| 22364|2007-05-04 10:23:20|Mahari Mengistu|EGYPTIAN PYRAMID BUILDER'S BLUES?|
12.07.2006

Pyramid Building Saps the Soul

An ancient poem spills Egyptian blues.

by Britt Peterson

For clues to the psychological health of members of Egypt's Middle Kingdom, researchers have turned to "Dispute Over Suicide," a poem in hieroglyphics commissioned by a ruler in about 2000 B.C. Using qualitative analysis software, Birmingham University psychiatrist George Tadros and Egyptologist Ahmes Pahor spotted a multitude of references to low self-esteem, hopelessness, helplessness, a determination to die, and magical thinking. Tadros suspects the poem, which was probably recited as public entertainment in villages, was a public-relations effort to combat a high suicide rate. "But the really interesting thing is the level of maturity with the subject. This writer didn't label it or condemn it?what he did was put forth two sides of the argument and left it open," says Tadros, who also studies suicide in modern cultures. "It's odd, because in most societies where there is no stigma or condemnation of suicide, the rates are below average."

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HTP

Mahari

| 22365|2007-05-04 10:23:55|Mahari Mengistu|DNA mutation causes heart disease in whites|
Since we have not infrequently discussed genetics and mutations, I thought this might be of interest.

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DNA mutation causes heart disease in whites

By Maggie Fox, Health and Science Editor

Thu May 3, 2:23 PM ET

WASHINGTON (Reuters) - A treasure hunt for genes has found that up to three-quarters of people of European descent have DNA that raises their risk for heart disease -- and these genes are close to a stretch of DNA linked to diabetes.

ADVERTISEMENT

The findings, made by two independent groups of researchers, may help explain why so many people have heart disease even if they do not have clear risk factors such as smoking, high cholesterol or high blood pressure.

And they could lead to a test to predict the risk of heart disease, the biggest cause of death across the globe.

"I think this is a stunner," Dr. Francis Collins, director of the National Human Genome Research Institute, told reporters.

"It seems like this one place carries all of that weight for two very common and very dangerous diseases."

Both teams used a new method of combing the genome for disease genes called a genome-wide association study, which was not possible until the full human genome was published in 2003. Now scientists can map the DNA of people with a disease, compare them to this template genome or to people without a disease, and find what is different.

The two studies, using 40,000 people, found the same thing -- a stretch of DNA called 9q21 carried certain mutations in people with heart disease. It is an area that had not previously been identified as a gene, which may make it more difficult to determine how it causes disease, scientists said.

Dr. Ruth McPherson of the University of Ottawa Heart Institute and colleagues scanned blood samples from 23,000 people.

Anna Helgadottir of Iceland-based deCODE Genetics Inc. in Reykjavik and U.S. colleagues at Emory University in Atlanta, the University of Pennsylvania and Duke University in North Carolina tested 17,000 people.

HEART ATTACK RISK

The deCODE team found that about 21 percent of the people they tested had mutations in both copies of this DNA stretch, giving them a 64 percent higher risk of a heart attack than people who carried no copies of the mutation.

McPherson's team said 20 to 25 percent of Caucasians they tested carrying two mutated copies of 9q21 and had a 30 to 40 percent higher risk of coronary heart disease than people without the mutation. Half the people had one copy and they had a 15 percent to 20 percent higher risk of heart disease.

Africans did not appear to carry the mutations, and in African-Americans, the mutations were not associated with heart disease risk, McPherson's team wrote.

The region is not associated with inherited tendencies to have high cholesterol or high blood pressure.

But 9q21 is found near two genes called CDKN2A and CDKN2B, which four international teams of researchers last week reported they had identified in their own genome-wide association study looking for diabetes.

Collins said the coincidence was astonishing.

"We are in the same place in the genome. Here is CDKN2B and 2A, their signal, exactly in the same place as where we found an association for type-2 diabetes," Collins told reporters.

While diabetes raises the risk of heart disease, the heart disease researchers made sure that the patients they scanned did not have diabetes. Collins said researchers will now have to look for a mechanism that explains why a single stretch of DNA could cause both conditions.

In the meantime, deCODE plans to find practical uses.

"DeCODE plans to bundle this discovery with other genetic variants it has linked to risk of heart attack into a DNA-based test for gauging inherited risk of (heart attack)," the company said in a statement.

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HTP,

Mahari

| 22366|2007-05-04 16:49:08|Mahari Mengistu|Inside the new Seattle Art Museum:|

Inside the new Seattle Art Museum: Ancient Mediterranean & Islamic Art

Location: Fourth floor north

By REGINA HACKETT

P-I ART CRITIC

Recognizing that the art of the ancient world has many roots, SAM placed its oldest objects in galleries that open onto African as well as European narratives. It's an obvious move, but virtually no other art museums make it. They track ancient from Egypt to Europe. Africa is off in another universe, not even on the same floor, as if its cultural manifestations had nothing to do with Egypt's. That's a distortion of art history as well as geography, and SAM refused to play along.

This is part of a special preview section on the new addition to the Seattle Art Museum. Read more.

That's the good news. The bad news is there still isn't much there.

Nobody visiting these galleries will think they're standing in the Metropolitan Museum of Art in New York.

What's here is choice.

Made of flesh and earth-bound, our species has looked with longing at the spiritual realm ever since we dropped out of trees and started painting the insides of caves.

A 3,000-year-old Sumerian votive figure clasps its hands in prayer, sightless to underscore its looking-inward theme.

Writing developed to give this longing form. Egyptian hieroglyphs on a funerary post from 664-610 B.C. set the stage for life beyond life.

SAM's early 10th-century, matte gold Quran scripts are as lovely as any abstraction. They are the equivalent of a musical score that plays itself. In their pared-down elegance, they provide a nice contrast to the fleshy heads of Greeks and Romans, who believed the dead would be reborn intact in heaven if their images were preserved on earth.

SAM is robust in ancient jewelry and coins that aren't flat but fully three dimensional to accommodate the strong noses and jaws of its Roman subjects.

DON'T MISS: The white marble bust of Emperor Claudius with a bad case of hat hair. He's a powerfully rendered ambassador from the world of the senses. With the rise of Christianity, Europe lost touch with art realism for 1,000 years.

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HTP,

Mahari

| 22367|2007-05-04 16:49:08|Freddie Thompson|Re: Nubia's Black Pharaohs|

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Lots of Eurocentric self-centered interpretations and

patronizations

> but interesting.

Perhaps the author should have worded the title "Egypt's Black Pharaohs: From Predynastic times to the 25th Dynasty."

Fred

> =====
> http://discovermagazine.com/2005/dec/nubia-black-pharaohs/article_view?b_start:int=0&-C=
>
> Nubia's Black Pharaohs
> Will a lost coronation temple reveal how the ancient Nubians rose

up
> and seized the throne of the mighty Egyptians?
> by Michael McRae, Photography by Ben Lowy
>
>
>
>
> NUBIAN SPHINX A five-foot-high ram statue graces the entrance of
> the Amun temple at Jebel Barkal. "For unknown reasons, the ram

became
> an animal sacred to the Nubians. Sometimes Amun is shown as a man
> with the head of a ram," says Tim Kendall.
>
>
>
> On a cloudless morning in northern Sudan, the first rays of the sun
> cast a glow on Jebel Barkal, a small tabletop mountain perched near
> the Nile River. Jebel Barkal rises barely 320 feet above the
> surrounding desert but is distinguished by one prominent feature: a
> pinnacle jutting out from its southwestern cliff face. If your
> imagination is keen enough, the isolated butte might resemble a

crown
> or an altar, and the pinnacle an unfinished colossal statue?perhaps

a
> rearing serpent, its body poised to strike.
>
> Striding toward an excavation near the base of the pinnacle,
> archaeologist Tim Kendall pauses momentarily to admire what he

calls
> the "little mountain with big secrets." Thousands of years ago,

Jebel

- > Barkal and Napata, the town that grew up around it, served as the
- > spiritual center of ancient Nubia, one of Africa's earliest
- > civilizations. The mountain was also considered a holy site by
- > neighboring Egypt, whose pharaohs plundered and tyrannized Nubia

for

- > 400 years.

>

- > But in the eighth century B.C., Nubia turned the tables on its

former

- > colonizers. Its armies marched 700 miles north from Jebel Barkal to
- > Thebes, the spiritual capital of Egypt. There the Nubian king Piye
- > became the first of a succession of five "black pharaohs" who ruled
- > Egypt for six decades with the blessing of the Egyptian priesthood.
- > What happened? asks Kendall. How did the Nubians, overrun by Egypt
- > for centuries, crush their colonizers? And why did the priests of
- > Thebes decide the black pharaohs had a mandate from heaven? Kendall
- > has been searching for those answers for 20 years. They can be
- > revealed, he believes, by cracking a code of geomorphological

symbols

- > at Jebel Barkal and by parsing hieroglyphic texts that refer to the
- > mountain as Dju-wa'ab, or "Pure Mountain." "I feel as if I'm
- > deciphering a mythological puzzle," Kendall says. "It's a real
- > mystery story."

>

>

- > Kendall is convinced that the physical form of Jebel Barkal is a
- > clue. His research suggests that when Egypt's warrior-pharaoh
- > Thutmose I set out to conquer the far reaches of Nubia in 1500

B.C.,

- > priests accompanying the armies took one look at Jebel Barkal and

its

- > pinnacle and believed they had come upon the birthplace and

primeval

- > abode of Egypt's supreme deity, Amun. "Amun is god of the sun and

of

- > fertility, father of all the gods and goddesses," says

Kendall. "He's

> male; he's female. He's the father of fathers and mother of

mothers.

> He is the father of the king, who is his living manifestation on

> Earth."

>

> The ruins of a great temple built to Amun stretch for nearly two

> football fields in the shadow of Jebel Barkal's cliff. It's the

> largest and best studied of the site's numerous temples, but not

the

> most interesting to a researcher probing Jebel Barkal's origins as

a

> cultic site. Rather, Kendall's focus lately has been on uncovering

> the original Egyptian coronation temple here. He believes a long-

lost

> chamber was once chiseled into solid sandstone at the base of the

> pinnacle and that it has remained sealed off for centuries by tons

of

> earthquake debris. For a decade, Kendall has been methodically

> searching for the chamber, where, he suspects, Egyptian pharaohs

> dating back to Thutmose III and Ramses the Great symbolically

entered

> the mountain to be crowned by Amun. Their coronations may have been

> magical charades of ceremonies held simultaneously at the royal

> temple of Luxor in Thebes, Kendall says, but he suspects the

pharaohs

> actually came here too.

>

> Some scholars doubt the Egyptians would have ascribed so much

> significance to Jebel Barkal based simply on shapes they saw in the

> rock. "The more meaning I find here, the more my colleagues think

> I've gone off the deep end," Kendall says. But if he turns out to

be

> wrong, he will still have collected substantial evidence to bolster

> his argument that Nubia deserves more respect in the annals of

> archaeology.

>

> "Basically, he's moving the center of Egyptian royal ideology

outside

- > of Egypt," says Krzysztof Grzymski, curator of the Royal Ontario
- > Museum's Egyptian and Nubian collections. Grzymski has followed
- > Kendall's work since they both worked in Sudan during the mid-
- > 1980s. "Not everyone agrees with him, but he makes a good case.

He's

- > stirring up the world of established Egyptology."
- >
- > Kendall is fair skinned, and to protect himself from the sun he

wears

- > an embroidered white shawl wrapped turban style around his head.

His

- > team? a Greek and two Sudanese archaeologists, a pair of

conservators

- > from Italy and Austria, and an American archaeological surveyor? are
- > at the dig site today, trying to accomplish as much as they can
- > before the sun rises higher in the sky and the desert temperatures
- > soar beyond 100 degrees Fahrenheit. Kendall has offered to give me

a

- > firsthand look at some of Jebel Barkal's coded rock features.
- >
- >
- > It's a five-minute walk from his rented guesthouse to the site,
- > across an undulating expanse of sand strewn with pastel-colored
- > gravel and, in one section, thousands of shards of coarse, funnel-
- > shaped pottery that make a crunching sound underfoot. "They're

bread

- > molds," Kendall says. "The priests baked the gods' daily offering

in

- > them and smashed the molds to remove the bread."
- >
- > The sheer number of cast-off molds underscores how long Napata
- > functioned as the cultic heart of Nubia. This was the Nubians'
- > primary religious and coronation site in the eighth century B.C.,
- > more than 300 years after Egypt abandoned its colony (for still
- > uncertain reasons). It remained as such for at least a millennium,
- > until the second or third century A.D. Even after the Nubian kings
- > shifted their political and administrative center several hundred
- > miles farther up the Nile to the city of Meroë for better security,

> they journeyed north across the forbidding Bayuda Desert to be
> crowned at Napata.
>
> Following a trail through the smashed crockery, Kendall and I crest

a
> small rise, round a bend, and find ourselves surrounded by a lost
> world. Before us stand the ruins of the Amun temple. Now roofless

and
> largely filled with sand, the shrine was started by the Egyptians

and
> later expanded by the Nubians. Over the centuries, it evolved into

a
> complex of courtyards, chapels, and covered halls extending 500

feet
> from the sanctuary at the rear, near the mountain's majestic bluff,
> to an avenue of sphinxes beyond the entry pylon. The sphinxes, of
> which only six remain, are giant recumbent rams that represent Amun.
>
> The Amun temple was probably the Nubians' chief repository of

ancient
> knowledge and religious literature, Kendall says, as well as a
> national museum. It would have been filled with statues and

monuments
> that celebrated the kingdom's rulers and linked them to earlier
> Egyptian pharaohs, whom the Nubian kings counted as their

ancestors.
> In every detail, the temple carefully mimics Egyptian religious
> architectural styles, right down to the pair of enormous gray

granite
> blocks that supported a model of Amun's ship, a bark in which he
> sailed the heavens. Both blocks are inscribed with hieroglyphs and
> oval-shaped royal symbols called cartouches, and decorated by
> repeated images of the king standing in profile, with his torso
> turned outward and arms upraised to support a band of stars.

Several

> bearded deities are depicted with pendulous breasts and rounded
> stomachs, symbolizing "the fertility of the Nile," Kendall says. On
> public occasions, Nubian priests would hoist the ship onto their
> shoulders and carry it into the temple's forecourt, where oracles
> performed divinations and other sacred rituals.

>

>

>

> Aerial photographs indicate that as many as 16 temples were built

at

> Jebel Barkal. Seven have been excavated, along with three palaces

and

> many secular buildings. Spread out on a gravel plain of about 20
> acres, the temples were situated so that the axis of each pointed
> toward the mountain. Two of the palaces, on the other hand, were
> oriented at right angles to the entryway of the Amun temple and on
> the right side. Egyptian tradition called for the pharaoh's

residence

> to be placed on the starboard (right) side of Amun's bark.

>

> From where Kendall and I stand, the pinnacle is about a hundred

yards

> away, at the far end of the cliff. Its obvious phallic shape would
> have immediately struck Egyptian priests as a sign of Amun's
> presence, Kendall says. But because Jebel Barkal is a lone

mountain,

> isolated from other buttes in the area and sometimes nearly

engulfed

> by the Nile's floodwaters, the priests may also have seen it as the
> perfect metaphor for the primeval mound: the island where Amun

pulled

> himself out of the waters of the Abyss and created the first gods

by

> masturbating. Kendall draws attention to the shaft's bulging head,
> which he says resembles "a human figure wearing the white crown," a
> tall, conical headdress (shaped a little like a bowling pin) that
> pharaohs wore to signify their dominion over the empire's southern
> territories.

>

> The lower half of the pinnacle is partially obscured, so we walk

out

> to the forecourt of the Amun temple, past teetering columns and

> tumbledown walls, for a full-length view. Seen from top to bottom,

> Kendall suggests that the pinnacle looks like a rearing cobra

wearing

> the white crown. The cobra, or uraeus, represented a fire-spitting

> goddess who could decimate enemies with death-ray precision. It was

a

> powerful symbol of divine authority, and each pharaoh wore one on

his

> brow as an amulet. Kendall and I continue walking to the west and

> look back at the pinnacle. Seen from that angle, it morphs yet

again

> into a uraeus that's crowned by a sun disk. In Egyptian mythology,

> the golden sun disk symbolized the Eye of Re, a potent female deity

> who embodied all of Amun's daughters and chief protector goddesses.

>

> Egyptian texts found at Jebel Barkal support Kendall's belief that

> the ancients saw the pinnacle as an effigy for Amun as well as a

> uraeus. But the most dramatic evidence of his pinnacle-as-uraeus

> thesis?his window into the minds of the ancients?is not textual but

> graphic. At Abu Simbel, the famed Egyptian rock-cut temple 300

miles

> south of Aswan whose entrance is adorned with four colossal statues

> of Ramses II, a wall relief shows the pharaoh making an offering to

> Amun, who appears as a man. Amun is seated inside what appears to

be

> a pavilion guarded by a uraeus wearing the white crown. In fact,

> Kendall says, the pavilion is Jebel Barkal, and the uraeus is the

> pinnacle.

>

> A similar scene appears in the only rock-cut temple that has been

> found intact at Jebel Barkal: the temple to Mut, Amun's consort and

> protector. Like Abu Simbel, the Mut temple is hewn out of solid

> sandstone, carved right into the base of the pinnacle. It's a

> beautifully decorated, five-chambered shrine commissioned by Piye's

> son, Taharqa, the most prolific monument builder of all the black

> pharaohs. One of its smudgy, graffiti-scarred frescoes shows

Taharqa

> bearing an offering to Mut and Amun. In the scene, Amun is depicted
> as a man with a ram's head, his Nubian form. The divine couple is
> situated in a flat-topped pavilion with a sloping face, but the

cobra

> emerging from it is crowned by a sun disk?just like the pinnacle as
> seen from the west, outside the temple doorway.
>
> A seminal moment in Kendall's research occurred when his colleague
> Lynn Holden first made a connection between the pinnacle and the
> fresco's uraeus, providing a vital link between the mythical and

the

> real worlds. "It changed our whole understanding of the mountain,"
> Kendall says. "That the mountain had a uraeus would have had
> tremendous meaning to Egyptians. Afterward, we started to see that
> the pinnacle had other meanings?that it was a serpent and a

phallus,

> that it was wearing a crown. You see that it was viewed as the

center

> of creation, the home of the creator god, the source of kingship.
> When you start reading texts, you say, 'My God! This is why the
> Nubians thought they were entitled to the crown of Egypt.' "
>
>
> Ancient Nubian texts also mention a repository for crowns,

scepters,

> and other regalia among the Barkal temples, but it has never been
> located. Kendall is convinced that the references are to the

missing

> rock-cut coronation chamber and that he'll find it just to the

right

> of the Mut temple, buried under the heap of earthquake debris at

the

> base of the pinnacle. Provocatively, he proposes that the

earthquake

> that brought the face of the mountain down on top of the chamber

may

> have occurred in the 11th century B.C., prompting the Egyptians to

> retreat from Nubia. "It is difficult to imagine the priesthood

> interpreting this event in any other way than as a sign that Amun

was

> angry and that he wished to revoke indefinitely the reigning king's

> authority to rule Amun's southern domains," Kendall says.

>

> It's a hypothetical scenario, but tempting because Kendall's

> chronology meshes neatly with a poorly understood period when Egypt

> lost control of Nubia's gold mines and lucrative trade routes to

sub-

> Saharan Africa and plunged into a dark age of economic and

political

> turmoil that lasted 350 years. Kendall contends that Egypt's

> political crisis prompted the embattled priests of Thebes to send

> missionaries to Napata to convert the Nubian chiefs to the Amun

cult

> and recruit them as allies. That could explain how the Napatan

royals

> and elite became Egyptianized so rapidly. In the short space of

> several generations, they adopted the written language of

> hieroglyphics and revived the tradition of pyramid building long

> after the Egyptians abandoned it. Ultimately, the Nubian king Piye

> marched north to restore order in the name of Amun and returned to

> Napata as a pharaoh.

> Anthropologist William Y. Adams, a professor emeritus at the

> University of Kentucky and a respected world figure in Nubiology,

> thinks Kendall has yet to collect enough empirical evidence to

fully

> support his "interpretation of the mountain and its symbolism." But

> he credits Kendall with helping to give renewed respectability to

the

> study of ancient Nubia, which European and American scholars once

> treated as little more than a footnote to the study of ancient

Egypt.

>
>
> The ancient Greek historian Diodorus Siculus wrote that Nubia was

the
> original home of the Egyptians and the fountainhead of

civilization.
> He called them Aethiopes, "the burned-face ones," because they

were
> said to be Earth's firstborn and thus stood closest to the

sun. "The
> Greeks and Romans romanticized the Nubians as a people living in a
> pure state," Kendall says. Egyptian conquest texts, on the other
> hand, seldom refer to Nubia without describing it as "wretched,"

and
> when Nubians appear in tomb reliefs they are usually being led in
> shackles or bearing tribute to the pharaohs. Tutankhamen symbolized
> his hold on the detestable hinterlands by carrying ceremonial

staffs
> and canes whose handles were fashioned in the form of Nubians,

their
> arms bound behind their backs. He ordered that Nubian figures be
> embroidered on the soles of his slippers and carved on the legs of
> his footstools so that he could perpetually trample them.
>
> As 19th-century archaeologists came to rely more and more on

Egypt's
> propagandistic texts, they turned away from classical

histories. "The
> ancient Egyptian attitude towards Nubia took root in their minds,
> until by the end of the century it had entirely supplanted the old
> notion of Nubia as the well-spring of civilization," Adams writes

in
> Nubia: Corridor to Africa. "Something of the same attitude is
> conveyed in the nineteenth-century term 'Darkest Africa.' African
> darkness, as the Victorians conceived it, was more than a matter of
> skin colour; it was a darkness of the mind as well."

>

>

- > Kendall first visited Napata in 1982, during a tour of Nubian
- > archaeological sites sponsored by the Museum of Fine Arts in

Boston,

- > where he worked as an assistant curator. The museum boasts one of

the

- > world's most comprehensive collections of Nubian artifacts and
- > antiquities outside of Khartoum, Sudan's capital. Most of it came

to

- > Boston via rail and sea during the post-World War I years, when the
- > godfather of Nubian archaeology, Harvard University Egyptologist
- > George Reisner, excavated at Napata and other sites in Sudan.

Working

- > with his trusted excavators from Egypt and a crew of 300 local men,
- > Reisner had laid tracks around Jebel Barkal for dump carts and

moved

- > tons of earth before turning to the more delicate work of exposing
- > the temple ruins. For all of his discoveries, however, Reisner

missed

- > plenty.

>

>

- > A British expeditionary group subsequently scanned the pinnacle's
- > summit through binoculars and made out traces of hieroglyphic
- > inscriptions but didn't hazard a guess about how the inscriptions

got

- > there. The spot is nearly 250 feet above the desert floor, straight
- > up. Kendall discovered how in 1987, when he enlisted a mountaineer
- > from Boston to help him scale the monolith. On the way up, he found
- > sockets chiseled into the back side of the spire and, directly
- > opposite on the cliff face, a series of corresponding holes. He
- > realized then that ancient stonemasons had erected a scaffold of
- > wooden beams in the gap between the cliff and the pinnacle,

probably

- > hoisted into place by means of a pair of shadufs, long,
- > counterbalanced poles that some farmers along the Nile still use to

> lift water to their fields. At the summit Kendall found cartouches

of

> the black pharaoh Taharqa, as well as six panels of hieroglyphs
> etched in a place where no one?except the gods?could read them.

Long

> ago, he believes, the panels were covered with gold leaf, which

would

> have reflected the sun, creating a dazzling landmark for

approaching

> caravans.

>

> Kendall, now a visiting research professor at Northeastern

University

> in Boston, has maintained Reisner's old excavating concession

through

> two civil wars: the recently settled 20-year-long conflict in the
> south between Sudan's Islamic fundamentalist government and the
> rebels, and the ongoing genocide in the western Darfur region.
> Fortunately, Jebel Barkal, located some 200 miles north of

Khartoum,

> is far from those hot spots. But the area is under a siege of a
> different type. "When I first came here, there were no paved roads
> and no telephone service," Kendall says. "Now there's an Internet
> cafe and everybody has a cell phone."

>

> Within a year or two, continuous pavement will extend from Khartoum
> to a section of the Nile just 25 miles east of Napata, where a
> consortium of Arab nations, Sudan, and China is building a
> hydroelectric dam that will approximately double Sudan's power

supply

> and irrigate now-parched lands. The dam is not likely to directly
> affect the ruins at Jebel Barkal, but its reservoir will submerge
> ancient settlements, unexcavated graves, rock-art sites, and
> fortresses for a hundred miles upstream. Sudan's antiquities
> department has urgently enlisted teams of archaeologists from

around

> the world to document those sites before the dam's expected
> completion in 2008, after which the ruins will be lost forever.
>
>
> In the meantime, Kendall hopes that he's on the verge of completing
> his decadelong quest to uncover the lost coronation temple, perhaps
> as early as next spring. In 1997 he realized that he'd barely
> scratched the surface at Jebel Barkal when his men dug up 30 blocks
> inscribed with sacred vultures flying against a starry sky?part of

a

> vaulted passage into a freestanding coronation temple built around
> the time of Christ to replace the rock-cut original. Then, five

years

> ago, his search gained momentum after six sandstone building blocks
> of Egyptian design turned up beneath the overburden of earthquake
> rubble. The blocks were cemented together in a row that extended

back

> toward the mountain's towering cliff face and pinnacle. His local
> diggers have since been using hand tools to crack apart massive
> boulders and nibble away at the debris beneath them, removing it
> bucketful by bucketful, a tedious process. This year they succeeded
> in breaking apart several car-size boulders on top of the

earthquake

> debris?only to find more boulders below.
>
> We can only guess what might be inside the rock-cut chamber,"

Kendall

> says. "It may contain ritual objects, statues, textiles, wall
> paintings, and inscriptions." But he has no doubt he is looking for
> it in the right place?directly beneath Jebel Barkal's pinnacle.

After

> a short walk from the temple of Amun, Kendall and I are standing

amid

> the ruins of a forlorn palace. In Napata's heyday, the palace had
> been a two-story labyrinth of some 60 rooms, but time and the
> elements had since reduced its crumbling mud-brick walls virtually

to

> ground level.

>

> In 1919 Reisner dug deep into the palace ruins and identified four

or

> perhaps five occupation levels, one superimposed atop another. On a

> level dated to around 600 B.C., he encountered quantities of

charred

> plaster and burned timbers. By that point in history, the Nubians

had

> been expelled from Egypt but still had pretensions to the crown. To

> squelch their ambitions, the pharaoh Psammetichus II marched south

in

> 593 B.C., descended on Napata, and torched the palace and the Amun

> temple.

>

>

> Before Reisner left the palace, he took careful note of a doorway

> from the throne room into a corridor that led to the palace's rear

> exit. A fragmentary inscription on the doorjambs reads, in

part, "One

> goes out to the Per-wer [Great House]. . . . One enters the Per-

nesr

> [House of Flame]. . . . " He photographed the jambs but otherwise

> found them unremarkable.

>

> Seven decades later, Reisner's unpublished notes and photos turned

up

> in a storage room at the Boston museum. That turned out to be a

great

> stroke of luck for Kendall because when he re-excavated the palace,

> he found that the doorjambs had collapsed, and their inscriptions

> were unreadable. Still, the hieroglyphic characters appeared

clearly

> in Reisner's photographs, and Kendall concluded that they referred

to

> the coronation in 600 B.C. of the Nubian king Aspelta."We know from

a

> 14th-century B.C. Egyptian coronation text that the Great House is

> where the king received his crown from a goddess called Weret-

Hekau,

> whose name means 'Great of Magic,' " says Kendall. "Once she put

the

> crown on his head, he was ushered into a temple called the House of

> Flame to receive the approval of the gods."

>

>

> Kendall guides me down the corridor toward the palace's back door,

> the same path the crown prince Aspelta might have taken during the

> ancient and richly choreographed coronation ceremony that Kendall

> envisions. A priestly stand-in for Amun might have led the

> procession, while the prince's mother might have played the role of

> an attendant goddess.

>

> They would have been following long-established Egyptian coronation

> rituals in which Amun, "Lord of the Thrones of Two Lands," led the

> prince to the Great House to receive his crown. But since the

> earthquake had sealed off the Egyptian rock-cut original, the

Nubian

> rulers had rebuilt it as a freestanding temple in front of the

> mountain. Kendall has found remains of this temple, as well as

> sketchy evidence of a secret corridor at the rear of the temple

that

> would have allowed the black pharaohs to maintain the Egyptian

> tradition of entering the mountain.

>

> "In Napatan times and later," he says, "the king first went into

the

> Great House, just as he had done during the Egyptian era, and there

> received his crown. Then, using a private passage, he would have

> crossed over to the Mut temple. Once inside the mountain he would

> have united with his 'mother,' Mut, who symbolically gave birth to

> him as her child. At this point the king became the newborn god."

> After receiving the acclamation of the gods assembled in the Mut

> temple, the newly crowned pharaoh would have stepped outside to

greet

> his subjects.

>

> Many centuries later we follow in their imagined footsteps, walking

> down a palace corridor that is barely an outline in the sand. When

> Kendall and I reach the end, we turn toward the mountain and pass

> through the remains of a door to the outside.

>

> "What do you see straight ahead?" Kendall asks.

>

>

> The portal is aimed straight at the pinnacle.

>

> In his gut, Kendall knows there is a lost temple at the base of

the

> pinnacle. If he has accomplished anything at Jebel Barkal, it is to

> think like an Egyptian, to see what they did in the sacred mountain.

>

>

> "I would find it hard to believe that there won't be an Egyptian

> temple cut into the uraeus of the mountain," he says. "It would be

> wonderful visible proof that the Egyptian kings were being crowned

at

> Jebel Barkal and leave less room for doubt."

>

> In the meantime, at 60, Kendall is thinking ahead to his final

> challenge at Jebel Barkal: proving his theory that the Nubians

> worshipped the mountain long before the Egyptians even knew the

> mountain existed. "That's one of the missing links in Nubian

> archaeology," he says. "I hope to dig in front of the pinnacle and

> find pre-Egyptian deposits that show there was already a cult here

> when Thutmose arrived."

> ===

> HTP,

> Mahari

>

| 22368|2007-05-04 16:49:13|Mahari Mengistu|CT Scan Answers Questions About Mummy|

CT Scan Answers Questions About Mummy

Created: 5/3/2007 11:10:07 AM

Last updated: 5/3/2007 11:10:50 AM

VIDEO

[Click here to watch this story.](#)

http://www.ksdk.com/news/news_article.aspx?storyid=118387

Researchers in Pittsburgh are using modern technology to answer questions about an ancient Egyptian mummy.

Doctors at the University of Pittsburgh School of medicine unraveled the mysteries of the 2000-year-old child mummy that's been on display at the Carnegie Museum of Natural History for two decades.

On Wednesday, the mummy got a cat scan, revealing the secrets long hidden beneath ornate plaster wrapping.

"We can see soft tissues such as skin and organs," Carnegie Curator Dr. Sandra Olsen said.

When the mummy was x-rayed back in 1986, it was thought the child was 8 or 9 years old and had an enlarged head. Advertisement

Wednesday's CT findings greatly dispute that.

Based on dental images, it was found the child was only about 3-5 years old and most likely a little boy.

"Tentatively, we believe it's a male but we need to look at the images a little bit closer," Olsen said.

"We were able to see that the head's not as large as we thought it was, though we haven't ruled out Macrocephaly yet," medical student Tanya Lucio said.

The most startling thing about the scan was found in the boy's head.

That something is the end of a spear, with the wooden rod traveling into the spine.

Dr. Olsen said, "We're not saying it's the cause of death at all. Likely it was put there to support the skull, to hold it into place by the priest as part of the mortuary practice."

So it's still not known how the child died. But clear images of his nose, lips and chin, may put a face on this ancient artifact.

Scientists hope to reconstruct the boy's face and display it at the museum.

===

HTP,

Mahari

| 22369|2007-05-05 07:52:40|cristofori whitakara|Re: EGYPTIAN PYRAMID BUILDER'S BLUES?|

well isn't psychology (p)sa-khu a Kemetic practice?

Mahari Mengistu wrote:

12.07.2006

Pyramid Building Saps the Soul

An ancient poem spills Egyptian blues.

by Britt Peterson

For clues to the psychological health of members of Egypt's Middle Kingdom, researchers have turned to "Dispute Over Suicide," a poem in hieroglyphics commissioned by a ruler in about 2000 B.C. Using qualitative analysis software, Birmingham University psychiatrist George Tadros and Egyptologist Ahmes Pahor spotted a multitude of references to low self-esteem, hopelessness, helplessness, a determination to die, and magical thinking. Tadros suspects the poem, which was probably recited as public entertainment in villages, was a public-relations effort to combat a high suicide rate. "But the really interesting thing is the level of maturity with the subject. This writer didn't label it or condemn it?what he did was put forth two sides of the argument and left it open," says Tadros, who also studies suicide in modern cultures. "It's odd, because in most societies where there is no stigma or condemnation of suicide, the rates are below average."

===

HTP

Mahari

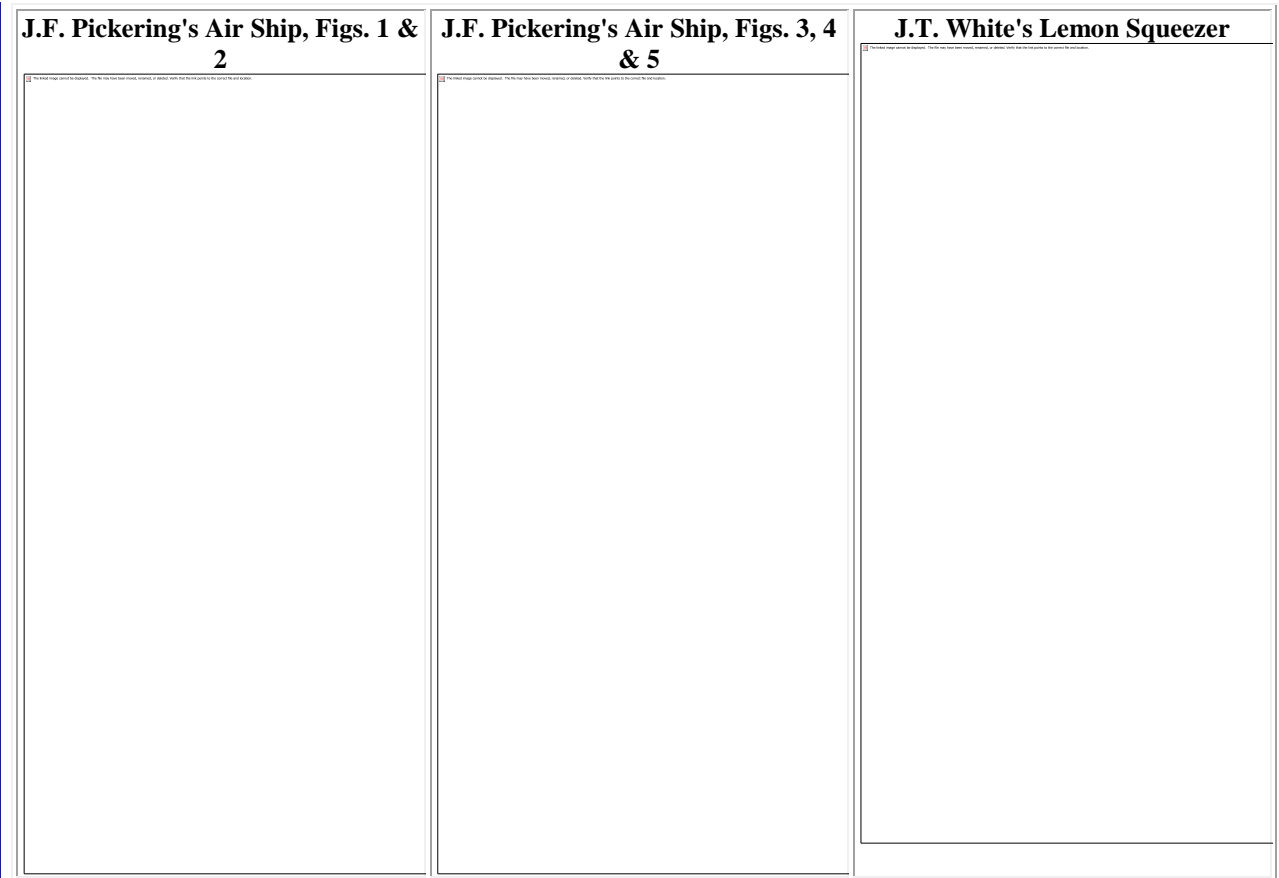
Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos.](#)

| 22370|2007-05-05 09:57:36|Fari Supiya|Re: THE BLACK MAN AND THE REAL HISTORY OF FLIGHT?|

Inventions On February 20, J. F. Pickering receives a patent (no. 643,975) for his airship taken from the site:http://aae.greenwood.com/doc_chronology.aspx?path=/GR3797/GR3797-1094.xml
Informative post Mr Whitakara
G.O.R.E

cristofori whitakara wrote:



These Drawings of African American Inventions are from M.A. Harris et al. *The Black Book* (New York: Random House, 1974), pp. 110-121.

Mahari Mengistu wrote:
LOL...

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>
> has anyone heard of J.F. pinkering of Louisiana and His patented
> Air Ship in 1900....he was making so much noise that a white farmer
> said his ship was scaring his cows.
>

> Mahari Mengistu wrote: This is from the Final
 Call, the Nation of Islam paper. Interesting
 > but consider the source.
 > =====
 > The Black Man and the Real History of Flight
 > By Robert Muhammad
 > -Guest Columnist-
 > Updated Apr 29, 2007, 03:05 pm
 >
 > "Is there any thing whereof it may be said, See this is new? It
 hath
 > been already of old time, which was before us."--Ecclesiastes 1:10
 >
 > Back on December 17, 2003, the world celebrated the 100th
 anniversary
 > of the first (according to this world) successful flight of an
 > aircraft.
 >
 > But as the world celebrated Orville and Wilbur Wright's 1903
 > technological achievement, there sits today in the Egyptian Museum
 in
 > Cairo, a 2,000 year-old model glider which was found in an Egyptian
 > tomb near Saqqara in 1898, a full five years prior to the Wright
 > Brothers first successful flight.
 >
 > This model glider was found not only to be over 2,000 years old,
 but
 > according to scientists and flight engineers who tested it, was
 found
 > to be capable of air flight!
 >
 > In a summary of the scientific research and testing done by
 > scientists on this ancient model glider, found in the book, "Blacks
 > In Science, Ancient and Modern," edited by Ivan Van Sertima, it
 > states that this discovery by Dr. Khalil Messiha, "indicates that
 the
 > Egyptians were experimenting with flying machines as early as the
 4th
 > or 3rd century B.C."
 >
 > In the same region of Africa, in a small town called El- Balyana,
 > just north of Luxor, Egypt, in the ancient temple of Abydos?
 > originally built by the Black Egyptian ruler Seti I and completed
 by
 > his son Ramses II?there are 3,000-year-old hieroglyphic drawings of
 > what clearly appears to be high-tech flying machines! (Reference:

> www.crystalinks.com/ancientaircraft.html)

>

> In a very informative book titled, "Technology of the Gods, The

> Incredible Sciences of the Ancients," author David Hatcher

Childress

> documents the discovery in 1875 of a 4th century B.C. text known as

> the Vaimanika Sastra, written by Maharshi Bhardwaj, in a temple in

> India.

>

> According to the author, this text was taken from even older books

> which deal with the operation and technical schematics, including

> information on the steering, propulsion systems and construction

> blueprints, of ancient airships known in ancient India as "Vimanas."

>

> Several drawings done in 1923 of the actual construction blueprints

> of these vimana airships can be found in the above mentioned book

by

> Mr. Childress.

>

> According to Mr. Childress, and accounts reported in the foreign

> press, such as indiatimes.com, the Chinese have recently discovered

> some of these ancient documents in Tibet, and have sent them to

> ancient language expert Dr. Ruth Reyna of the University of

> Chandigarh to be translated.

>

> Reports on the research done on these ancient texts by Dr. Reyna

> state that these documents actually contain directions for building

> interstellar spaceships.

>

> One of the oldest, most detailed records of ancient air travel

known

> to still exist today, is the Indian text called the Ramayana, which

> chronicles the history of the Black Rama Empire of ancient India,

> which, according to some accounts, dates back to around 15,000

years

> ago.

>

> According to the Ramayana, the Rama civilization was a well

> organized, high-tech civilization that ruled the Indian sub-

continent

> for over 11,000 years. India's own records of its history state

that

> it dates back some hundreds of thousands of years.

>

> It was thought by most historians that the Indian civilization of

the

- > subcontinent dated back no further than 1,000 to 500 B.C. But in
- > 1922, with the discovery of the ancient cities of Harappa and Mohenjo
- > Daro, and the Indus Valley civilization consisting of over one
- > thousand cities, the history of civilization in India had to be
- > pushed back by historians literally thousands of years, in line with
- > ancient Indian texts such as the Ramayana and the Mahabharata, which
- > is the larger and older text out of which the Ramayana came.
- >
- > According to Mr. Childress, "The Rama Empire, described in the
- > Mahabharata and the Ramayana, was supposedly contemporaneous with
- the
- > great cultures of Atlantis and Osiris in the west. Atlantis, well
- > known from Plato's writings and ancient Egyptian records, apparently
- > existed in the mid-Atlantic and was a very highly technological and
- > patriarchal civilization. ...the Osirian civilization existed in the
- > Mediterranean basin and North Africa, according to esoteric doctrine
- > and archeological evidence. The Osirian civilization is generally
- > known as pre-dynastic Egypt, and was flooded when Atlantis sank and
- > the Mediterranean began to fill up with water."
- >
- > According to the Ramayana text, the Rama Empire was engaged in a
- > series of devastating wars in which airships and high-tech weapons
- > were used. It is supposed by Mr. Childress in his book, these wars
- > could have been between the Rama Empire and Atlantis.
- >
- > Mr. Childress also states, "The Rama Empire was started by the
- > Nagas...the empire of the Nagas apparently began to extend all over
- > northern India to include the cities of Harappa, Mohenjo-Daro, and
- > Kot Diji...these cities were led by 'Great Teachers' or 'Masters' who
- > were the benevolent aristocracy of the Rama civilization. Today, they
- > are generally called 'Priest- Kings' of the Indus Valley
- > Civilization. "
- >
- > It must be stated at this point, that all historical evidence shows
- > that the builders of the Indus Valley Civilization (and by extension
- > the Rama Empire) and the civilizations of Atlantis and Osiris, were
- > in fact original Black people.

- >
- > The reality of the Black origins of ancient Indian or Indus Valley
- > Civilization can be proven in the research done on this subject by
- > various historians and anthropologists around the world.
- >
- > According to researcher Indus Khamit Kush, in his book "What They
- > Never Told You In History Class," some of these historians and
- > anthropologists would include the following: Professor George
- > Rawlinson, in a work titled, "On the Affinities of the Races
- Western
- > Asia," states, "Recent linguistic discovery tends to show that a
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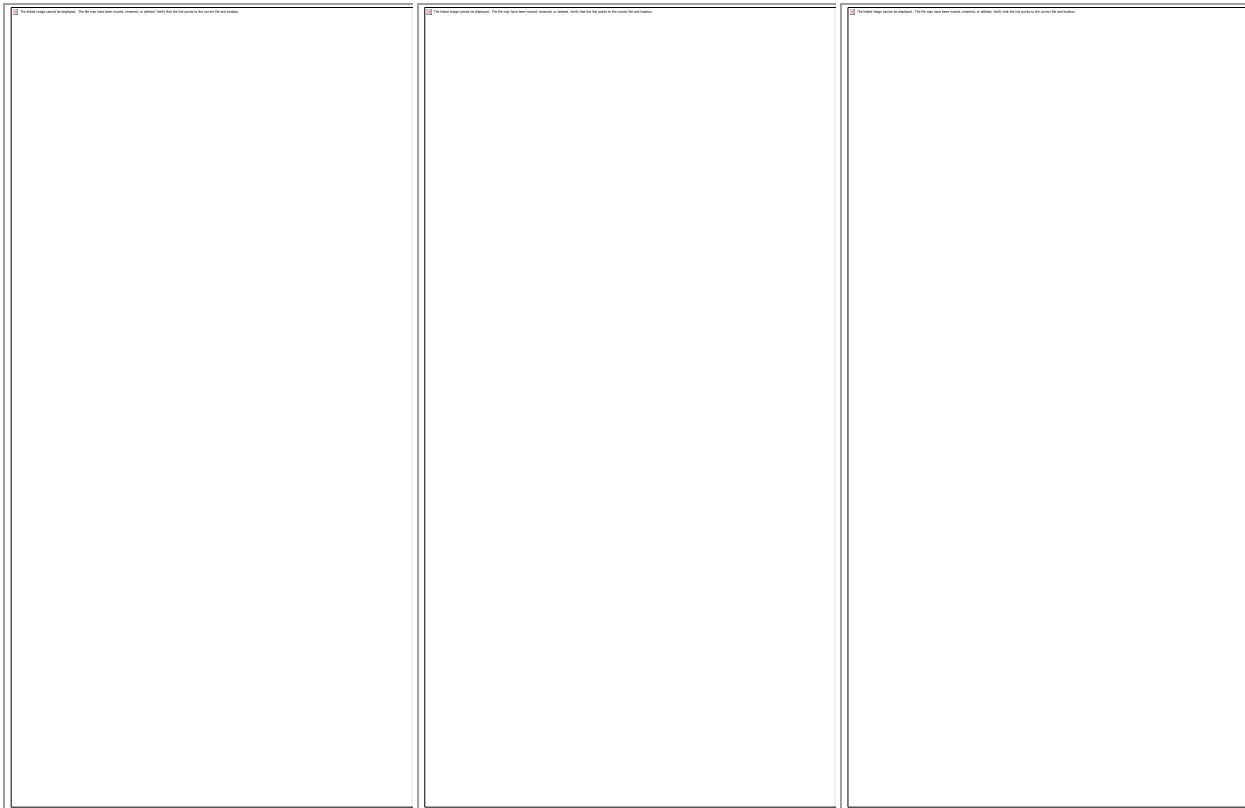
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J.T. White's Lemon Squeezer



These Drawings of African American Inventions are from M.A. Harris et al. *The Black Book* (New York: Random House, 1974), pp. 110-121.

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>

> has anyone heard of J.F. pinkering of Louisiana and His patented
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> Mahari Mengistu wrote: This is from the Final Call, the Nation of Islam paper. Intersting
> but consider the source.

> =====

> The Black Man and the Real History of Flight
> By Robert Muhammad
> -Guest Columnist-
> Updated Apr 29, 2007, 03:05 pm

>
> "Is there any thing whereof it may be said, See this is
new? It
hath
> been already of old time, which was before us."--
Ecclesiastes 1:10
>
> Back on December 17, 2003, the world celebrated the
100th
anniversary
> of the first (according to this world) successful flight of
an
> aircraft.
>
> But as the world celebrated Orville and Wilbur Wright's
1903
> technological achievement, there sits today in the
Egyptian Museum
in
> Cairo, a 2,000 year-old model glider which was found in
an Egyptian
> tomb near Saqqara in 1898, a full five years prior to the
Wright
> Brothers first successful flight.
>
> This model glider was found not only to be over 2,000
years old,
but
> according to scientists and flight engineers who tested it,
was
found
> to be capable of air flight!
>
> In a summary of the scientific research and testing done
by
> scientists on this ancient model glider, found in the
book, "Blacks
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Sertima, it
> states that this discovery by Dr. Khalil Messiha,
"indicates that
the
> Egyptians were experimenting with flying machines as
early as the
4th
> or 3rd century B.C."

>
> In the same region of Africa, in a small town called El-Balyana,
> just north of Luxor, Egypt, in the ancient temple of Abydos?
> originally built by the Black Egyptian ruler Seti I and completed
by
> his son Ramses II?there are 3,000-year-old hieroglyphic drawings of
> what clearly appears to be high-tech flying machines!
(Reference:
> www.crystalinks.com/ancientaircraft.html)
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- > ancient language expert Dr. Ruth Reyna of the University of

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- > Reports on the research done on these ancient texts by Dr. Reyna

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- > interstellar spaceships.

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- > One of the oldest, most detailed records of ancient air travel

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years

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- > According to the Ramayana, the Rama civilization was a well

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- > it dates back some hundreds of thousands of years.

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- > subcontinent dated back no further than 1,000 to 500 B.C. But in

- > 1922, with the discovery of the ancient cities of Harappa and

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> It must be stated at this point, that all historical evidence shows

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> The reality of the Black origins of ancient Indian or Indus Valley

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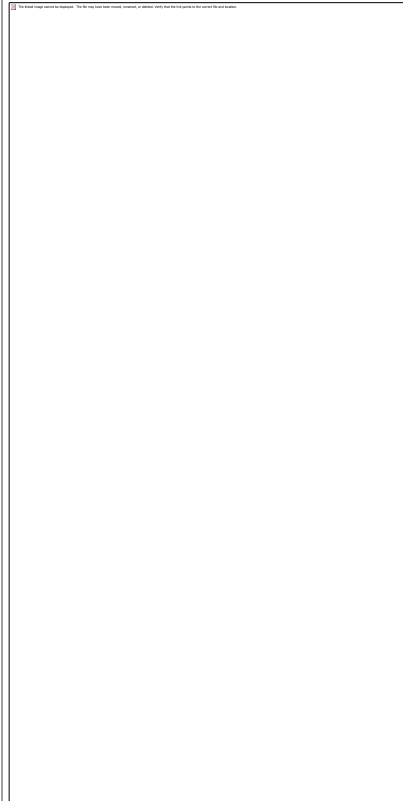
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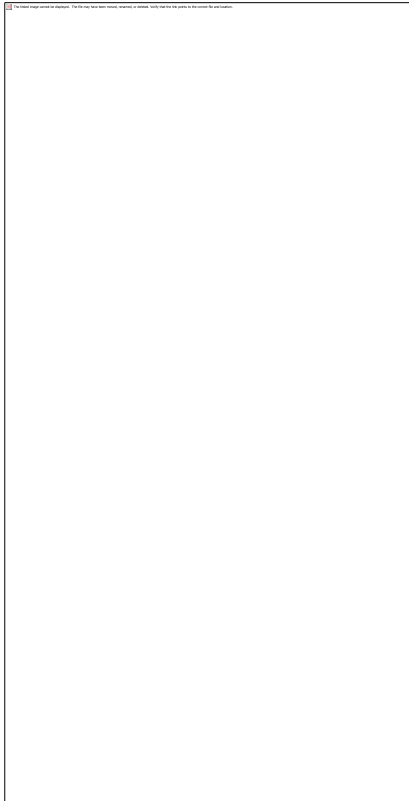
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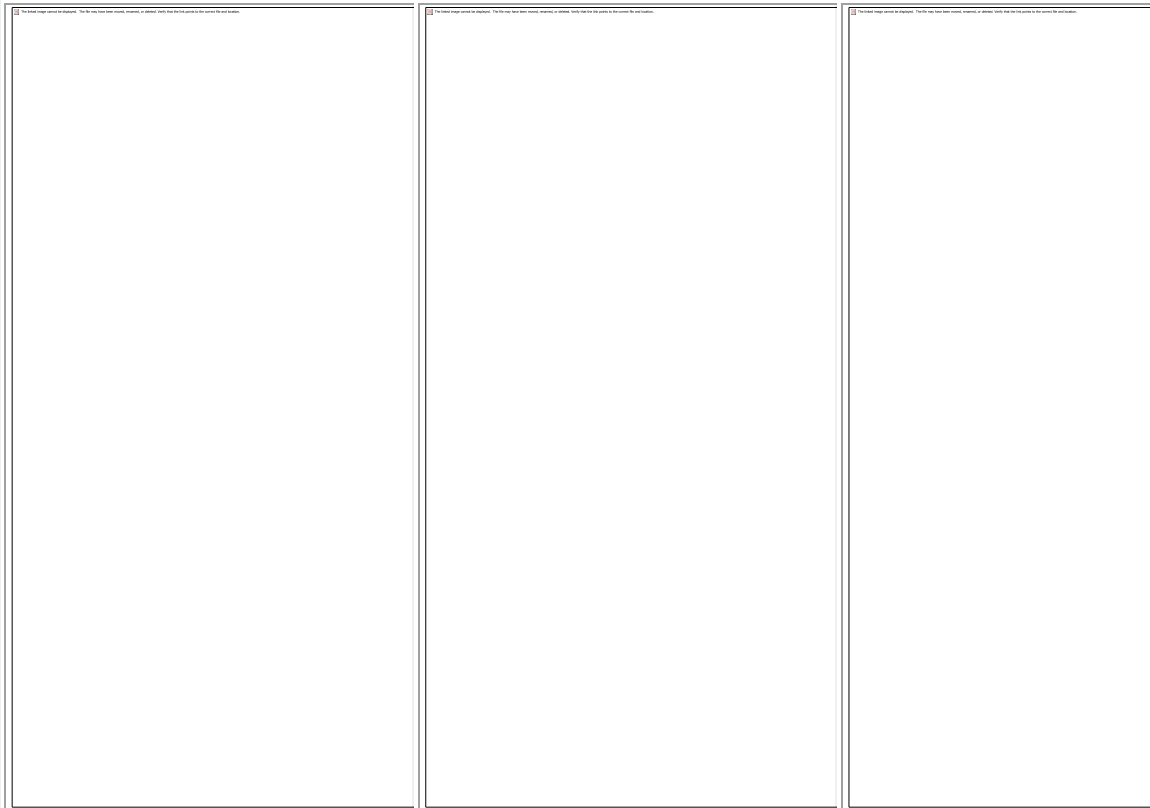
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program.
ty Fari for the number.

Inventions On February 20, J. F. Pickering receives a patent (no. 643,975) for his airship
taken from the site:[http://aae.greenwood.com/doc_chronology.aspx?path=
/GR3797/GR3797-1094.xml](http://aae.greenwood.com/doc_chronology.aspx?path=/GR3797/GR3797-1094.xml)
Informative post Mr Whitakara
G.O.R.E

Fari Supiya wrote:

cristofori whitakara wrote:

J.F. Pickering's Air Ship, Figs. 1 & 2	J.F. Pickering's Air Ship, Figs. 3, 4 & 5	J.T. White's Lemon Squ
---	--	------------------------



These Drawings of African American Inventions are from M.A. Harris et al. *The Black Book* (New York: Random House, 1974), pp. 110-121.

Mahari Mengistu wrote:
LOL...

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com),
cristofori whitakara
wrote:

>
> has anyone heard of J.F. pinkering of
> Louisiana and His patented
> Air Ship in 1900....he was making so much
> noise that a white farmer
> said his ship was scaring his cows.

>
> Mahari Mengistu wrote: This is from the
> Final
> Call, the Nation of Islam paper. Intersting
> but consider the source.

> =====

> The Black Man and the Real History of
> Flight

> By Robert Muhammad
> -Guest Columnist-
> Updated Apr 29, 2007, 03:05 pm
>
> "Is there any thing whereof it may be
said, See this is new? It
hath
> been already of old time, which was
before us."--Ecclesiastes 1:10
>
> Back on December 17, 2003, the world
celebrated the 100th
anniversary
> of the first (according to this world)
successful flight of an
> aircraft.
>
> But as the world celebrated Orville and
Wilbur Wright's 1903
> technological achievement, there sits
today in the Egyptian Museum
in
> Cairo, a 2,000 year-old model glider
which was found in an Egyptian
> tomb near Saqqara in 1898, a full five
years prior to the Wright
> Brothers first successful flight.
>
> This model glider was found not only to
be over 2,000 years old,
but
> according to scientists and flight
engineers who tested it, was
found
> to be capable of air flight!
>
> In a summary of the scientific research
and testing done by
> scientists on this ancient model glider,
found in the book, "Blacks
> In Science, Ancient and Modern," edited
by Ivan Van Sertima, it
> states that this discovery by Dr. Khalil
Messiha, "indicates that
the
> Egyptians were experimenting with

flying machines as early as the
4th
> or 3rd century B.C."
>
> In the same region of Africa, in a small
town called El- Balyana,
> just north of Luxor, Egypt, in the ancient
temple of Abydos?
> originally built by the Black Egyptian
ruler Seti I and completed
by
> his son Ramses II?there are 3,000-year-
old hieroglyphic drawings of
> what clearly appears to be high-tech
flying machines! (Reference:
> www.crystalinks.com/ancientaircraft.html)
>
> In a very informative book titled,
"Technology of the Gods, The
> Incredible Sciences of the Ancients,"
author David Hatcher
Childress
> documents the discovery in 1875 of a 4th
century B.C. text known as
> the Vaimanika Sastra, written by
Maharshi Bhardwaj, in a temple in
> India.
>
> According to the author, this text was
taken from even older books
> which deal with the operation and
technical schematics, including
> information on the steering, propulsion
systems and construction
> blueprints, of ancient airships known in
ancient India as "Vimanas."
>
> Several drawings done in 1923 of the
actual construction blueprints
> of these vimana airships can be found in
the above mentioned book
by
> Mr. Childress.
>
> According to Mr. Childress, and accounts

reported in the foreign
> press, such as indiatimes.com, the
Chinese have recently discovered
> some of these ancient documents in Tibet,
and have sent them to
> ancient language expert Dr. Ruth Reyna
of the University of
> Chandigarh to be translated.
>
> Reports on the research done on these
ancient texts by Dr. Reyna
> state that these documents actually
contain directions for building
> interstellar spaceships.
>
> One of the oldest, most detailed records
of ancient air travel
known
> to still exist today, is the Indian text
called the Ramayana, which
> chronicles the history of the Black Rama
Empire of ancient India,
> which, according to some accounts, dates
back to around 15,000
years
> ago.
>
> According to the Ramayana, the Rama
civilization was a well
> organized, high-tech civilization that
ruled the Indian sub-
continent
> for over 11,000 years. India's own records
of its history state
that
> it dates back some hundreds of thousands
of years.
>
> It was thought by most historians that the
Indian civilization of
the
> subcontinent dated back no further than
1,000 to 500 B.C. But in
> 1922, with the discovery of the ancient
cities of Harappa and
Mohenjo

> Daro, and the Indus Valley civilization consisting of over one
> thousand cities, the history of civilization in India had to be
> pushed back by historians literally thousands of years, in line
with
> ancient Indian texts such as the Ramayana and the Mahabharata,
which
> is the larger and older text out of which the Ramayana came.
>
> According to Mr. Childress, "The Rama Empire, described in the
> Mahabharata and the Ramayana, was supposedly contemporaneous with
the
> great cultures of Atlantis and Osiris in the west. Atlantis, well
> known from Plato's writings and ancient Egyptian records,
apparently
> existed in the mid-Atlantic and was a very highly technological and
> patriarchal civilization. ...the Osirian civilization existed in the
> Mediterranean basin and North Africa, according to esoteric
doctrine
> and archeological evidence. The Osirian civilization is generally
> known as pre-dynastic Egypt, and was flooded when Atlantis sank and
> the Mediterranean began to fill up with water."
>
> According to the Ramayana text, the Rama Empire was engaged in a
> series of devastating wars in which airships and high-tech weapons
> were used. It is supposed by Mr. Childress in his book, these wars
> could have been between the Rama Empire and Atlantis.
>

> Mr. Childress also states, "The Rama Empire was started by the
 > Nagas...the empire of the Nagas apparently began to extend all over
 > northern India to include the cities of Harappa, Mohenjo-Daro, and
 > Kot Diji...these cities were led by 'Great Teachers' or 'Masters' who
 > were the benevolent aristocracy of the Rama civilization. Today, they
 > are generally called 'Priest- Kings' of the Indus Valley
 > Civilization. "
 >
 > It must be stated at this point, that all historical evidence shows
 > that the builders of the Indus Valley Civilization (and by extension
 > the Rama Empire) and the civilizations of Atlantis and Osiris, were
 > in fact original Black people.
 >
 > The reality of the Black origins of ancient Indian or Indus Valley
 > Civilization can be proven in the research done on this subject by
 > various historians and anthropologists around the world.
 >
 > According to researcher Indus Khamit Kush, in his book "What They
 > Never Told You In History Class," some of these historians and
 > anthropologists would include the following: Professor George
 > Rawlinson, in a work titled, "On the Affinities of the Races
 Western
 > Asia," states, "Recent linguistic discovery tends to show that a
 > Cushite or Ethiopian race did in the earliest times extend itself
 > along the shores of the Southern Ocean

from Abyssinia to India. The
> whole peninsula of India was peopled by
a race of this character
> before the influx of the Aryans...";
Historian F. Willord, in his
> work titled, "Asiatic Researches Vol. III,"
states, "It is certain
> that the very ancient statues of Gods in
India have crisp hair and
> the features of Negroes....a race of
Negroes formerly had power and
> preeminence in India."
>
> As for the Osirian and Atlantian
civilizations, the only known
> references in the historical records and
reports on these
> civilizations originate from African
historical sources. The legend
> of Atlantis was first revealed to the world
in two of Plato's
> dialogues called "Timaeus" and "Critias."
These dialogues, or
> stories, were conversations between
Socrates, Hermocrates, Timaeus,
and
> Critias, and were originally conveyed by
an Athenian traveler and
> poet named Solon, who lived between
638 and 559 B.C.
>
> According to Plato, Solon, while
traveling in Egypt, learned the
> story of Atlantis from a Egyptian priest,
who was relating a story
of
> ancient events which had taken place
some 9,000 years prior to that
> time.
>
> So our understanding of the legend of
Atlantis must be viewed
within
> the context of 9,000 years of ancient
African antiquity.
>

> The same would apply to the Osirian legend of pre-dynastic Egypt,
> since all the historical data and research indicates that the pre-dynastic origins of Egypt began in the heartland of Africa.
>
> This reality is confirmed in the well documented works of historians,
> J.A. Rogers, Cheikh Anta Diop, Albert Churchward, Gerald Massey and
> many others.
>
> In considering the historical possibility of ancient civilizations
> building high-tech aircraft, it would be easy, based on what we have
> been taught to accept as our history in this world, to view such a
> claim as pure science-fiction.
>
> But apparently, the scientist and military leaders of Nazi Germany
> who developed the V-2 rocket and other high-tech weapons during WWII,
> took this possibility quite seriously.
>
> According to author Peter Moon, in his book "The Black Sun, Montauk's
> Nazi-Tibetan Connection," the Nazi SS under the direction of Heinrich
> Himmler, relentlessly searched throughout parts of India, Asia,
> (including Tibet) and Africa, for the ancient technologies of the
> Original Peoples in order to gain a military edge during World War II.
>
> And it is not beyond reason to assume that U.S. intelligence

> organizations were engaged in the same
type of activities?when the
> Most Honorable Elijah Muhammad was
arrested in 1942 during WWII, he
> was supposedly interrogated by the F.B.I.
and questioned on the
> reality of the Mother Plane?a huge half-
mile by half-mile plane
which
> has been seen by people in different parts
of the world.
>
> Copyright 2007 FCN Publishing,
FinalCall.com
> ===
> HTP,
> Mahari
>
>
>
>
>
>
>
> -----
> Ahhh...imagining that irresistible "new
car" smell?
> Check outnew cars at Yahoo! Autos.
>

Ahhh...imagining that irresistible "new car"
smell?
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Check out [new cars at Yahoo! Autos.](#)

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[always stay connected](#) to friends.

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos](#).

| 22374|2007-05-05 23:19:19|Mahari Mengistu|Re: Nubia's Black Pharaohs|
That would be moving into the realm of honesty and truth - not enough
of a challenge to intellectual spinmasters.

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Freddie Thompson"
wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

> >

> > Lots of Eurocentric self-centered interpretations and
> patronizations

> > but interesting.

>

> Perhaps the author should have worded the title "Egpyt's Black
> Pharaohs: From Predynastic times to the 25th Dynasty."

>

> Fred

>

>

> > =====

> > <http://discovermagazine.com/2005/dec/nubia-black->

> > pharaohs/article_view?b_start:int=0&-C=

> >

> > Nubia's Black Pharaohs

> > Will a lost coronation temple reveal how the ancient Nubians rose
> up

> > and seized the throne of the mighty Egyptians?

> > by Michael McRae, Photography by Ben Lowy

> >

> >

> >

> >

> > NUBIAN SPHINX A five-foot-high ram statue graces the entrance

of

> > the Amun temple at Jebel Barkal. "For unknown reasons, the ram

> became

> > an animal sacred to the Nubians. Sometimes Amun is shown as a man

> > with the head of a ram," says Tim Kendall.

> >

> >

> >

> > On a cloudless morning in northern Sudan, the first rays of the

sun

> > cast a glow on Jebel Barkal, a small tabletop mountain perched

near

> > the Nile River. Jebel Barkal rises barely 320 feet above the

> > surrounding desert but is distinguished by one prominent feature:

a

> > pinnacle jutting out from its southwestern cliff face. If your

> > imagination is keen enough, the isolated butte might resemble a

> crown

> > or an altar, and the pinnacle an unfinished colossal statue?

perhaps

> a

> > rearing serpent, its body poised to strike.

> >

> > Striding toward an excavation near the base of the pinnacle,

> > archaeologist Tim Kendall pauses momentarily to admire what he

> calls

> > the "little mountain with big secrets." Thousands of years ago,

> Jebel

> > Barkal and Napata, the town that grew up around it, served as the

> > spiritual center of ancient Nubia, one of Africa's earliest

> > civilizations. The mountain was also considered a holy site by

> > neighboring Egypt, whose pharaohs plundered and tyrannized Nubia

> for

> > 400 years.

> >

> > But in the eighth century B.C., Nubia turned the tables on its

> former

> > colonizers. Its armies marched 700 miles north from Jebel Barkal

to

> > Thebes, the spiritual capital of Egypt. There the Nubian king

Piye

> > became the first of a succession of five "black pharaohs" who

ruled

> > Egypt for six decades with the blessing of the Egyptian

priesthood.

> > What happened? asks Kendall. How did the Nubians, overrun by

Egypt

> > for centuries, crush their colonizers? And why did the priests of

> > Thebes decide the black pharaohs had a mandate from heaven?

Kendall

> > has been searching for those answers for 20 years. They can be

> > revealed, he believes, by cracking a code of geomorphological

> symbols

> > at Jebel Barkal and by parsing hieroglyphic texts that refer to

the

> > mountain as Dju-wa'ab, or "Pure Mountain." "I feel as if I'm

> > deciphering a mythological puzzle," Kendall says. "It's a real

> > mystery story."

> >

> >

> > Kendall is convinced that the physical form of Jebel Barkal is a

> > clue. His research suggests that when Egypt's warrior-pharaoh

> > Thutmose I set out to conquer the far reaches of Nubia in 1500

> B.C.,

> > priests accompanying the armies took one look at Jebel Barkal and

> its

> > pinnacle and believed they had come upon the birthplace and

> primeval

> > abode of Egypt's supreme deity, Amun. "Amun is god of the sun and

> of

> > fertility, father of all the gods and goddesses," says

> Kendall. "He's

> > male; he's female. He's the father of fathers and mother of

> mothers.

> > He is the father of the king, who is his living manifestation on

> > Earth."

> >

> > The ruins of a great temple built to Amun stretch for nearly two

> > football fields in the shadow of Jebel Barkal's cliff. It's the

> > largest and best studied of the site's numerous temples, but not

> the

> > most interesting to a researcher probing Jebel Barkal's origins

as

> a

> > cultic site. Rather, Kendall's focus lately has been on

uncovering

> > the original Egyptian coronation temple here. He believes a long-

> lost

> > chamber was once chiseled into solid sandstone at the base of the

> > pinnacle and that it has remained sealed off for centuries by

tons

> of

> > earthquake debris. For a decade, Kendall has been methodically

> > searching for the chamber, where, he suspects, Egyptian pharaohs

> > dating back to Thutmose III and Ramses the Great symbolically

> entered

> > the mountain to be crowned by Amun. Their coronations may have

been

> > magical charades of ceremonies held simultaneously at the royal

> > temple of Luxor in Thebes, Kendall says, but he suspects the

> pharaohs

> > actually came here too.

> >

> > Some scholars doubt the Egyptians would have ascribed so much

> > significance to Jebel Barkal based simply on shapes they saw in

the

> > rock. "The more meaning I find here, the more my colleagues think

> > I've gone off the deep end," Kendall says. But if he turns out to

> be

> > wrong, he will still have collected substantial evidence to

bolster

> > his argument that Nubia deserves more respect in the annals of

> > archaeology.

> >

> > "Basically, he's moving the center of Egyptian royal ideology

> outside

> > of Egypt," says Krzysztof Grzymski, curator of the Royal Ontario

> > Museum's Egyptian and Nubian collections. Grzymski has followed

> > Kendall's work since they both worked in Sudan during the mid-

> > 1980s. "Not everyone agrees with him, but he makes a good case.

> He's

> > stirring up the world of established Egyptology."

> >

> > Kendall is fair skinned, and to protect himself from the sun he

> wears
> > an embroidered white shawl wrapped turban style around his head.
> His
> > team? a Greek and two Sudanese archaeologists, a pair of
> conservators
> > from Italy and Austria, and an American archaeological surveyor?

are

> > at the dig site today, trying to accomplish as much as they can
> > before the sun rises higher in the sky and the desert

temperatures

> > soar beyond 100 degrees Fahrenheit. Kendall has offered to give

me

> a
> > firsthand look at some of Jebel Barkal's coded rock features.
> >
> >
> > It's a five-minute walk from his rented guesthouse to the site,
> > across an undulating expanse of sand strewn with pastel-colored
> > gravel and, in one section, thousands of shards of coarse, funnel-
> > shaped pottery that make a crunching sound underfoot. "They're
> bread
> > molds," Kendall says. "The priests baked the gods' daily offering
> in
> > them and smashed the molds to remove the bread."
> >
> > The sheer number of cast-off molds underscores how long Napata
> > functioned as the cultic heart of Nubia. This was the Nubians'
> > primary religious and coronation site in the eighth century B.C.,
> > more than 300 years after Egypt abandoned its colony (for still
> > uncertain reasons). It remained as such for at least a

millennium,

> > until the second or third century A.D. Even after the Nubian

kings

> > shifted their political and administrative center several hundred
> > miles farther up the Nile to the city of Meroë or better

security,

> > they journeyed north across the forbidding Bayuda Desert to be
> > crowned at Napata.
> >

> > Following a trail through the smashed crockery, Kendall and I

crest

> a

> > small rise, round a bend, and find ourselves surrounded by a lost
> > world. Before us stand the ruins of the Amun temple. Now roofless
> and
> > largely filled with sand, the shrine was started by the Egyptians
> and
> > later expanded by the Nubians. Over the centuries, it evolved

into

> a

> > complex of courtyards, chapels, and covered halls extending 500
> feet
> > from the sanctuary at the rear, near the mountain's majestic

bluff,

> > to an avenue of sphinxes beyond the entry pylon. The sphinxes, of
> > which only six remain, are giant recumbent rams that represent

Amun.

> >

> > The Amun temple was probably the Nubians' chief repository of
> ancient
> > knowledge and religious literature, Kendall says, as well as a
> > national museum. It would have been filled with statues and
> monuments
> > that celebrated the kingdom's rulers and linked them to earlier
> > Egyptian pharaohs, whom the Nubian kings counted as their
> ancestors.
> > In every detail, the temple carefully mimics Egyptian religious
> > architectural styles, right down to the pair of enormous gray
> granite
> > blocks that supported a model of Amun's ship, a bark in which he
> > sailed the heavens. Both blocks are inscribed with hieroglyphs

and

> > oval-shaped royal symbols called cartouches, and decorated by
> > repeated images of the king standing in profile, with his torso
> > turned outward and arms upraised to support a band of stars.
> Several
> > bearded deities are depicted with pendulous breasts and rounded
> > stomachs, symbolizing "the fertility of the Nile," Kendall says.

On

> > public occasions, Nubian priests would hoist the ship onto their
> > shoulders and carry it into the temple's forecourt, where oracles
> > performed divinations and other sacred rituals.
> >
> >
> >
> > Aerial photographs indicate that as many as 16 temples were built
> at
> > Jebel Barkal. Seven have been excavated, along with three palaces
> and
> > many secular buildings. Spread out on a gravel plain of about 20
> > acres, the temples were situated so that the axis of each pointed
> > toward the mountain. Two of the palaces, on the other hand, were
> > oriented at right angles to the entryway of the Amun temple and

on

> > the right side. Egyptian tradition called for the pharaoh's
> residence
> > to be placed on the starboard (right) side of Amun's bark.
> >
> > From where Kendall and I stand, the pinnacle is about a hundred
> yards
> > away, at the far end of the cliff. Its obvious phallic shape

would

> > have immediately struck Egyptian priests as a sign of Amun's
> > presence, Kendall says. But because Jebel Barkal is a lone
> mountain,
> > isolated from other buttes in the area and sometimes nearly
> engulfed
> > by the Nile's floodwaters, the priests may also have seen it as

the

> > perfect metaphor for the primeval mound: the island where Amun
> pulled
> > himself out of the waters of the Abyss and created the first gods
> by
> > masturbating. Kendall draws attention to the shaft's bulging

head,

> > which he says resembles "a human figure wearing the white crown,"

a

> > tall, conical headdress (shaped a little like a bowling pin) that
> > pharaohs wore to signify their dominion over the empire's

southern

> > territories.

> >

> > The lower half of the pinnacle is partially obscured, so we walk

> out

> > to the forecourt of the Amun temple, past teetering columns and

> > tumbledown walls, for a full-length view. Seen from top to

bottom,

> > Kendall suggests that the pinnacle looks like a rearing cobra

> wearing

> > the white crown. The cobra, or uraeus, represented a fire-

spitting

> > goddess who could decimate enemies with death-ray precision. It

was

> a

> > powerful symbol of divine authority, and each pharaoh wore one on

> his

> > brow as an amulet. Kendall and I continue walking to the west and

> > look back at the pinnacle. Seen from that angle, it morphs yet

> again

> > into a uraeus that's crowned by a sun disk. In Egyptian

mythology,

> > the golden sun disk symbolized the Eye of Re, a potent female

deity

> > who embodied all of Amun's daughters and chief protector

goddesses.

> >

> > Egyptian texts found at Jebel Barkal support Kendall's belief

that

> > the ancients saw the pinnacle as an effigy for Amun as well as a

> > uraeus. But the most dramatic evidence of his pinnacle-as-uraeus

> > thesis?his window into the minds of the ancients?is not textual

but

> > graphic. At Abu Simbel, the famed Egyptian rock-cut temple 300

> miles

> > south of Aswan whose entrance is adorned with four colossal

statues

> > of Ramses II, a wall relief shows the pharaoh making an offering

to

> > Amun, who appears as a man. Amun is seated inside what appears to
> be

> > a pavilion guarded by a uraeus wearing the white crown. In fact,
> > Kendall says, the pavilion is Jebel Barkal, and the uraeus is the
> > pinnacle.

> >

> > A similar scene appears in the only rock-cut temple that has been
> > found intact at Jebel Barkal: the temple to Mut, Amun's consort

and

> > protector. Like Abu Simbel, the Mut temple is hewn out of solid
> > sandstone, carved right into the base of the pinnacle. It's a
> > beautifully decorated, five-chambered shrine commissioned by

Piye's

> > son, Taharqa, the most prolific monument builder of all the black
> > pharaohs. One of its smudgy, graffiti-scarred frescoes shows
> Taharqa

> > bearing an offering to Mut and Amun. In the scene, Amun is

depicted

> > as a man with a ram's head, his Nubian form. The divine couple is
> > situated in a flat-topped pavilion with a sloping face, but the
> cobra

> > emerging from it is crowned by a sun disk?just like the pinnacle

as

> > seen from the west, outside the temple doorway.

> >

> > A seminal moment in Kendall's research occurred when his

colleague

> > Lynn Holden first made a connection between the pinnacle and the
> > fresco's uraeus, providing a vital link between the mythical and
> the

> > real worlds. "It changed our whole understanding of the

mountain,"

> > Kendall says. "That the mountain had a uraeus would have had
> > tremendous meaning to Egyptians. Afterward, we started to see

that

> > the pinnacle had other meanings?that it was a serpent and a
> phallus,
> > that it was wearing a crown. You see that it was viewed as the
> center
> > of creation, the home of the creator god, the source of kingship.
> > When you start reading texts, you say, 'My God! This is why the
> > Nubians thought they were entitled to the crown of Egypt.' "
> >
> >
> > Ancient Nubian texts also mention a repository for crowns,
> scepters,
> > and other regalia among the Barkal temples, but it has never been
> > located. Kendall is convinced that the references are to the
> missing
> > rock-cut coronation chamber and that he'll find it just to the
> right
> > of the Mut temple, buried under the heap of earthquake debris at
> the
> > base of the pinnacle. Provocatively, he proposes that the
> earthquake
> > that brought the face of the mountain down on top of the chamber
> may
> > have occurred in the 11th century B.C., prompting the Egyptians

to

> > retreat from Nubia. "It is difficult to imagine the priesthood
> > interpreting this event in any other way than as a sign that Amun
> was
> > angry and that he wished to revoke indefinitely the reigning

king's

> > authority to rule Amun's southern domains," Kendall says.
> >
> > It's a hypothetical scenario, but tempting because Kendall's
> > chronology meshes neatly with a poorly understood period when

Egypt

> > lost control of Nubia's gold mines and lucrative trade routes to
> sub-
> > Saharan Africa and plunged into a dark age of economic and
> political
> > turmoil that lasted 350 years. Kendall contends that Egypt's
> > political crisis prompted the embattled priests of Thebes to send
> > missionaries to Napata to convert the Nubian chiefs to the Amun
> cult
> > and recruit them as allies. That could explain how the Napatan

> royals
> > and elite became Egyptianized so rapidly. In the short space of
> > several generations, they adopted the written language of
> > hieroglyphics and revived the tradition of pyramid building long
> > after the Egyptians abandoned it. Ultimately, the Nubian king

Piye

> > marched north to restore order in the name of Amun and returned

to

> > Napata as a pharaoh.
> > Anthropologist William Y. Adams, a professor emeritus at the
> > University of Kentucky and a respected world figure in Nubiology,
> > thinks Kendall has yet to collect enough empirical evidence to
> fully
> > support his "interpretation of the mountain and its symbolism."

But

> > he credits Kendall with helping to give renewed respectability to
> the
> > study of ancient Nubia, which European and American scholars once
> > treated as little more than a footnote to the study of ancient
> Egypt.
> >
> >
> > The ancient Greek historian Diodorus Siculus wrote that Nubia was
> the
> > original home of the Egyptians and the fountainhead of
> civilization.
> > He called them Aethiopians, "the burned-face ones," because they
> were
> > said to be Earth's firstborn and thus stood closest to the
> sun. "The
> > Greeks and Romans romanticized the Nubians as a people living in

a

> > pure state," Kendall says. Egyptian conquest texts, on the other
> > hand, seldom refer to Nubia without describing it as "wretched,"
> and
> > when Nubians appear in tomb reliefs they are usually being led in
> > shackles or bearing tribute to the pharaohs. Tutankhamen

symbolized

> > his hold on the detestable hinterlands by carrying ceremonial
> staffs
> > and canes whose handles were fashioned in the form of Nubians,

> their
> > arms bound behind their backs. He ordered that Nubian figures be
> > embroidered on the soles of his slippers and carved on the legs

of
> > his footstools so that he could perpetually trample them.
> >
> > As 19th-century archaeologists came to rely more and more on
> Egypt's
> > propagandistic texts, they turned away from classical
> histories. "The
> > ancient Egyptian attitude towards Nubia took root in their minds,
> > until by the end of the century it had entirely supplanted the

old
> > notion of Nubia as the well-spring of civilization," Adams writes
> in
> > Nubia: Corridor to Africa. "Something of the same attitude is
> > conveyed in the nineteenth-century term 'Darkest Africa.' African
> > darkness, as the Victorians conceived it, was more than a matter

of
> > skin colour; it was a darkness of the mind as well."
> >
> >
> > Kendall first visited Napata in 1982, during a tour of Nubian
> > archaeological sites sponsored by the Museum of Fine Arts in
> Boston,
> > where he worked as an assistant curator. The museum boasts one of
> the
> > world's most comprehensive collections of Nubian artifacts and
> > antiquities outside of Khartoum, Sudan's capital. Most of it came
> to
> > Boston via rail and sea during the post-World War I years, when

the
> > godfather of Nubian archaeology, Harvard University Egyptologist
> > George Reisner, excavated at Napata and other sites in Sudan.
> Working
> > with his trusted excavators from Egypt and a crew of 300 local

men,
> > Reisner had laid tracks around Jebel Barkal for dump carts and
> moved
> > tons of earth before turning to the more delicate work of

exposing

> > the temple ruins. For all of his discoveries, however, Reisner
> missed
> > plenty.
> >
> >
> > A British expeditionary group subsequently scanned the pinnacle's
> > summit through binoculars and made out traces of hieroglyphic
> > inscriptions but didn't hazard a guess about how the inscriptions
> got
> > there. The spot is nearly 250 feet above the desert floor,

straight

> > up. Kendall discovered how in 1987, when he enlisted a

mountaineer

> > from Boston to help him scale the monolith. On the way up, he

found

> > sockets chiseled into the back side of the spire and, directly
> > opposite on the cliff face, a series of corresponding holes. He
> > realized then that ancient stonemasons had erected a scaffold of
> > wooden beams in the gap between the cliff and the pinnacle,
> probably
> > hoisted into place by means of a pair of shadufs, long,
> > counterbalanced poles that some farmers along the Nile still use

to

> > lift water to their fields. At the summit Kendall found

cartouches

> of

> > the black pharaoh Taharqa, as well as six panels of hieroglyphs
> > etched in a place where no one?except the gods?could read them.

> Long

> > ago, he believes, the panels were covered with gold leaf, which
> would

> > have reflected the sun, creating a dazzling landmark for

> approaching

> > caravans.

> >

> > Kendall, now a visiting research professor at Northeastern

> University

> > in Boston, has maintained Reisner's old excavating concession

> through

> > two civil wars: the recently settled 20-year-long conflict in the

> > south between Sudan's Islamic fundamentalist government and the
> > rebels, and the ongoing genocide in the western Darfur region.
> > Fortunately, Jebel Barkal, located some 200 miles north of
> Khartoum,
> > is far from those hot spots. But the area is under a siege of a
> > different type. "When I first came here, there were no paved

roads

> > and no telephone service," Kendall says. "Now there's an Internet
> > café and everybody has a cell phone."

> >

> > Within a year or two, continuous pavement will extend from

Khartoum

> > to a section of the Nile just 25 miles east of Napata, where a
> > consortium of Arab nations, Sudan, and China is building a
> > hydroelectric dam that will approximately double Sudan's power
> supply

> > and irrigate now-parched lands. The dam is not likely to directly
> > affect the ruins at Jebel Barkal, but its reservoir will submerge
> > ancient settlements, unexcavated graves, rock-art sites, and
> > fortresses for a hundred miles upstream. Sudan's antiquities
> > department has urgently enlisted teams of archaeologists from
> around

> > the world to document those sites before the dam's expected
> > completion in 2008, after which the ruins will be lost forever.

> >

> >

> > In the meantime, Kendall hopes that he's on the verge of

completing

> > his decadelong quest to uncover the lost coronation temple,

perhaps

> > as early as next spring. In 1997 he realized that he'd barely
> > scratched the surface at Jebel Barkal when his men dug up 30

blocks

> > inscribed with sacred vultures flying against a starry sky?part

of

> a

> > vaulted passage into a freestanding coronation temple built

around

> > the time of Christ to replace the rock-cut original. Then, five
> years
> > ago, his search gained momentum after six sandstone building

blocks

> > of Egyptian design turned up beneath the overburden of earthquake
> > rubble. The blocks were cemented together in a row that extended
> back
> > toward the mountain's towering cliff face and pinnacle. His local
> > diggers have since been using hand tools to crack apart massive
> > boulders and nibble away at the debris beneath them, removing it
> > bucketful by bucketful, a tedious process. This year they

succeeded

> > in breaking apart several car-size boulders on top of the
> earthquake
> > debris?only to find more boulders below.
> >
> > We can only guess what might be inside the rock-cut chamber,"
> Kendall
> > says. "It may contain ritual objects, statues, textiles, wall
> > paintings, and inscriptions." But he has no doubt he is looking

for

> > it in the right place?directly beneath Jebel Barkal's pinnacle.
> After
> > a short walk from the temple of Amun, Kendall and I are standing
> amid
> > the ruins of a forlorn palace. In Napata's heyday, the palace had
> > been a two-story labyrinth of some 60 rooms, but time and the
> > elements had since reduced its crumbling mud-brick walls

virtually

> to
> > ground level.
> >
> > In 1919 Reisner dug deep into the palace ruins and identified

four

> or
> > perhaps five occupation levels, one superimposed atop another. On

a

> > level dated to around 600 B.C., he encountered quantities of
> charred
> > plaster and burned timbers. By that point in history, the Nubians

> had
> > been expelled from Egypt but still had pretensions to the crown.

To
> > squelch their ambitions, the pharaoh Psammetichus II marched south
> in
> > 593 B.C., descended on Napata, and torched the palace and the

Amun
> > temple.
> >
> >
> > Before Reisner left the palace, he took careful note of a doorway
> > from the throne room into a corridor that led to the palace's

rear
> > exit. A fragmentary inscription on the doorjambs reads, in
> part, "One
> > goes out to the Per-wer [Great House]. . . . One enters the Per-
> nesr
> > [House of Flame]. . . ." He photographed the jambs but otherwise
> > found them unremarkable.
> >
> > Seven decades later, Reisner's unpublished notes and photos

turned
> up
> > in a storage room at the Boston museum. That turned out to be a
> great
> > stroke of luck for Kendall because when he re-excavated the

palace,
> > he found that the doorjambs had collapsed, and their inscriptions
> > were unreadable. Still, the hieroglyphic characters appeared
> clearly
> > in Reisner's photographs, and Kendall concluded that they

referred
> to
> > the coronation in 600 B.C. of the Nubian king Aspelta."We know

from
> a
> > 14th-century B.C. Egyptian coronation text that the Great House

is

> > where the king received his crown from a goddess called Weret-
> Hekau,
> > whose name means 'Great of Magic,' " says Kendall. "Once she put
> the
> > crown on his head, he was ushered into a temple called the House

of

> > Flame to receive the approval of the gods."
> >
> >
> > Kendall guides me down the corridor toward the palace's back

door,

> > the same path the crown prince Aspelta might have taken during

the

> > ancient and richly choreographed coronation ceremony that Kendall
> > envisions. A priestly stand-in for Amun might have led the
> > procession, while the prince's mother might have played the role

of

> > an attendant goddess.
> >
> > They would have been following long-established Egyptian

coronation

> > rituals in which Amun, "Lord of the Thrones of Two Lands," led

the

> > prince to the Great House to receive his crown. But since the
> > earthquake had sealed off the Egyptian rock-cut original, the
> Nubian
> > rulers had rebuilt it as a freestanding temple in front of the
> > mountain. Kendall has found remains of this temple, as well as
> > sketchy evidence of a secret corridor at the rear of the temple
> that
> > would have allowed the black pharaohs to maintain the Egyptian
> > tradition of entering the mountain.
> >
> > "In Napatan times and later," he says, "the king first went into
> the
> > Great House, just as he had done during the Egyptian era, and

there

> > received his crown. Then, using a private passage, he would have
> > crossed over to the Mut temple. Once inside the mountain he would

> > have united with his 'mother,' Mut, who symbolically gave birth

to

> > him as her child. At this point the king became the newborn god."

> > After receiving the acclamation of the gods assembled in the Mut

> > temple, the newly crowned pharaoh would have stepped outside to

> greet

> > his subjects.

> >

> > Many centuries later we follow in their imagined footsteps,

walking

> > down a palace corridor that is barely an outline in the sand.

When

> > Kendall and I reach the end, we turn toward the mountain and pass

> > through the remains of a door to the outside.

> >

> > "What do you see straight ahead?" Kendall asks.

> >

> >

> > The portal is aimed straight at the pinnacle.

> >

> > In his gut, Kendall knows there is a lost temple at the base of

> the

> > pinnacle. If he has accomplished anything at Jebel Barkal, it is

to

> > think like an Egyptian, to see what they did in the sacred

mountain.

> >

> >

> > "I would find it hard to believe that there won't be an Egyptian

> > temple cut into the uraeus of the mountain," he says. "It would

be

> > wonderful visible proof that the Egyptian kings were being

crowned

> at

> > Jebel Barkal and leave less room for doubt."

> >

> > In the meantime, at 60, Kendall is thinking ahead to his final

> > challenge at Jebel Barkal: proving his theory that the Nubians

> > worshipped the mountain long before the Egyptians even knew the

> > mountain existed. "That's one of the missing links in Nubian
> > archaeology," he says. "I hope to dig in front of the pinnacle

and

> > find pre-Egyptian deposits that show there was already a cult

here

> > when Thutmose arrived."

> > ===

> > HTP,

> > Mahari

> >

>

| 22375|2007-05-06 20:21:53|Mahari Mengistu|Re: EGYPTIAN PYRAMID BUILDER'S
BLUES?|

Honestly, I don't know but it certainly would not surprise me.

--- In Ta_Seti@yahoogroups.com, cristofori whitakara
wrote:

>

> well isn't psychology (p)sa-khu a Kemetic practice?

> Mahari Mengistu wrote: 12.07.2006

> Pyramid Building Saps the Soul

> An ancient poem spills Egyptian blues.

> by Britt Peterson

>

>

> For clues to the psychological health of members of Egypt's Middle

> Kingdom, researchers have turned to "Dispute Over Suicide," a poem

in

> hieroglyphics commissioned by a ruler in about 2000 B.C. Using

> qualitative analysis software, Birmingham University psychiatrist

> George Tadros and Egyptologist Ahmes Pahor spotted a multitude of

> references to low self-esteem, hopelessness, helplessness, a

> determination to die, and magical thinking. Tadros suspects the

poem,

> which was probably recited as public entertainment in villages, was

a

> public-relations effort to combat a high suicide rate. "But the

> really interesting thing is the level of maturity with the subject.

> This writer didn't label it or condemn it?what he did was put forth

> two sides of the argument and left it open," says Tadros, who also

> studies suicide in modern cultures. "It's odd, because in most

> societies where there is no stigma or condemnation of suicide, the
> rates are below average."

>

> ===

> HTP

> Mahari

>

>

>

>

>

>

> -----

> Ahhh...imagining that irresistible "new car" smell?

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>

| 22376|2007-05-06 20:22:06|OMOWALE|Re: Nubia's Black Pharaohs|

Ancient Egypt was an indigenous African culture. The language is genetically related to other modern African languages spoken in Africa today. No competent linguist can demonstrate a genetic relationship between the language of ancient Egypt and the Semitic family of languages. On the other hand, African scholars, Dr. Theophile Obenga and the late C. A. Diop has clearly demonstrated a genetic relationship between modern African languages. And of course the various dialects of Coptic belong to the African language group. The so-called "Hamito-Semitic" or the so-called "Afro-Asiatic" family is a linguistic hoax. thanks to Joseph Greenberg and others.....like the Piltdown Man hoax by British geologist Charles Dawson in 1912.

Religious concepts in today's African religions and the religious concepts of Africa's oldest civilizations along the Nile; share the same deep spiritual world view.....we can better understand ancient Egyptian spirituality by studying modern African spirituality. The concept of "ka" and "ba" are found all over Black Africa today!

Many are still influenced by the German philosopher and theologian Hegel who asserted that Africans played no part in human history, Africa was outside of history, Civilization travels from East to West,.....and Egypt belongs to Europe..etc..

This pure assertion by Hegel seems to be one of the reasons why most white scholars have searched for mysterious Asian people from the East who passed on their culture and civilization to the Egyptians.

Yet no one has ever been able to identify the mysterious "Asians", either culturally or geographically. Surely they must have left something of their culture and languages somewhere in the "East"!!

This kind of scholarship rests firmly on European intellectual DOGMA.

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| 22377|2007-05-06 20:22:16|Djehuti Sundaka|Honey: An Ancient Remedy For Modern Times|

Honey could save diabetics from amputation

Fri May 4, 5:36 PM ET

Spreading honey on a diabetic ulcer could prevent the need to amputate an infected foot, researchers say.

A doctor at the University of Wisconsin who helped about half a dozen of her diabetic patients avoid amputation has launched a controlled trial to promote the widespread use of honey therapy.

The therapy involves squeezing a thick layer of honey onto the wound after dead skin and bacteria have been removed.

The honey kills bacteria because it is acidic and avoids the complication of bacterial resistance found with standard antibiotics, Jennifer Eddy, a professor at the University's School of Medicine and Public Health, told AFP.

"This is a tremendously important issue for world health," Eddy said.

Diabetics typically have poor circulation and decreased ability to fight infection and ulcers can be hard to treat. An amputation is performed every 30 seconds somewhere in the world, Eddy said.

"If we can prove that honey promotes healing in diabetic ulcers, we can offer new hopes for many patients, not to mention the cost benefit, and the issue of bacterial resistance. The possibilities are tremendous."

Honey therapy is already used to treat bed sores in New Zealand and as an alternative form of medicine in Europe, but has largely been relegated to history books in the United States.

Eddy first heard of it in medical school when a professor commented that of all the ancient remedies, honey actually seemed to work when he tried it out in the laboratory.

She tried honey therapy as a last resort six years ago with a 79-year-old diabetic patient who had developed foot wounds resistant to standard treatments.

"I tried it only after everything else had failed and... we had essentially sent him home to die," she said. "All antibiotics were stopped when we started honey, and his wounds rapidly healed."

Eddy hopes to have the trial completed and the results published by 2008 or 2009.

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| 22378|2007-05-07 06:39:57|Peter Gray|Re: Nubia's Black Pharaohs|

Thank you, Gloria, for that concise summary of the case.

I remember many years ago asking Martin Bernal how come 9 or 10 of the dozen or so "AfroAsiatic" languages were indigenously African, yet the language group is still referred to as Afro-Asiatic. I don't think I can remember his response however. Anyone have any ideas? Thanks.

Peter

From: OMOWALE
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Nubia's Black Pharaohs
Date: Sun, 6 May 2007 11:43:02 -0700 (PDT)

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| 22379|2007-05-07 07:21:19|clyde winters|Re: Nubia's Black Pharaohs|

Great Post.

Clyde

--- OMOWALE <dp45_2000@yahoo.com> wrote:

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- > language is genetically related to other modern
- > African languages spoken in Africa today. No
- > competent linguist can demonstrate a genetic
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| 22380|2007-05-07 08:10:44|asar_imhotep|Re: Nubia's Black Pharaohs|

I am glad you brought up the spiritual/philosophical connections with the rest of Africa. Egyptologists have the majority of the philosophical aspect of Ta-Merrian civilization wrong because they have no clue of the nature of indigenous systems throughout Africa.

A connection people might not be aware of is the indigenous African belief that "memory" is located in the "bones" of human beings. You find this belief in the Akom system of Ghana, the Ba'Ntu of the Kongo and in Ifa of Yorubaland (the egun gun). It is through the bones and blood of a person that all of his/her history is written.

Dr. Malidoma Some speaks about the nature of the elements in the personality of human beings in his work The Healing Wisdom of Africa. The Dagara of Burkino Faso break down the elements as Fire, Water, Earth, Mineral and Nature. Mineral/Stone people are people who have a deep connection to history and are responsible for helping people to remember their purpose.

Stones hold the memory of the earth as well as the situations that occurred on it. It's not a far fetched philosophy as it is shaved stones used in "memory" chips we use in computers. With that said, you can get an idea as to why so much writing was done on "stones" in ancient Ta-Merri. What people don't understand about Kemetic

civilization is that it was an attempt to mimic the philosophy and teachings found in the living universities of the forest they initially left in the Kongo and Central East Africa.

If you want to break down the science of Ta-Merrian structures, look at what can be found in the forest. We know what we know of Kemetic culture because of what they left on the "stone" structures they built; imitating the philosophy that the memory is in the "stones" the "minerals" of the earth. This belief is all over Africa and we see it expressed fully in the stone structures the Ta-Merrians left in the form of temples, pyramids, and other structures. It was simply a way of teaching a concept that they couldn't teach naturally because there are no forests in Egypt.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, OMOWALE wrote:

>

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>

>

> -----

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>

| 22381|2007-05-07 13:08:02|cristofori whitakara|Re: Nubia's Black Pharaohs|

one idea is that those in power constantly change names of things african (africoid negrito et al) so as not to give credit to those great ancestors who deserve it

Peter Gray wrote:

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| 22382|2007-05-08 04:49:47|Fari Supiya|Re: Egyptian and which African languages?|

Omowale

Just out of interest, what is your understanding of how to show that languages are related?

G.O.R.E

OMOWALE wrote:

Ancient Egypt was an indigenous African culture. The language is genetically related to other modern African languages spoken in Africa today. No competent linguist can demonstrate a genetic relationship between the language of ancient Egypt and the Semitic family of languages. On the other hand, African scholars, Dr. Theophile Obenga and the late C. A. Diop has clearly demonstrated a genetic relationship between modern African languages. And of course the various dialects of Coptic belong to the African language group. The so-called "Hamito-Semitic" or the so-called "Afro-Asiatic" family is a linguistic hoax. thanks to Joseph Greenberg and others..... like the Piltdown Man hoax by British geologist Charles Dawson in 1912.

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| 22383|2007-05-08 05:08:47|Fari Supiya|Re: Afroasiatic|

Peter

The official line is that it's called Afroasiatic because it's located in both Africa and Asia. There have been other proposals for a name such as Afrasan (see Ehret 2002, The Civilisations of Africa), and Erythraeic.

Afroasiatic has six branches: Cushitic, Omotic, Chadic, Ancient Egyptian (or Ra-en-Kem, tongue of Egypt), Berber and Semitic. Proto-Afroasiatic is thought to have dispersed from Eastern Sudan, Ethiopia or where Sudan, Chad and Libya meet. The evidence makes it abundantly clear the original Afroasiatic speakers would have resembled sub-Saharan Africans, as would have the original Semitic, Berber and Cushitic speakers.

The NOTORIOUS G.O.R.E

Peter Gray wrote:

Thank you, Gloria, for that concise summary of the case.
I remember many years ago asking Martin Bernal how come 9 or 10 of the dozen or so "AfroAsiatic" languages were indigenously African, yet the language group is still referred to as Afro-Asiatic. I don't think I can remember his response however. Anyone have any ideas? Thanks.
Peter

From: OMOWALE
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Nubia's Black Pharaohs
Date: Sun, 6 May 2007 11:43:02 -0700 (PDT)

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| 22384|2007-05-08 07:08:39|Peter Gray|Re: Afroasiatic|

Thanks for the elucidation, Fari.

Peter

From: *Fari Supiya*
Reply-To: *Ta_Seti@yahoogroups.com*
To: *Ta_Seti@yahoogroups.com*
Subject: *Re: [Ta_Seti] Afroasiatic*
Date: *Tue, 8 May 2007 05:07:58 -0700 (PDT)*

Peter

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| 22385|2007-05-08 07:11:33|bortizdem|Re: Honey: An Ancient Remedy For Modern Times|
--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>
> Honey could save diabetics from amputation
>
> Fri May 4, 5:36 PM ET
>
>
>
> Spreading honey on a diabetic ulcer could prevent the need to amputate an
> infected foot, researchers say.
>
> A doctor at the University of Wisconsin who helped about half a dozen of her
> diabetic patients avoid amputation has launched a controlled trial to
> promote the widespread use of honey therapy.
>
> The therapy involves squeezing a thick layer of honey onto the wound after
> dead skin and bacteria have been removed.
>
> The honey kills bacteria because it is acidic and avoids the complication of
> bacterial resistance found with standard antibiotics, Jennifer Eddy, a
> professor at the University's School of Medicine and Public Health, told
> AFP.
>
> "This is a tremendously important issue for world health," Eddy said.
>
> Diabetics typically have poor circulation and decreased ability to fight
> infection and ulcers can be hard to treat. An amputation is performed every
> 30 seconds somewhere in the world, Eddy said.
>
> "If we can prove that honey promotes healing in diabetic ulcers, we can
> offer new hopes for many patients, not to mention the cost benefit, and the
> issue of bacterial resistance. The possibilities are tremendous."
>
> Honey therapy is already used to treat bed sores in New Zealand and as an
> alternative form of medicine in Europe, but has largely been relegated to
> history books in the United States.
>
> Eddy first heard of it in medical school when a professor commented that of
> all the ancient remedies, honey actually seemed to work when he tried it out
> in the laboratory.

>
 > She tried honey therapy as a last resort six years ago with a 79-year-old
 > diabetic patient who had developed foot wounds resistant to standard
 > treatments.
 >
 > "I tried it only after everything else had failed and... we had essentially
 > sent him home to die," she said. "All antibiotics were stopped when we
 > started honey, and his wounds rapidly healed."
 >
 > Eddy hopes to have the trial completed and the results published by 2008 or
 > 2009.
 >
 >
 >
 >
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 >

Honey and oil were standard Egyptian treatments for wounds. J. F. Nunn, 2002. [u]Ancient Egyptian Medicine[/u] Norman: U. Okla. Press, p.171-172

| 22386|2007-05-08 07:12:34|OMOWALE|Re: Nubia's Black Pharaohs|

Thanks for the post. Some and his wife are awesome I'm still reading several of their works.....you can get another perspective from Dr. Theophile Obenga in his masterful work : AFRICAN PHILOSOPHY, THE PHARAONIC PERIOD: 2780-330bc. This is a scholarly work that contains the original African texts plus superb translations of the mdu ntr (the ancient African language spoken by the Egyptians) by Obenga. Obenga, an African scholar from Congo, translates and explains the text as only a native African can. If you read mdu ntr you can compare your translation with his.

Personally, I don't debate white folk much anymore about the Ancient Egyptian Black culture. After beginning my study of mdu ntr, I can read enough at this point to know that the Egyptians considered themselves native to the African continent. It is clearly indicated in many texts. This is not the place to go in to detail, but the evidence is there thanks to Diop and Obenga and others. You might find this interesting: As you know black people call people with light skin "Red". Most Black people in America know somebody with the nickname: "RED" That was Malcolm X's nickname: Detroit Red, Red.

The African people do the same thing, so did the ancient Africans who lived in Egypt!!
 http

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| 22387|2007-05-08 07:13:07|elkhalili78|check this|

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| 22388|2007-05-08 07:13:30|OMOWALE|Re: Nubia's Black Pharaohs|

Bernal seemed to have been having a ball, while, at the same time, being lost in his own web of endless theories.

I think Bernal had to use the fictitious "afro-asiatic" language family simply because his position is that the Ancient Egyptians were a mixture of Africans and (semitic) Asians-not Africans only. So the so-called "afro-asiatic" family of languages would fit neatly into his elaborate, clumsy, fantastic, and erudite theories of the mixed origin of these ancient African people. Bernal's position is that "Semitic" people and "Semitic" culture formed some of the foundations of Egyptian culture, with African people and African culture forming another foundation of Egyptian culture. It was a mixture, according to Bernal.

But, is not the word "semitic" a linguistic term? Is it not a term taken from Hebrew mythology? One of the sons of Noah?

If we look at the 1ST dynasty around 3200bc, there was not a Hebrew or Jew on earth at that time. There was no Old Testament. What elements of Egyptian culture was "semitic"-certainly not the language! The people were African. Who were these "semites"? Where did they come from? Only Bernal knows.

Of Plato's 28 dialogues that still exist, 12 (42%) deal very closely with Ancient Egypt, Mesopotamia is not even mentioned.

I'm going to leave Bernal, it's not worth it.....

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| 22389|2007-05-08 07:14:21|Mahari|Re: Nubia's Black Pharaohs|

Also, as long as they are making the rules, they take that privilege. It could be a devious attempt to keep the average Afrikan confused. Because frankly I find the various Greek names for places in Ta-Merry confusing - sometimes an Afrikan name may be used or an Arabized name. It makes it difficult to draw connections to ancient Afrikan names and places which is what we really want. For example, if something happened in Heliopolos and you know of a similar thing that happened in On (the Afrikan name?), it becomes more difficult to automatically make that connection which could connect to something else which connects to something else which ultimately brings forth the truth.

HTP,
Mahari

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.

Henry Ford (23)

--- On Mon 05/07, cristofori whitakara <boogie_down_black@yahoo.com> wrote:

From: cristofori whitakara [mailto:boogie_down_black@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Mon, 7 May 2007 13:06:50 -0700 (PDT)
Subject: Re: [Ta_Seti] Re: Nubia's Black Pharaohs

one idea is that those in power constantly change names of things african (africoid negrito et al) so as not to give credit to those great ancestors who deserve it

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| 22390|2007-05-08 07:15:22|Vernessa McVay|Re: Honey: An Ancient Remedy For Modern Times|

Interesting, especially now that the honeybees are disappearing and no one seems to know why.



Djehuti Sundaka wrote:

Honey could save diabetics from amputation

Fri May 4, 5:36 PM ET

Spreading honey on a diabetic ulcer could prevent the need to amputate an infected foot, researchers say.

A doctor at the University of Wisconsin who helped about half a dozen of her diabetic patients avoid amputation has launched a controlled trial to promote the widespread use of honey therapy.

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"I tried it only after everything else had failed and... we had essentially sent him home to die," she said. "All antibiotics were stopped when we started honey, and his wounds rapidly healed."

Eddy hopes to have the trial completed and the results published by 2008 or 2009.

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"The black woman is the meteor that's coming to this earth!" -- Kola Boof

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| 22391|2007-05-08 07:17:28|elkhalili78|about king tut|

http://www.egyptianonlinestore.com/papyrus_kings_and_queens/28_king_tut_papyrus.html

| 22392|2007-05-08 07:18:35|elkhalili78|queen Nefrtiti|

<http://www.egyptianonlinestore.com/statues/42-bust-of-queen-nefertiti.html>

| 22393|2007-05-08 09:23:45|cristofori whitakara|Re: Nubia's Black Pharaohs|

htp mahari and u have given a clear example in using the name "On" or Anu. Anu has a presence in Sumerian mythology as well as Ta-merrian. Also, werent the Anu people one of the original inhabitants of the Hapi valley?

Mahari wrote:

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| 22394|2007-05-08 12:16:50|kcamm23063@aol.com|Press Release: Kajabar Dam
(Nubia/Sudan)|

Attachments :

Nubakii

駐ã□/font>

The Voice of Nubia to the world

Nubia.. Gatway to New Sudanand the world
Worldwide Demonstrations Against Kajbar Dam
May 21st, 2007

The Nubians around the world are organizing protest campaigns against the construction of a dam at Kajbar in the heartland of Nubia. This dam if constructed will devastate the whole Nubian lands, inundate its rich archaeological sites in Karma, the ancient capital of Napata. The Nubians are still suffering from the impact of the High Dam in 1964 which resulted in the relocation of more than 50,000 Nubians to eastern Sudan and caused unimagnable destruction to the Nubians whorefused relocation.

TheNubians in US have formed the Rescue Nubia Committee last month in response to the escalation of the situation in the area by the government whenconstruction equipments and Chinese workers were brought to the area without informing the Nubians.Thousands of Nubians from the neighborhood of Kajbar and other parts of Nubia organized a well attended demonstration against this dangerous plan and forced the governor of the Nirthern State to announce to the angry masses that the dam will not be constructed according to the demands of the Nubians. The organizing committee for the demonstration gave a 72 hours altimatum for the construction equipments to be withdrawn from the site.

Later on the governor brought armed security forces to the site and demonstrators kept a dozen of security men as hostahes for a whole day and they were released after a mediation from the Sudan Peoples Liberation Movement (SPLM). A second demonstration was dispursed by force and many Nubians were injured and taken to the local hospitals.

Nubians and Nubia friends around the world, the marginalized forces of Sudan, the democratic forces of Sudan, human rights organization arerequested to join the demonstrations to be organized in front of Sudanese embassies and Chinese embassiesand the United Nations and its agencies on May 21st, 2007 from 2.00 PM - 5.00PM to protest against building a dam in Kajbar and to stop the destruction of Nubia . International media representatives will be invited to cover these demonstrations and other relevant events.

Nuraddin Abdulmannan

For the Rescue Nubia Executive Committee

nubiakey@msn.com
nubiakey@comcast.net
(301)345-3408 Tel.
(240)441-6993 Cel.
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| 22395|2007-05-08 12:44:30|Issis|Ancient Egyptian Language|

Hi,

I am interested in learning Ancient Egyptian on my own. I have just finished the spring semester at college, and will be free to study on my own all summer long. Can anyone recommend good books with which to study the language? Also, I am interested in other African Afrasan languages such as Coptic and Cushitic, about which much less has probably been written. Can anyone recommend good books on those?

Thanks.

| 22396|2007-05-08 16:59:04|OMOWALE|Re: Egyptian and which African languages?|

Hopefully this will give you some idea of my understanding of genetic linguistic relationship.

In a nutshell, I'll put it this way: First there are 2 forms of very different linguistic relationships. One is the : typological linguistic relationship which is based on structural similarities in words and grammatical categories. Of course this does not show that the languages being compared can be traced to a common predialectal source.

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The aim is to reconstruct earlier common forms on the basis of these morphological, lexicological and phonetic correspondences and comparisons. This comparative and inductive method is used to establish genetic links between two or more languages.

An example would be the ancient Egyptian phrase : bw nfr bpr m bw bin(goodness has become wickedness).

As you know, the substantive bw is used to form abstract nouns(prefixed to adjectives).

In Black African languages today we find the "comparable paradigm of grammatical structure. I'll only list a few, but hundreds exist.

Byanda: lungi, beautiful; ofu-lungi, beauty

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Kongo: mbi, bad; bu-bi, badness

Wolof: bon, bad; bu-bon, badness

Wolof: rafet, beautiful; bu-rafet, beauty

In ancient Egyptian and Wolof the parallelism is complete: bw nfr bpr m bin and in the modern black language of Wolof we have: bu rafet mel ni bu bon.

This is only dealing with forming abstract nouns but this can be done on many other levels of the grammatical structure. See Theophile Obenga, *Origin Commune De L'Egyptien Ancien Du Copte Et Des Langues Negro-Africaines Modernes Introduction A la Linguistique Africaine* Editions L'Harmattan 5-7, rue de l'Ecole-Polytechnique 7005 Paris, or if you don't read French try : Molefi Kete Asante and Abu S. Abbar, Editors, *African Intellectual Heritage A Book Of Sources*, Temple University Press, 1996.

You should be able to find in English, if you are limited to English,

It would also help greatly if you could read the ancient Egyptian African language for yourself (if you can't read the primary text you are at a serious disadvantage) and if you have some knowledge of African languages the genetic relationship will become crystal clear.

As for which African languages....far, far too many to list but here is a few: Yoruba, Vai, Mande, Su Su, Gbin, Samo Ligbi, Kono, Shilluk, Nuer, Busa, Kpele, Bozo, Loko, Mofu, Loma, Mende, Uzam, Zidim Dinka.....

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in the [Yahoo! Answers Food & Drink Q&A](#).
| 22397|2007-05-08 16:59:08|Mahari|Re: Nubia's Black Pharaohs|

I believe so. I am fairly sure I read this in some of Dr. Winters and others writings.
HTP,
Mahari

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.
Henry Ford (23)

--- On Tue 05/08, cristofori whitakara <boogie_down_black@yahoo.com> wrote:

From: cristofori whitakara [mailto:boogie_down_black@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Tue, 8 May 2007 09:20:17 -0700 (PDT)
Subject: Re: [Ta_Seti] Re: Nubia's Black Pharaohs

htp mahari and u have given a clear example in using the name "On" or Anu. Anu has a presence in Sumerian mythology as well as Ta-merrian. Also, weren't the Anu people one of the original inhabitants of the Hapi valley?

Mahari com> wrote:

Also, as long as they are making the rules, they take that privilege. It could be a devious attempt to keep the average Afrikan confused. Because frankly I find the various Greek names for places in Ta-Merry confusing - sometimes an Afrikan name may be used or an Arabized name. It makes it difficult to draw connections to ancient Afrikan names and places which is what we really want. For example, if something happened in Heliopolos and you know of a similar thing that happened On (the Afrikan name?), it becomes more difficult to automatically make that connection which could connect something else which connects to something else which ultimately brings forth the truth.

HTP,
Mahari

It is well enough that people of the nation do not understand our banking and monetary system, for if they did believe there would be a revolution before tomorrow morning.
Henry Ford (23)

--- On Mon 05/07, cristofori whitakara < boogie_down_black@yahoo. com > wrote:

From: cristofori whitakara [mailto: boogie_down_black@yahoo. com]
To: Ta_Seti@yahoogroups .com
Date: Mon, 7 May 2007 13:06:50 -0700 (PDT)
Subject: Re: [Ta_Seti] Re: Nubia's Black Pharaohs

one idea is that those in power constantly change names of things african (africoid negrito et al) so as not to credit to those great ancestors who deserve it

Peter Gray com> wrote:

Thank you, Gloria, for that concise summary of the case.
I remember many years ago asking Martin Bernal how come 9 or 10 of the dozen or so "AfroAsiatic" languages were indigenously African, yet the language group is still referred to as Afro-Asiatic. I don't think I can remember his response however. Anyone have any ideas? Thanks.
Peter

From: **OMOWALE com**>
Reply-To: Ta_Seti@yahoogroups .com
To: Ta_Seti@yahoogroups .com
Subject: Re: [Ta_Seti] Re: Nubia's Black Pharaohs
Date: Sun, 6 May 2007 11:43:02 -0700 (PDT)

Ancient Egypt was an indigenous African culture. The language is genetically related to other modern African languages spoken in Africa today. No competent linguist can demonstrate a genetic relationship between the language of ancient Egypt and the Semitic family of languages. On the other hand, African scholars, Dr. Theophile Obenga and the late Cheikh Ndiaye Diop have clearly demonstrated a genetic relationship between modern African languages. And of course the various dialects of Coptic belong to the African language group. The so-called "Hamito-Semitic" or the so-called "Afro-Asiatic" family is a linguistic hoax thanks to Joseph Greenberg and others..... like the Piltdown Man hoax by British geologist Charles Dawson in 1912.

Religious concepts in today's African religions and the religious concepts of Africa's oldest civilizations along the Nile are the same deep spiritual world view.....we can better understand ancient Egyptian spirituality by studying modern African religions.

spirituality. The concept of "ka" and "ba" are found all over Black Africa today!
Many are still influenced by the German philosopher and theologian Hegel who asserted that Africans played no part in human history, Africa was outside of history, Civilization travels from East to West.,.....and Egypt belongs to Europe.. etc..
This pure assertion by Hegel seems to be one of the reasons why most white scholars have searched for mysterious Asian people from the East who passed on their culture and civilization to the Egyptians.
Yet no one has ever been able to identify the mysterious "Asians", either culturally or geographically. Surely they must have left something of their culture and language somewhere in the "East"!!
This kind of scholarship rests firmly on European intellectual DOGMA.
The series of ancient African civilizations along the Nile reached its zenith in what we today call: "Ancient Egypt".

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| 22398|2007-05-09 04:56:07|Fari Supiya|Re: Egyptian and which African languages?|

Thank you Omowale for your very informative response

Omo:"Hopefully this will give you some idea of my understanding of genetic linguistic relationship.

In a nutshell, I'll put it this way: First there are 2 forms of very different linguistic relationships. One is the : typological linguistic relationship which is based on structural similarities in words and grammatical categories. Of course this does not show that the languages being compared can be traced to a common predialectal source.

Then we have the genetic linguistic relationship which is established on the basis of enduring correspondences and regular similarities between complete forms, morphemes, and phonemes in the language being compared. " Genetic relationship is a function which links languages; it consists in the fact that each element of expression in one language is linked by a function to an element of expression in another; and the function of each element is conditioned by what surrounds it and by the position it occupies in the word." (L. Hjelmslev, *Le langage: Une introduction*, Paris Les Editions de Minuit, trad. du danois, 1966)

The aim is to reconstruct earlier common forms on the basis of these morphological, lexicological and phonetic correspondences and comparisons. This comparative and inductive method is used to establish genetic links between two or more languages.

An example would be the ancient Egyptian phrase : bw nfr m bw bin(goodness has become wickedness)."

GOR: Very informative and concise though I have expressed it differently.

Omo:"As you know, the substantive bw is used to form abstract nouns(prefixed to adjectives). In Black African languages today we find the "comparable paradigm of grammatical structure. I'll only list a few, but hundreds exist.

Byanda: lungi, beautiful; ofu-lungi, beauty

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Wolof: rafet, beautiful; bu-rafet, beauty

In ancient Egyptian and Wolof the parallelism is complete: bw nfr bpr m bin and in the modern black language of Wolof we have: bu rafet mel ni bu bon."

GOR: Very interesting again. Actually I did not know that AE has bw as a substantive, thank you for teaching me something new. It might have helped if you had explicitly spelt out that the bu of Luganda and Kikongo, to cite to of your examples, are noun class prefixes. What is the relationship between noun class prefixes and substantives? Do you suggest that we compare the other AE substantives to Proto-Bantu noun classes and do you think this technique can be spread to other Niger-Congo languages?

Furthermore what about basic vocabulary correspondences? Where is the AE equivalent of the `Byanda` -lungi `beautiful` or the Kikongo and Luganda -bi `bad`. I am more interested in a demonstration of correspondences rather than phrases which match in two languages. I am already aware that Wolof has bon for `bad` and Egyptian, according to Wallis-Budge has a similar form. But what about basic words showing the regular correspondences?

Omo:"This is only dealing with forming abstract nouns but this can be done on many other levels of the grammatical structure. See Theophile Obenga, *Origin Commune De L'Egyptien Ancien Du Copte Et Des Langues Negro-Africaines Modernes Introduction A la Linguistique Africaine* Editions L'Harmattan 5-7, rue de l'Ecole-Polytechnique 7005 Paris, or if you don't read French try : Molefi Kete Asante and AbuS. Abarry, Editors, *African Intellectual Heritage A Book Of Sources*, Temple University Press, 1996.

You should be able to find in English, if you are limited to English,

It would also help greatly if you could read the ancient Egyptian African language for yourself(if you can't read the primary text you are at a serious disadvantage)and if you have some knowledge of African languages the genetic relationship will become crystal clear.

As for which African languages... .far, far too many to list but here is a few: Yoruba, Vai, Mande, Su Su, Gbin, Samo Ligbi, Kono, Shilluk, Nuer, Busa, Kpele, Bozo, Loko, Mofu, Loma, Mende, Uzam, Zidim Dinka..... .."

GOR: Bad news, not only am I limited to English but I cannot read the Medu Netcher (Hiero...whatever). I would be surprised if all these languages demonstrate regular correspondences in basic vocabulary, not to mention grammar. I am open to being proved wrong. If you would like to see what I have gotten up to within the limits of my confined English check out nigercongo@yahoogroups.co.uk. I hope our current disagreement will remain cordial. Am eager to hear your response. Once again, very interesting.
The NOTORIOUS G.O.R.E

OMOWALE wrote:

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In a nutshell, I'll put it this way: First there are 2 forms of very different linguistic relationships. One is the : typological linguistic relationship which is based on structural similarities in words and grammatical categories. Of course this does not show that the languages being compared can be traced to a common predialectal source.

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| 22399|2007-05-09 07:47:43|OMOWALE|Re: Egyptian and which African languages?|
Avoiding all rhetoric and dogma, could you demonstrate, using any linguistic method you like, a genetic linguistic relationship between Arabic or Hebrew (any Semitic language) and ancient Egyptian and Coptic?
Omowale

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos](#).

| 22400|2007-05-09 08:02:51|Paul Kekai Manansala|Re: Press Release: Kajabar Dam (Nubia/Sudan)|

--- In Ta_Seti@yahoogroups.com, kcam23063@... wrote:

>
>

It's amazing that the Nubians are taking two hits of this kind in one generation.

Regards,

Paul Kekai Manansala

| 22401|2007-05-09 09:38:15|Djehuti Sundaka|Re: Ancient Egyptian Language|
A Concise Dictionary Of Middle Egyptian (1962)
Raymond O. Faulkner
Griffith Institute

Ancient Egyptian: A Linguistic Introduction (1995)
Antonio Loprieno

Cambridge University Press

English-Egyptian Index Of Faulkner's Concise Dictionary Of Middle
Egyptian (1977)

David Shennum

Undena Publications

Egyptian Grammar (1957)

Sir Alan Gardiner

Griffith Institute

Introduction To Sahidic Coptic (1983)

Thomas O. Lambdin

Mercer University Press

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>

> Hi,

>

> I am interested in learning Ancient Egyptian on my own. I have
just finished the spring

> semester at college, and will be free to study on my own all
summer long. Can anyone

> recommend good books with which to study the language? Also, I am
interested in other

> African Afrasan languages such as Coptic and Cushitic, about which
much less has probably

> been written. Can anyone recommend good books on those?

>

> Thanks.

>

| 22402|2007-05-09 10:01:37|Djehuti Sundaka|Re: Ancient Egyptian Language|
Reconstructing Proto-Afroasiatic (1995)

Christopher Ehret

University of California Press

might also be of some interest to you.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>
 > A Concise Dictionary Of Middle Egyptian (1962)
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 > Griffith Institute
 >
 > Ancient Egyptian: A Linguistic Introduction (1995)
 > Antonio Loprieno
 > Cambridge University Press
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 > Egyptian (1977)
 > David Shennum
 > Undena Publications
 >
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 >> been written. Can anyone recommend good books on those?
 >>
 >> Thanks.
 >>
 >

| 22403|2007-05-09 12:31:42|Fari Supiya|Re: Egyptian and which African languages?|

I know very little AE and since it spans more than 3000 years, 5000 by some learned estimates, I would have to make it clear which period AE I was using. I certainly couldn't use a Late Period word here and an Old Kingdom word there. That would be entirely inadequate. If I can, at some point, get my hands on an Old Kingdom Egyptian vocabulary, say a Swadesh list (believe I've spotted one somewhere) then I'll compare it with my Hebrew list of the same 100 basic words and post the correspondences here on Ta-Seti. It may take a while though. In the meantime some recurring correspondences between AE and any ONE of the many African relations you proposed would be most welcome on my part.

By the way why the specific treatment for Semitic? Do you hold AE to be related to Cushitic and Chadic?

G.O.R.E

OMOWALE wrote:

Avoiding all rhetoric and dogma, could you demonstrate, using any linguistic method you like, a genetic linguistic relationship between Arabic or Hebrew (any Semitic language) and ancient Egyptian and Coptic?

Omowale

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| 22404|2007-05-09 12:47:59|Fari Supiya|Re: Ancient Egyptian Language|

There is also another offering from Vladimir Orel and Olga Stolbova, the rather strangely named Hamito-Semitic Etymological Dictionary. Both this and Ehret's volume have been criticised, for instance Orel and Stolbova's items cannot properly be called Afroasiatic reconstructions because they do not use comparanda with a wide enough distribution. Ehret's reconstructions have been criticised because of the degree of semantic latitude he permits in his cognates.

This also has a bearing on the question of demonstrating a relationship between AE and Semitic languages. One has to trawl through their stuff carefully to get your evidence because if an African were doing the same thing I suspect they'd be laughed out of town.

G.O.R.E

Djehuti Sundaka wrote:

Reconstructing Proto-Afroasiatic (1995)

Christopher Ehret

University of California Press

might also be of some interest to you.

Djehuti Sundaka

--- In [Ta_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

- >
- > A Concise Dictionary Of Middle Egyptian (1962)
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- > Griffith Institute
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- > Ancient Egyptian: A Linguistic Introduction (1995)
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- > Thomas O. Lambdin
- > Mercer University Press
- >
- > Djehuti Sundaka

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- > interested in other
- >> African Afrasan languages such as Coptic and Cushitic, about
- which
- > much less has probably
- >> been written. Can anyone recommend good books on those?
- >>
- >> Thanks.

>>
>

Ahhh...imagining that irresistible "new car" smell?

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| 22405|2007-05-09 13:51:14|clyde winters|Re: Ancient Egyptian Language|
--- Fari Supiya <goredema_99@yahoo.com> wrote:

> There is also another offering from Vladimir Orel
> and Olga Stolbova, the rather strangely named
> Hamito-Semitic Etymological Dictionary. Both this
> and Ehret's volume have been criticised, for
> instance Orel and Stolbova's items cannot properly
> be called Afroasiatic reconstructions because they
> do not use comparanda with a wide enough
> distribution. Ehret's reconstructions have been
> criticised because of the degree of semantic
> latitude he permits in his cognates.
> This also has a bearing on the question of
> demonstrating a relationship between AE and Semitic
> languages. One has to trawl through their stuff
> carefully to get your evidence because if an African
> were doing the same thing I suspect they'd be
> laughed out of town.
>
> G.O.R.E
>

Good review and comment.

Clyde

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| 22406|2007-05-09 14:09:16|cristofori whitakara|Fwd: Watch "STILL ALIVE: 108-year-old
Man Enslaved in the U.S." on |

Attachments :
.....

Note: forwarded message attached.

Ahhh...imagining that irresistible "new car" smell?

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| 22407|2007-05-09 15:24:17|asar_imhotep|Re: Nubia's Black Pharaohs|

I actually had Dr. Obenga's book, but someone stole it in New York at the Airport last year on my way back to Houston. What upset me the most is, that book is hard to find because the publisher is in Senegal and they have the worst customer service. It took me a year to get that book. If someone has the hookup for getting that book, please send a blessing in my direction. But back to the topic at hand...

One of the reasons modern Egyptologist miss so much of the culture and philosophy is because they are not privy to the "living university" systems in Africa. You don't need buildings when your class rooms are nature itself. Mdw Ntr is the study of "the laws that guide the Nun (undifferentiated matter - ideas) into form [look at each individual glyph].

What the ancient Egyptians did [and some say it was a big mistake] was to put into form ideas already realized thousands of years before. They brought an underground system to the surface which attracted a particular energy from other nations which ultimately became its downfall.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, OMOWALE wrote:

>

> Thanks for the post. Some and his wife are awesome I'm still reading several of their works.....you can get another perspective from Dr. Theophile Obenga in his masterful work : AFRICAN PHILOSOPHY, THE PHARAONIC PERIOD: 2780-330bc. This is a scholarly work that contains the original African texts plus superb translations of the mdu ntr (the ancient African language spoken by the Egyptians) by Obenga. Obenga, an African scholar from Congo, translates and explains the text as only a native African can. If you read mdu ntr you can compare your translation with his.

> Personally, I don't debate white folk much anymore about the Ancient Egyptian Black culture. After beginning my study of mdu ntr, I can read enough at this point to know that the Egyptians considered themselves native to the African continent. It is clearly indicated in many texts. This is not the place to go in to detail, but the evidence is there thanks to Diop and Obenga and others.

> You might find this interesting: As you know black people call

people with light skin "Red". Most Black people in America know somebody with the nickname: "RED" That was Malcolm X's nickname: Detroit Red, Red.

> The African people do the same thing, so did the ancient Africans who lived in Egypt!!

> htp

>

>

>

> -----

> Ahhh...imagining that irresistible "new car" smell?

> Check out new cars at Yahoo! Autos.

>

| 22408|2007-05-09 18:34:45|Mahari Mengistu|Re: Press Release: Kajabar Dam (Nubia/Sudan)|
Paul,

I believe it is the effect of those insidious Arabs. Like the Europeans I think they feel that now is their time to further bleed Afrikans. As the Europeans loose power they are hoping to fill the "predator vacuum" - hardly giving Afrikans time to re-group and heal. It all seems to fit into the Islamists apparent underlying intention to regain Islamic glory - their empire.

Unfortunately, so much of the Afrikan brainpower and skills have and are leaving the continent making it easier for foreign predation to get a stronghold there. And of course, there is the natural resources - particularly oil that drives the blood thirst.

So I guess it is not so surprising. They must strike while time permits. Even as it seems so much is falling apart in Afrika, there seems to be a movement to make some serious corrective measures by Afrikans which I hope succeeds outstandingly. But they have to get a hold on and understand the corrupting effects of the media. I don't think that most Afrikan-Americans even realize how thoroughly their minds are turned against themselves by the media.

HTP,
Mahari

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>

> --- In Ta_Seti@yahoogroups.com, kcam23063@ wrote:

> >

> >

>

>

> It's amazing that the Nubians are taking two hits of this kind in one
> generation.

>

> Regards,

> Paul Kekai Manansala

>

| 22409|2007-05-09 18:34:49|Mahari Mengistu|Egyptians, not Greeks, were true Fathers of
Medicine|

Africentrists have been stating this for more than a 100 years. It
is somewhat amusing to watch these eurocentrists plodding away at
something that is already well known by informed Afrikans. Pathetic.

=====

Public release date: 9-May-2007

Contact: Aeron Haworth

aeron.haworth@manchester.ac.uk

44-161-275-8383

University of Manchester

Egyptians, not Greeks were true fathers of medicine
Scientists examining documents dating back 3,500 years say they have
found proof that the origins of modern medicine lie in ancient Egypt
and not with Hippocrates and the Greeks.

The research team from the KNH Centre for Biomedical Egyptology at
The University of Manchester discovered the evidence in medical
papyri written in 1,500BC ? 1,000 years before Hippocrates was born.

"Classical scholars have always considered the ancient Greeks,
particularly Hippocrates, as being the fathers of medicine but our
findings suggest that the ancient Egyptians were practising a
credible form of pharmacy and medicine much earlier," said Dr Jackie
Campbell.

"When we compared the ancient remedies against modern pharmaceutical
protocols and standards, we found the prescriptions in the ancient
documents not only compared with pharmaceutical preparations of today
but that many of the remedies had therapeutic merit."

The medical documents, which were first discovered in the mid-19th
century, showed that ancient Egyptian physicians treated wounds with
honey, resins and metals known to be antimicrobial.

The team also discovered prescriptions for laxatives of castor oil
and colocynth and bulk laxatives of figs and bran. Other references
show that colic was treated with hyoscyamus, which is still used

today, and that cumin and coriander were used as intestinal carminatives.

Further evidence showed that musculo-skeletal disorders were treated with rubefacients to stimulate blood flow and poultices to warm and soothe. They used celery and saffron for rheumatism, which are currently topics of pharmaceutical research, and pomegranate was used to eradicate tapeworms, a remedy that remained in clinical use until 50 years ago.

"Many of the ancient remedies we discovered survived into the 20th century and, indeed, some remain in use today, albeit that the active component is now produced synthetically," said Dr Campbell.

"Other ingredients endure and acacia is still used in cough remedies while aloe forms a basis to soothe and heal skin conditions."

Fellow researcher Dr Ryan Metcalfe is now developing genetic techniques to investigate the medicinal plants of ancient Egypt. He has designed his research to determine which modern species the ancient botanical samples are most related to.

"This may allow us to determine a likely point of origin for the plant while providing additional evidence for the trade routes, purposeful cultivation, trade centres or places of treatment," said Dr Metcalfe.

"The work is inextricably linked to state-of-the-art chemical analyses used by my colleague Judith Seath, who specialises in the essential oils and resins used by the ancient Egyptians."

Professor Rosalie David, Director of the KNH Centre, said: "These results are very significant and show that the ancient Egyptians were practising a credible form of pharmacy long before the Greeks.

"Our research is continuing on a genetic, chemical and comparative basis to compare the medicinal plants of ancient Egypt with modern species and to investigate similarities between the traditional remedies of North Africa with the remedies used by their ancestors of 1,500 BC."

===

HTP,
Mahari

| 22410|2007-05-09 18:34:52|OMOWALE|Re: Egyptian and which African languages?|

You will really be "surprised" if you study ancient Egyptian and linguistics enough to be able to follow the linguistic arguments. You will be surprised to find out that Coptic, all its various dialects is an African language.

We know that genetic languages are languages that are derived from a predialectal source. For example, English, German and Swedish were dialects of an earlier form of Germanic called Proto-Germanic....with the Romance languages, Spanish, French, Italian were dialects of Latin. Moving further back in time, earlier forms Proto-Germanic, Latin and other languages were dialects of Indo-European.....that is a genetic relationship as I understand it.

If you study French, Spanish, Portuguese and Italian even at a very basic level , the relationship between these languages will become very clear.

In the same way, the ancient Egyptian African language and the 9 dialects of Coptic is genetically related to modern Black African languages spoken today.

Linguistics has moved on since Joseph Greenberg and his flawed classification of African languages....."Afro-Asiatic" is pure nonsense once you study linguistics free of various racial ideologies and European/American intellectual tyranny and dogma.

Omowale

Ahhh...imagining that irresistible "new car" smell?

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| 22411|2007-05-09 18:35:07|OMOWALE|Re: Nubia's Black Pharaohs|

You can get Obenga's book anytime you want it from Manu Ampim....he has an E-Store.

<http://www.manuampim.com/>

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos](#).

| 22412|2007-05-09 18:35:45|OMOWALE|Re: Egyptian and which African languages?|

Don't waste your time. You can't demonstrate a genetic linguistic relationship by using word list!!!! Evidently, you have not understood anything I wrote.

Perhaps you should take a few classes in linguistics and study ancient Egyptian for yourself...otherwise you are basing your arguments on **faith** in what others say and write.

Good luck

Omowale

Don't get soaked. Take a [quick peak at the forecast](#)

with the [Yahoo! Search weather shortcut](#).

| 22413|2007-05-09 18:47:53|Issis|Re: Ancient Egyptian Language|

Thanks to all of you.

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> There is also another offering from Vladimir Orel and Olga Stolbova, the rather strangely named Hamito-Semitic Etymological Dictionary. Both this and Ehret's volume have been criticised, for instance Orel and Stolbova's items cannot properly be called Afroasiatic reconstructions because they do not use comparanda with a wide enough distribution. Ehret's reconstructions have been criticised because of the degree of semantic latitude he permits in his cognates.

> This also has a bearing on the question of demonstrating a relationship between AE and Semitic languages. One has to trawl through their stuff carefully to get your evidence because if an African were doing the same thing I suspect they'd be laughed out of town.

>

> G.O.R.E

>

> Djehuti Sundaka wrote:

> Reconstructing Proto-Afroasiatic (1995)

> Christopher Ehret

> University of California Press

>

> might also be of some interest to you.

>

> Djehuti Sundaka

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

>>

>> A Concise Dictionary Of Middle Egyptian (1962)

>> Raymond O. Faulkner

>> Griffith Institute

>>

>> Ancient Egyptian: A Linguistic Introduction (1995)

>> Antonio Loprieno

>> Cambridge University Press

>>

>> English-Egyptian Index Of Faulkner's Concise Dictionary Of Middle

>> Egyptian (1977)

>> David Shennum

>> Undena Publications

>>

>> Egyptian Grammar (1957)

>> Sir Alan Gardiner

>> Griffith Institute

>>

>> Introduction To Sahidic Coptic (1983)

>> Thomas O. Lambdin

>> Mercer University Press

>>

>> Djehuti Sundaka

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>>>

>>> Hi,

>>>

> > > I am interested in learning Ancient Egyptian on my own. I have
> > just finished the spring
> > > semester at college, and will be free to study on my own all
> > summer long. Can anyone
> > > recommend good books with which to study the language? Also, I
> am
> > interested in other
> > > African Afrasan languages such as Coptic and Cushitic, about
> which
> > much less has probably
> > > been written. Can anyone recommend good books on those?
> > >
> > > Thanks.

> > >

> >

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>

> -----
> Ahhh...imagining that irresistible "new car" smell?

> Check out new cars at Yahoo! Autos.

>

| 22414|2007-05-09 21:21:54|Alex van Deelen|Aborigines descended from Africans - research|
<http://www.news.com.au/story/0,23599,21694607-1702,00.html>

Aborigines descended from Africans - research

From correspondents in London

May 08, 2007 06:20pm

AUSTRALIA and the rest of the world was first settled by a single group of people who migrated from Africa more than 55,000 years ago, DNA research suggests.

A study of DNA samples from Aboriginal Australians and Melanesians from New Guinea, led by Peter Forster at Britain's University of Cambridge, appears to verify the theory that all humans came from the same small group of Africans.

The Australian and New Guinean populations were found to share genetic features linking them those who left Africa up to 60,000 years ago.

"Although it has been speculated that the populations of Australia and New Guinea came from the same ancestors, the fossil record differs

so significantly it has been difficult to prove," Dr Forster told Britain's The Times newspaper.

"For the first time, this evidence gives us a genetic link showing that the Australian Aboriginal and New Guinean populations are descended directly from the same specific group of people who emerged from the African migration."

Dr Forster, who is now at the Anglia Ruskin University, said the ancient Australians would have travelled from Africa via Arabia, Asia and the Malay peninsula, dispersing at a rate of about 1km per year.

The uniqueness of Australia's ancient Aborigines and archaeological finds in the country previously threatened to undermine the theory that humans are all descended from the same group.

Critics of the theory believe modern human beings may have evolved in several different places, arisen through interbreeding, or made several trips out of Africa.

They cited as evidence the fact skeletal and tool remains found in Australia are strikingly different from those on the "coastal expressway" the early settlers are supposed to have taken through south Asia.

| 22415|2007-05-09 21:55:21|Bradenqp@aol.com|Re: Nubia's Black Pharaohs|
Asar,

Per Ankh also has the book for sale:

<http://stores.bbkwan.com/Detail.bok?no=15>

Not sure if it's the same edition as the one you had, though.

Best,

Paul Braden

In a message dated 5/9/2007 6:24:44 PM Eastern Daylight Time, asar_imhotep@yahoo.com writes:

I actually had Dr. Obenga's book, but someone stole it in New York at the Airport last year on my way back to Houston. What upset me the most is, that book is hard to find because the publisher is in Senegal and they have the worst customer service. It took me a year to get that book. If someone has the hookup for getting that book, please send a blessing in my direction. But back to the topic at hand...

One of the reasons modern Egyptologist miss so much of the culture and philosophy is because they are not privy to the "living university" systems in Africa. You don't need buildings when your class rooms are nature itself. Mdw Ntr is the study of "the laws that guide the Nun (undifferentiated matter - ideas) into form [look at each individual glyph].

What the ancient Egyptians did [and some say it was a big mistake] was to put into form ideas already realized thousands of years

before. They brought an underground system to the surface which attracted a particular energy from other nations which ultimately became its downfall.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoo.com, OMOWALE wrote:

>

> Thanks for the post. Some and his wife are awesome I'm still reading several of their works.....you can get another perspective from Dr. Theophile Obenga in his masterful work : AFRICAN PHILOSOPHY, THE PHARAONIC PERIOD: 2780-330bc. This is a scholarly work that contains the original African texts plus superb translations of the mdu ntr (the ancient African language spoken by the Egyptians) by Obenga. Obenga, an African scholar from Congo, translates and explains the text as only a native African can. If you read mdu ntr you can compare your translation with his.

> Personally, I don't debate white folk much anymore about the Ancient Egyptian Black culture. After beginning my study of mdu ntr, I can read enough at this point to know that the Egyptians considered themselves native to the African continent. It is clearly indicated in many texts. This is not the place to go in to detail, but the evidence is there thanks to Diop and Obenga and others.

> You might find this interesting: As you know black people call people with light skin "Red". Most Black people in America know somebody with the nickname: "RED" That was Malcolm X's nickname: Detroit Red, Red.

> The African people do the same thing, so did the ancient Africans who lived in Egypt!!

> htp

>

>

See what's free at AOL.com.

| 22416|2007-05-10 04:21:26|Fari Supiya|Re: Egyptian and which African languages?|

I think you must be a new member or you would know that I have already studied linguistics enough (though not at a university, let's be clear) to present my own data. Not report the data of others but present my own here and at other sites. I would not be `surprised` to learn that Coptic is an African language because I knew that already. What else could it be. But ay, it's cool.

My over and out is: I think those who claim a relationship between AE and non-AA African languages should be prepared to present the evidence and deal with Russell Schuh's refutation. I also think that those who claim AA relationships with AE should be prepared to present that evidence too, even if they do so in a secondary capacity. And I said this in my last post too.

The NOTORIOUS G.O.R.E

PS Some people claim to know that German and English are related (Proto-Germanic) but present no evidence, or that English and Polish are related, to a lesser degree (Proto-Indo-European), but present no evidence. Well I actually have English-German and English-Polish cognate lists of basic vocabulary and from next week one will be able to view them at nigercongo@yahoogroups.co.uk

OMOWALE wrote:

You will really be "surprised" if you study ancient Egyptian and linguistics enough to be able to follow the linguistic arguments. You will be surprised to find out that Coptic, all its various dialects is an African language.

We know that genetic languages are languages that are derived from a predialectical source.

For example, English, German and Swedish were dialects of an earlier form of Germanic called Proto-Germanic. ...with the Romance languages, Spanish, French, Italian were dialects of Latin. Moving further back in time, earlier forms Proto-Germanic, Latin and other languages were dialects of Indo-European.that is a genetic relationship as I understand it.

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Linguistics has moved on since Joseph Greenberg and his flawed classification of African languages... .."Afro-Asiatic" is pure nonsense once you study linguistics free of various racial ideologies and European/American intellectual tyranny and dogma.

Omowale

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| 22417|2007-05-10 04:35:57|Fari Supiya|Re: Egyptian and which African languages?|
Omo:"Don't waste your time. You can't demonstrate a genetic linguistic relationship by using word list!!!! Evidently, you have not understood anything I wrote.
Perhaps you should take a few classes in linguistics and study ancient Egyptian for yourself...otherwise you are basing your arguments on **faith** in what others say and write.

Good luck
Omowale"

GOR: Too late, I've already `wasted` my time. It's true that both morphological and lexical recurrent correspondences are preferred but the deeper the time depth the lesser the proportion of morphological evidence to lexical evidence. At least that's what I've found with Niger-Congo linguistics. As I've said before; I've presented evidence here and elsewhere so faith doesn't come into it.

All related languages show recurrent correspondences in basic vocabulary. The best you could say, but even this would not be entirely accurate, is that by showing this I've only done half the job. To say that it's a waste of time is to yourself misunderstand basic comparative historical linguistics.

The NOTORIOUS G.O.R.E

OMOWALE wrote:

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Good luck
Omowale

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| 22418|2007-05-10 05:00:11|Dexter Harper|Re: Egyptians, not Greeks, were true Fathers of Medicine|

When I read this article I just shook my head and laughed. You're absolutely correct....it is quite amusing.

Htp.u

Sharma Men Ra

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Africentrists have been stating this for more than a 100 years. It

> is somewhat amusing to watch these eurocentrists plodding away at

> something that is already well known by informed Afrikans.

Pathetic.

> =====

> Public release date: 9-May-2007

>

> Contact: Aeron Haworth

> aeron.haworth@...

> 44-161-275-8383

> University of Manchester

>

> Egyptians, not Greeks were true fathers of medicine

> Scientists examining documents dating back 3,500 years say they have

> found proof that the origins of modern medicine lie in ancient

Egypt

> and not with Hippocrates and the Greeks.

>

> The research team from the KNH Centre for Biomedical Egyptology at

> The University of Manchester discovered the evidence in medical

> papyri written in 1,500BC ? 1,000 years before Hippocrates was born.

>

> "Classical scholars have always considered the ancient Greeks,

> particularly Hippocrates, as being the fathers of medicine but our

> findings suggest that the ancient Egyptians were practising a

> credible form of pharmacy and medicine much earlier," said Dr

Jackie

> Campbell.

>

> "When we compared the ancient remedies against modern

pharmaceutical

> protocols and standards, we found the prescriptions in the ancient

> documents not only compared with pharmaceutical preparations of today

> but that many of the remedies had therapeutic merit."

>

> The medical documents, which were first discovered in the mid-19th

> century, showed that ancient Egyptian physicians treated wounds

with

> honey, resins and metals known to be antimicrobial.

>

> The team also discovered prescriptions for laxatives of castor oil

> and colocynth and bulk laxatives of figs and bran. Other references

> show that colic was treated with hyoscyamus, which is still used

> today, and that cumin and coriander were used as intestinal

> carminatives.

>

> Further evidence showed that musculo-skeletal disorders were

treated

> with rubefacients to stimulate blood flow and poultices to warm and

> soothe. They used celery and saffron for rheumatism, which are
> currently topics of pharmaceutical research, and pomegranate was
used
> to eradicate tapeworms, a remedy that remained in clinical use
until
> 50 years ago.
>
> "Many of the ancient remedies we discovered survived into the 20th
> century and, indeed, some remain in use today, albeit that the
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> component is now produced synthetically," said Dr Campbell.
>
> "Other ingredients endure and acacia is still used in cough
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> while aloes forms a basis to soothe and heal skin conditions."
>
> Fellow researcher Dr Ryan Metcalfe is now developing genetic
> techniques to investigate the medicinal plants of ancient Egypt. He
> has designed his research to determine which modern species the
> ancient botanical samples are most related to.
>
> "This may allow us to determine a likely point of origin for the
> plant while providing additional evidence for the trade routes,
> purposeful cultivation, trade centres or places of treatment," said
> Dr Metcalfe.
>
> "The work is inextricably linked to state-of-the-art chemical
> analyses used by my colleague Judith Seath, who specialises in the
> essential oils and resins used by the ancient Egyptians."
>
> Professor Rosalie David, Director of the KNH Centre, said: "These
> results are very significant and show that the ancient Egyptians
were
> practising a credible form of pharmacy long before the Greeks.
>
> "Our research is continuing on a genetic, chemical and comparative
> basis to compare the medicinal plants of ancient Egypt with modern
> species and to investigate similarities between the traditional
> remedies of North Africa with the remedies used by their ancestors
of
> 1,500 BC."
> ===
> HTP,
> Mahari
>

| 22419|2007-05-10 07:19:50|clyde winters|Re: Use off Wordlist & Egyptian and which African languages?|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

- > Omo:"Don't waste your time. You can't demonstrate a
- > genetic linguistic relationship by using word
- > list!!!! Evidently, you have not understood
- > anything I wrote.
- > Perhaps you should take a few classes in
- > linguistics and study ancient Egyptian for
- > yourself...otherwise you are basing your arguments
- > on faith in what others say and write.
- > Good luck
- > Omowale"
- >
- > GOR:Too late, Iv`e already `wasted` my time. Its
- > true that both morphological and lexical recurrent
- > correspondences are preferred but the deeper the
- > time depth the lesser the proportion of
- > morphological evidence to lexical evidence. At least
- > that`s what Iv`e found with Niger-Congo linguistics.
- > As I`ve said before; Iv`e presented evidence here
- > and elsewhere so faith doesn`t come into it.
- > All related languages show recurrent
- > correspondences in basic vocabulary. The best you
- > could say, but even this would not be entirely
- > accurate, is that by showing this Iv`e only done
- > half the job. To say that it`s a waste of time is to
- > yourself misunderstand basic comparative historical
- > linguistics.
- >
- > The NOTORIOUS G.O.R.E

Hi

The use of word list alone can never confirm or disconfirm a linguistic connection within and among languages. Comparison of basic terms can be used to show a genetic relationship, but use of word list, like the Swadesh list was never meant to be used solely for identifying linguistic relationship.

To understand prehistoric developments and the relative time depth for the separation of two or more (sub-)languages in a Superfamily of languages we look at the basic lexicon which includes terms describing

generic human experiences. The Swadesh list of basic terms is primarily used to calculate time depths and is referred to as glottochronology or lexico-statistics.

In this method you count lexical items from two or more languages that share regular phonetic and sound correspondence. Once the common retention rate for languages is computed you can then theoretically, calculate the date the speakers of these languages separated.

Test of this hypothesis using languages with long written histories (i.e., the existence of text documenting changes within the vocabulary, morphology and etc., of the sub-languages) in Superlanguage families like German and Romance indicate that the time-frame determined for these languages using glottochronology fail to correspond to traditional views regarding the break up of the respective proto-languages (see: T. Bynon, *Historical Linguistics* (Cambridge U Press, 1979): 266-272). Bynon observed that "There can be no doubt that the method introduces an element of arbitrariness in that different investigators are likely to make different decisions with regard to the same data."

Given the failure of the use of lexico-statistics to accurately date languages with abundant written records, it would be highly unlikely this method can be used to describe historical connection between languages lacking any written text to confirm any results you might obtain.

Furthermore you have the reality of "linguistic stability/continuity" within African languages that make it almost impossible to use lexico-statistics to determine time frames within African languages. The theory of linguistic continuity, stated simply means that certain languages evolve more slowly than others. Because languages change at different rates, some languages retain more basic terms that show very little change over time, than other languages. (See: <http://www.geocities.com/Athens/Academy/8919/ling.htm>)

This leads to the hypothesis that linguistic continuity exist in Africa due to the continuity or stability of African socio-political structures and cultural systems. This relative cultural stability has led African languages to change more slowly than European and Asian languages. Diop (1974) observed that:

First the evolution of languages, instead of moving everywhere at the same rate of speed seems linked to other factors; such as , the stability of social organizations or the opposite, social upheavals. Understandably in relatively stable societies man's language has changed less with the passage of time (pp.153-154).

In *Nouvelles recherches sur l'egyptien ancien et les langues Negro-Africaine Modernes*, Diop wrote that:

The permanence of these forms not only, constitute today a solid base...upon which...[we are to re-]construct diachronic African [languages], but obliges also a radical revision of these ideas, a priori...on the evolution of these languages in general (p.17).

There is considerable evidence which supports the African continuity concept. Dr. Armstrong (1962) noted the linguistic continuity of African languages when he used Glottochronology to test the rate of change in Yoruba. Comparing modern Yoruba words with a list of identical terms collected 130 years ago by Koelle , Dr. Armstrong found little if any internal or external changes in the terms.

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| 22420|2007-05-10 08:01:04|clyde winters|Re: Use off Wordlist & Egyptian and which African languages?|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

- > Omo:"Don't waste your time. You can't demonstrate a
- > genetic linguistic relationship by using word
- > list!!!! Evidently, you have not understood
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Given the failure of the use of lexico-statistics to accurately date languages with abundant written records, it would be highly unlikely this method can be used to describe historical connection between languages lacking any written text to confirm any results you might obtain. Commenting on this reality Hock and Joseph in *Language History, Language Change, and Language Relationship* (de Gruyter, 1996) wrote that "Most significant, however, was the fact that the method was disconfirmed by empirical evidence. Especially persuasive was a study that showed that glottochronology failed when confronted with languages like English on one hand, whose rate of vocabulary replacement significantly exceeded expectations (presumably because of its proclivity to borrow) and Icelandic on the other, with a significantly lower rate of replacement (perhaps because of the conservative influence of linguistic nationalism)" (p. 531).

Further more you have the reality of "linguistic stability/continuity" within African languages that make it almost impossible to use lexico-statistics to determine time frames within African languages. The theory of linguistic continuity, stated simply means that certain languages evolve more slowly than others. Because languages change at different rates, some languages retain more basic terms that show very little change over time, than other languages.(See: <http://www.geocities.com/Athens/Academy/8919/ling.htm>)

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changes in the terms.

Due to the weaknesses found in lexicostatistical methods it would not be advisable to use this method , solely, with complete confidence in explaining prehistoric events in Africans languages.

Clyde

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| 22421|2007-05-10 08:40:15|olmec982000|Re: Aborigines descended from Africans - research|

Hi

This is a good article but I personally believe the results may support the Out-of-African theory, but I don't believe Aborigines and New Guinea people arrived in Asia at the same time.

Aborigines



New Guinea People



I believe that the Aborigines clearly show facial characteristics and craniometrics that existed among African populations 100-50,000 years ago.

The New Guinea people on the other hand have more modern characteristics. Moreover, the Pacific Islands and Africa share common toponyms, and the languages appear to be related.

PLACE NAMES IN AFRICA AND THE PACIFIC

AFRICA OCEANIA

Alamand Alamanda

Alika Alika

Alika Arika

Babonga Babonga

Bagola Bagola

Batori Batori

Bakaka Bakaka

Bambula Bambula

Buduri Buduri

Burbura Burbura

Gambia Gambia

Kalobi Kalobi

Kalonda Kalonda

Kalonga Kalonga

Kamalo Kamalo

Kambia Kambia

Kamori Kamori

Kantara Kantara

Karako Karako

Kayata Kayata

Kukula Kukula

Magari Magari

Magura Maguri

Makara Makara

Marosi Maros

Oronga Oronga

Palanka Palanka

Parapara Parapara

Sio Sio

Sumbura Sumbura

Tamana Tamana

Taraba Taraba

Taramal Taramal

Teleki Teleki

Totoki Totoki

Varong Varong

Common Terms:

English Manding Melanesian Polynesian

arrow bye,bya fana,pane fana,pana

Father baba babi papa

Man tye ta taga-ta

head ku tequ-qa tuku-noa

pot daga taga taga

vase bara pora,bora bora-bora

fish yege ige, ika ika

ox, cattle konga,gunga kede kuda

Given this relity, I believe that the Pacific Islanders are mainly the result of the spread of the Lapita culture. These Blacks probably replaced many of the Aborigine types that may have originally occupied these Islands.

Clyde

(See: <http://www.geocities.com/Tokyo/Bay/7051/pac1.htm>

)

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

- >
- > <http://www.news.com.au/story/0,23599,21694607-1702,00.html>
- >
- > Aborigines descended from Africans - research
- > From correspondents in London
- > May 08, 2007 06:20pm
- >
- > AUSTRALIA and the rest of the world was first settled by a single group
- > of people who migrated from Africa more than 55,000 years ago, DNA
- > research suggests.
- >
- > A study of DNA samples from Aboriginal Australians and Melanesians
- > from New Guinea, led by Peter Forster at Britain's University of
- > Cambridge, appears to verify the theory that all humans came from the
- > same small group of Africans.
- >
- > The Australian and New Guinean populations were found to share genetic
- > features linking them those who left Africa up to 60,000 years ago.
- >
- > "Although it has been speculated that the populations of Australia and
- > New Guinea came from the same ancestors, the fossil record differs
- > so significantly it has been difficult to prove," Dr Forster told Britain's
- > The Times newspaper.
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- > "For the first time, this evidence gives us a genetic link showing that
- > the Australian Aboriginal and New Guinean populations are
- > descended directly from the same specific group of people who
- > emerged from the African migration."
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- > Dr Forster, who is now at the Anglia Ruskin University, said the
- > ancient Australians would have travelled from Africa via Arabia,
- > Asia and the Malay peninsula, dispersing at a rate of about 1km
- > per year.
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- > finds in the country previously threatened to undermine the theory
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- > Critics of the theory believe modern human beings may have evolved
- > in several different places, arisen through interbreeding, or made
- > several trips out of Africa.
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- > They cited as evidence the fact skeletal and tool remains found
- > in Australia are strikingly different from those on the "coastal
- > expressway" the early settlers are supposed to have taken
- > through south Asia.
- >

| 22422|2007-05-10 11:52:37|Peter Gray|Re: Use off Wordlist & Egyptian and which African languages?|

Hello All,

As I understand it, based on the writings of Diop and Obenga, the copmparative word list can only confirm genetic linguistic relationship (as distinct from a purely topological one) if there is correspondence not only in the phoneme (pronunciation), BUT in the meaning/linguistic context of the word(s) as well. Please correct me if I'm wrong. Thanks.

Peter

From: *clayde winters*
 Reply-To: *Ta_Seti@yahooogroups.com*
 To: *Ta_Seti@yahooogroups.com*
 Subject: *Re: [Ta_Seti] Use off Wordlist & Egyptian and which African languages?*
 Date: *Thu, 10 May 2007 07:59:45 -0700 (PDT)*

--- Fari Supiya <goredema_99@yahoo.com> wrote:

- > Omo:"Don't waste your time. You can't demonstrate a
- > genetic linguistic relationship by using word
- > list!!!! Evidently, you have not understood
- > anything I wrote.
- > Perhaps you should take a few classes in
- > linguistics and study ancient Egyptian for
- > yourself...otherwis e you are basing your arguments
- > on faith in what others say and write.
- > Good luck
- > Omowale"
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- > GOR:Too late, Iv`e already `wasted` my time. Its
- > true that both morphological and lexical recurrent
- > correspondences are preferred but the deeper the
- > time depth the lesser the proportion of
- > morphological evidence to lexical evidence. At least
- > that` s what Iv`e found with Niger-Congo linguistics.
- > As I`ve said before; Iv`e presented evidence here
- > and elsewhere so faith doesn`t come into it.
- > All related languages show recurrent
- > correspondences in basic vocabulary. The best you

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> accurate, is that by showing this I've only done
> half the job. To say that it's a waste of time is to
> yourself misunderstand basic comparative historical
> linguistics.
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Hi

The use of word list alone can never confirm or disconfirm a linguistic connection within and among languages. Comparison of basic terms can be used to show a genetic relationship, but use of word list, like the Swadesh list was never meant to be used solely for identifying linguistic relationship.

To understand prehistoric developments and the relative time depth for the separation of two or more (sub-)languages in a Superfamily of languages we look at the basic lexicon which includes terms describing generic human experiences. The Swadesh list of basic terms is primarily used to calculate time depths is referred to as glottochronology or lexico-statistics.

In this method you count lexical items from two or more languages that share regular phonetic and sound correspondence. Once the common retention rate for languages is computed you can then theoretically, calculate the date the speakers of these languages separated.

Test of this hypothesis using languages with long written histories (i.e., the existence of text documenting changes within the vocabulary, morphology and etc., of the sub-languages) in Superlanguage families like German and Romance indicate that the time-frame determined for these languages using glottochronology fail to correspond to traditional views regarding the break up of the respective proto-languages(see: T. Bynon, Historical Linguistics (Cambridge U Press,1979): 266-272). Bynon observed that "There can be no doubt that the method introduces an element of arbitrariness in that different investigators are likely to make different decisions with regard to the same data."

Given the failure of the use of lexico-statistics to accurately date languages with abundant written records, it would be highly unlikely this method can be used to describe historical connection between languages lacking any written text to confirm any results you might obtain. Commenting on this reality Hock and Joseph in Language History, Language Change , and Language Relationship (de Gruyter, 1996) wrote that "Most significant, however, was the fact that the method was disconfirmed by empirical evidence. Especially persuasive was a study that showed that glottochronology failed when confronted with languages like English on one hand, whose rate of vocabulary replacement significantly exceeded expectations (presumably because of its proclivity to borrow) and Icelandic on the other, with a significantly lower

rate of replacement (perhaps because of the conservative influence of linguistic nationalism) " (p.531).

Further more you have the reality of "linguistic stability/continuity" within African languages that make it almost impossible to use lexicostatistics to determine time frames within African languages. The theory of linguistic continuity, stated simply means that certain languages evolve more slowly than others. Because languages change at different rates, some languages retain more basic terms that show very little change over time, than other languages. (See: <http://www.geocities.com/Athens/Academy/8919/ling.htm>)

This leads to the hypothesis that linguistic continuity exist in Africa due to the continuity or stability of African socio-political structures and cultural systems. This relative cultural stability has led African languages to change more slowly than European and Asian languages. Diop (1974) observed that:

First the evolution of languages, instead of moving everywhere at the same rate of speed seems linked to other factors; such as , the stability of social organizations or the opposite, social upheavals. Understandably in relatively stable societies man's language has changed less with the passage of time (pp.153-154) .

In *Nouvelles recherches sur l'egyptien ancien et les langues Negro-Africaine Modernes*, Diop wrote that:

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There is considerable evidence which supports the African continuity concept. Dr. Armstrong (1962) noted the linguistic continuity of African languages when he used Glottochronology to test the rate of change in Yoruba. Comparing modern Yoruba words with a list of identical terms collected 130 years ago by Koelle , Dr. Armstrong found little if any internal or external changes in the terms.

Due to the weaknesses found in lexicostatistical methods it would not be advisable to use this method , solely, with complete confidence in explaining prehistoric events in Africans languages.

Clyde

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| 22423|2007-05-10 12:07:45|Fari Supiya|Re: Use off Wordlist & Egyptian and which African languages?|

Dr Winters:"Hi

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GOR: Then let's see the basic term evidence between both AEand AA and AE and non-AA African languages. We can see which confirms, or rather strongly suggests, genetic relationship. But there's something else. It's received wisdom that a Swadesh type list cannot be used to demonstrate a genetic relationship.

Most linguists would agree with you. Allow me to be a maverick and DISAGREE. If two languages of which a genetic relationship has not been so far shown show recurrent correspondences of the type that can be found between languages known to be related, like Polish and English or like Fula and Proto-Bantu, then we would be right to conclude that there is a probable genetic relationship. We would naturally expect these correspondences to be found amongst basic items not found on the particular wordlist. This is just logic.

Also to answer your point about lexico-statistics I generally agree. I've read the same mix of literature myself. It should be clear, however, that I never introduced the Swadesh list for the purpose of estimating time depth. It was just about getting hold of some Old Egyptian basic vocabulary (and I remember seeing a Swadesh list of OEsomewhere) and comparing it with the equivalent items in ONE of the alleged African languages. Ironically I did this to avoid comparisons which have the usual lapses in methodology. But as is usual in these discussions plenty of words have been spilt but no evidence presented.

Thanks for your contribution. You brought some interesting issues to the table.

The G.O.R.E

clyde winters wrote:

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| 22424|2007-05-10 12:42:49|Fari Supiya|Re: Australians, New Guineans and the Lapita Culture|
Dr W:"Given this relity, I believe that the Pacific Islanders are mainly the result of the spread of the Lapita culture. These Blacks probably replaced many of the Aborigine types that may have originally occupied these Islands.

Clyde"

GOR: I would be inclined to agree if you suggested that not all New Guineans and Near Oceanians are from the same migration. Clearly there were many migrations out of Africa and

they continued up until, in my opinion, about 10 000 years ago. I see some Near Oceanians and New Guineans as originating the Lapita culture, or rather being the descendants of the original Lapita culture bearers who came from Peninsular South east Asia. But there were people in New Guinea already. I believe agricultural activities were going on there from, wait I did this a long time ago, was it 7000 or 3000 BC? They also kept pigs by at least 3000 BC.

There is also the only forensic skeletal analysis, known to me, that was conducted by I think JD Irish on the Lapita remains. He seemed to be spending a good part of the paper trying to explain why the 'Negroid' aspect of these remains, three individuals if my memory does not fail me, is not actually significant to the question of who the Lapita culture-bearers were. What a surprising development! Oh but wait! Come to think of it this behaviour reminds me of Carlton Coon, Sumer (Journal), 1949, The Human Remains from Tell Hassuna.

To my regret Dr Winters I must take issue with your terming the New Guinea people as having 'more modern' cranial characteristics, from whose perspective?. I need not explain why this can be quite sensitive. Just because most Africans do not have this appearance today do we become the benchmark of what is 'modern'? What about skin complexion and hair type? Dark skin 'archaic' and light skin 'modern'? Mmmm...

I none-the-less found your post a fascinating read.

G.O.R.E

olmec982000 wrote:

Hi

This is a good article but I personally believe the results may support the Out-of-African theory, but I don't believe Aborigines and New Guinea people arrived in Asia at the same time.

Aborigines



New Guinea People



I believe that the Aborigines clearly show facial characteristics and craniometrics that existed among African populations 100-50,000 years ago.

The New Guinea people on the other hand have more modern chracteristics. Moreover, the Pacific Islands and Africa share common toponyms, and the languages appear to be related.

PLACE NAMES IN AFRICA AND THE PACIFIC

AFRICA OCEANIA

Alamand Alamanda

Alika Alika

Alika Arika

Babonga Babonga

Bagola Bagola

Batori Batori

Bakaka Bakaka

Bambula Bambula

Buduri Buduri
Burbura Burbura
Gambia Gambia
Kalobi Kalobi
Kalonda Kalonda
Kalonga Kalonga
Kamalo Kamalo
Kambia Kambia
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| 22425|2007-05-10 12:46:46|Fari Supiya|Re: Use off Wordlist & Egyptian and which African languages?|

As far as I'm concerned you are correct. What I am asking for, however, is a list of basic vocabulary words that have recurrent correspondences between one stage of AE, say Old Kingdom, and ONE of the African languages that are being claimed to be related. Even better if it was next to a list between two known related languages like Germanic or Bantu so we can judge the correspondences next to those that occur between known languages. But noone is going there.

G.O.R.E

Peter Gray wrote:

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To: *Ta_Seti@yahooogroups .com*
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| 22426|2007-05-10 13:15:04|clyde winters|Re: Australians, New Guineans and the Lapita Culture|

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- > G.O.R.E

Hi

Thanks for your comments. As I said before this is just my opinion and I recognize that I can be wrong.

Clyde

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| 22427|2007-05-10 13:18:10|clyde winters|Re: Use off Wordlist & Egyptian and which African languages?|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

- > Dr Winters:"Hi
- >
- > The use of word list alone can never confirm or
- > disconfirm a linguistic connection within and among
- > languages. Comparison of basic terms can be used to
- > show a genetic relationship, but use of word list,
- > like the Swadesh list was never meant to be used
- > solely for identifying linguistic relationship."
- >
- > GOR: Then let`s see the basic term evidence

> between both AE and AA and AE and non-AA African
> languages. We can see which confirms, or rather
> strongly suggests, genetic relationship. But there`s
> something else. It`s received wisdom that a Swadesh
> type list cannot be used to demonstrate a genetic
> relationship.
> Most linguists would agree with you. Allow me to
> be a maverick and DISAGREE. If two languages of
> which a genetic relationship has not been so far
> shown show recurrent correspondences of the type
> that can be found between languages known to be
> related, like Polish and English or like Fula and
> Proto-Bantu, then we would be right to conclude that
> there is a probable genetic relationship. We would
> naturally expect these correspondences to be found
> amongst basic items not found on the particular
> wordlist. This is just logic.
>
> Also to answer your point about lexico-statistics
> I generally agree. Iv`e read the same mix of
> literature myself. It should be clear, however, that
> I never introduced the Swadesh list for the purpose
> of estimating time depth. It was just about getting
> hold of some Old Egyptian basic vocabulary (and I
> remember seeing a Swadesh list of OE somewhere) and
> comparing it with the equivalent items in ONE of the
> alleged African languages. Ironically I did this to
> avoid comparisons which have the usual lapses in
> methodology. But as is usual in these discussions
> plenty of words have been spilt but no evidence
> presented.
>
> Thanks for your contribution. You brought some
> interesting issues to the table.
>
> The G.O.R.E
>

Hi

Your comments are helpful also. Thanks.

Clyde

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| 22428|2007-05-10 17:28:31|Emeagwali, Gloria (History)|Re: Nubia's Black Pharaohs: Clarification|

The publisher of the book is

Karnak House, London. Go to the website: <http://www.karnakhouse.co.uk/>

It should be easy to get the book from there.

Gloria Emeagwali

www.africahistory.net

-----Original Message-----

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf Of asar_imhotep

Sent: Wednesday, May 09, 2007 6:23 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Nubia's Black Pharaohs

I actually had Dr. Obenga's book, but someone stole it in New York at the Airport last year on my way back to Houston. What upset me the most is, that book is hard to find because the publisher is in Senegal and they have the worst customer service. It took me a year to get that book. If someone has the hookup for getting that book, please send a blessing in my direction. But back to the topic at hand...

One of the reasons modern Egyptologist miss so much of the culture and philosophy is because they are not privy to the "living university" systems in Africa. You don't need buildings when your class rooms are nature itself. Mdw Ntr is the study of "the laws that guide the Nun (undifferentiated matter - ideas) into form [look at each individual glyph].

What the ancient Egyptians did [and some say it was a big mistake] was to put into form ideas already realized thousands of years before. They brought an underground system to the surface which attracted a particular energy from other nations which ultimately became its downfall.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, OMOWALE wrote:

>

> Thanks for the post. Some and his wife are awesome I'm still reading several of their works.....you can get another perspective from Dr. Theophile Obenga in his masterful work : AFRICAN PHILOSOPHY, THE PHARAONIC PERIOD: 2780-330bc. This is a scholarly work that contains the original African texts plus superb translations of the mdu ntr (the ancient African language spoken by the Egyptians) by Obenga. Obenga, an African scholar from Congo, translates and explains the text as only a native African can. If you read mdu ntr you can compare your translation with his.

> Personally, I don't debate white folk much anymore about the Ancient Egyptian Black culture. After beginning my study of mdu ntr, I can read enough at this point to know that the Egyptians considered themselves native to the African continent. It is clearly indicated in many texts. This is not the place to go in to detail, but the evidence is there thanks to Diop and Obenga and others.

> You might find this interesting: As you know black people call people with light skin "Red". Most Black people in America know somebody with the nickname: "RED" That was Malcolm X's nickname: Detroit Red, Red.

> The African people do the same thing, so did the ancient Africans who lived in Egypt!!

> htp

>

>

>

> -----

> Ahhh...imagining that irresistible "new car" smell?

> Check out new cars at Yahoo! Autos.

>

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2

Yahoo! Groups Links

| 22429|2007-05-11 18:02:33|Paul Kekai Manansala|The Ahmes code|

The Ahmes code

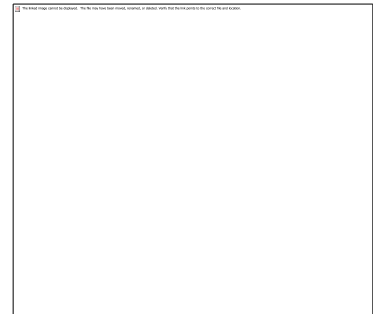
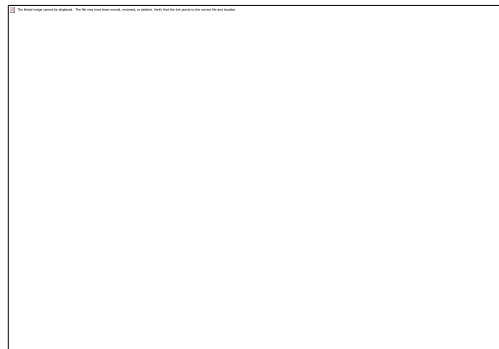
The mathematical system in ancient Egypt was application-oriented, devised -- complete with fractions -- to manage practical matters. **Assem Deif** sums up the old methods

If an ancient Egyptian wanted to divide a loaf of bread among a group of workers or figure out the manpower needed to achieve a certain task, he used addition and doubling instead of the four operations of addition, subtraction, multiplication, and division we use today. It was their script that compelled them to use these operations, since they could double any given number by simply drawing the same symbol next to it. For a similar reason they are only used with unit fractions -- those whose numerator is 1 -- when solving problems about ratios.

The interesting arithmetical aspect was multiplication and its inverse, division. For the multiplication they used the method of duplication, reducing it to a problem of addition. This was done by creating two columns in which the numeral 1 always began in the left column. Both columns were doubled to the point where any combination of numbers in the left column could be reckoned to the chosen multiplier. Once checked, the corresponding numbers in the right column were summed up to become the product. To multiply 45×8 , and considering the first as the multiplier, we obtain the following:

The marks beside the right column mean those that will be summed up to yield the result. The operation resembles the binary method in concept, with which the computer

except that it is performed multiplier only which is in Egyptians made a fine can be put in a binary form, since in the above example the multiplier 45 is represented in this form. By watching the numbers contributing to it in multiples of 2 the result becomes the sum of the corresponding numbers in the right-hand column.



[Click to view caption](#)

Clockwise from top: A coloured relief featuring the winged god Horus as a symbol of protection; God Ra-Hurakhti; Udjat, the eye of Horus

performs its multiplication -- here half-way since it is the binary form. Indeed the observation that any number

The Egyptians needed fractions to divide food and supplies according to specific ratios. Fractions were so important that of the 87 problems in the Ahmes Papyrus only six did not involve them. Likewise, of the 25 problems in the Moscow Papyrus 22 involved calculations with fractions. Because the Egyptians performed multiplications and divisions by doubling and halving, it was necessary to double fractions too. Scribes created tables of calculations of fractions along with integers. These tables would be used as references, so that the chief of personnel could carry out the fractional divisions on site. With the exception of the frequently-used fraction $2/3$, and the less frequent $3/4$, a scribe, being asked to divide an object into a certain number of pieces, would express his fractions as a sum of unit fractions, i.e. limiting them mainly to fractions of the form $1/n$ where n is a positive integer. Mathematicians call these types of fractions Egyptian Fractions and request, as Ahmes did, that the unit fractions be distinct. A unit fraction is represented in hieroglyphic numerals by placing a mouth, which meant "part", above the number.

Fractions therefore occupy most of the Egyptian mathematical heritage. Mathematical scrolls are overwhelmed with fractions, but it is the first part of the Ahmes Papyrus which carries the most extensive fractional table found in any of the Egyptian papyri that have reached us. It pertains to the division of 2 by any odd number ranging from 3 to 101. Thus, one can conceive the table as composed of 2 columns only, one for the divisors and the others for the unit fractions, as shown. Some are represented in 2 unit fractions and others in three or even four, and this is by no means dependent on the divisor value.



In this table, non-unit fractions are represented as the sum of distinct unit fractions. For example, $\frac{2}{7}$ is written as $\frac{1}{4} + \frac{1}{28}$, i.e. not allowed to be factored into $\frac{1}{7} + \frac{1}{7}$ -- not that it violated the rules but rather that the latter equal decomposition was impractical (in our view) when it comes to dividing tasks. Executing the task in small portions first will delay the accomplishment, but by letting each worker first perform one eighth of the task, 87.5 per cent of the whole task will be executed at once instead of only 50 per cent first. Besides, it is easier to cut a whole into four equal pieces than seven.

One problem with this system was how to write a fraction as a sum of unit fractions, considering that the expressions are not unique. For example: $\frac{7}{24} = \frac{1}{6} + \frac{1}{8} = \frac{1}{4} + \frac{1}{24}$. It is unclear how the Egyptians resolved the problem of preference. To find the unit fraction expansion of a number between zero and one, they perhaps first sought to obtain the largest unit fraction less than the given fraction, then subtracted the former from the given fraction, and repeated it. This is done with the least number of unit fractions -- provided we reach a suitable decomposition. Such an

algorithm becomes more and more cumbersome as well as difficult to compute, especially for large divisors. So the scribes made large tables so that, when encountering a remainder, they could look up the answers just as we used to look up logarithms before switching over to electronic calculators.

An algorithm called the Greedy Algorithm, which became known in the 19th century, can simulate the Ahmes scheme by which a given rational number $x=a/b$ between 0 and 1 can be factored into an Egyptian Fraction. In order to convert $19/20$ into an Egyptian Fraction we take the following steps: $20/19=1$ together with a remainder. So the first unit fraction is $1/2$. Subtracting $1/2$ from $19/20$ gives $9/20$. Dividing $20/9$ gives 2 along with a remainder. So the next unit fraction is $1/3$. Again subtracting $1/3$ from $9/20$ gives $7/60$. Dividing $60/7$ gives 8 with a remainder. So the next unit fraction is $1/9$. Finally, subtracting the latter from $7/60$ yields $1/180$. The decomposition becomes: $19/20=1/2+1/3+1/9+1/180$.

Unfortunately such an algorithm does not usually yield the shortest series; most of the time it produces long ones that look non-Egyptian. Amazingly, for the same example Ahmes could provide a shorter and rather more attractive series for the same number, that is $19/20=1/2+1/4+1/5$. Not that it contained fewer terms, but in larger pieces. So it looks as if the Greedy Algorithm has nothing to do with the Ahmes technique. True, it does work, but does not always work well.

Scientists did not stop elaborating on different ways for the purpose of demystifying the Ahmes code, but no one rule has yet been found that could be applied to all divisors, i.e. nobody had the clue as to what Ahmes really had in mind when constructing his table of unit fractions. However, for the case of composite divisors only, i.e. for the case when $n=pq$ (p and q primes), scientists think Ahmes opted for the decomposition $2/n=(2/p+1) \times (1/q+1/pq)$. For example, $2/21$ can be decomposed into $1/14+1/42$ by taking $p=3$, $q=7$. The above formula generates all the results of the Ahmes table in the case of two terms only, provided that p and q are primes. Unfortunately, three exceptions remain persistent in which the above formula fails to produce Ahmes results, namely the cases $2/35$, $2/91$ and $2/95$. When calculated using the above scheme, $2/35$ gave $1/21+1/105$ whereas Ahmes provided $1/30+1/42$ which is by far superior; meaning that we are still far from setting one common rule governing the scribe's choice of his unit fractions. Even for the trivial cases $n=3, 5, 7, 11$, we have to resort to another rule, e.g. $2/n=2/(n+1)+2/n(n+1)$, and so on. As for the cases $n=13, 17, 19, \dots$ a third scheme had to be introduced, that is $2/n=1/a+(2a-n)/an$ in which a is chosen in the range $n/2 < a < n$.

Interestingly, a computer programme was devised in 1967 and run on a KDF-9 machine to calculate all possible unit fractions dividing 2 by odd numbers from 3 to 101 to compare them with the scribe's choice. After five hours of extensive computation, among the 22,295 different decompositions produced, and considering that there was a time span of almost 4,000 years, the computer, according to R J Gillings, did not find a decomposition superior to that given by the scribe. Scientists concluded the Ahmes results were the best in terms of minimality and optimality. Their view was based on defining a set of rules as to when an Egyptian Fraction representing a/b is minimal, using the smallest number of unit fractions possible. It is called optimal if it is minimal and the smallest unit fraction is as large as possible.

Proceeding with Ahmes table, consider the case in which the divisor is 25 say, it is given as $2/25=1/15+1/75$. Whereas for divisor 75, the scribe writes $2/75=1/50+1/150$. But the scribe could have very well, instead of searching for a new decomposition like he did, minimised his effort by duplicating the first one after dividing by 3, to obtain $2/75=1/45+1/225$. This he did not do. Not only that his decomposition is superior, but assume that, later on, one needs to factorise -- into unit fractions -- the rational $4/75$, sure one favours $4/75=1/25+1/75$ instead of $2/45+2/225$ which is difficult to attain and needs further decompositions.

There exists therefore a certain logic governing each of the decompositions. For example, the papyrus cites examples of dividing a number of loaves of bread among a group of workers. So, whereas there is no such unique decomposition, it is advisable to make sure that the unit fractions obtained be suitable most of the time for practical or relevant applications. For it is more practical to give a worker a piece equal to $1/150$ of a loaf of bread, or of a certain task to perform, than to give him $1/225$. In fact, for all divisors between 3 and 101, Ahmes Papyrus does not produce a unit fraction smaller than $1/1000$.

In another context, the scribe had in mind to fulfil some sort of equity in the decomposition. For example, to divide 3 loaves of bread between 5 workers, one can give three of the workers each a $3/5$ piece from each loaf, while the remaining $2/5$ part of each of the three loaves be divided between the remaining 2 workers. The latter would receive each $(2/5+1/5)$ piece. This means that 3 workers will receive each one piece of $3/5$ of a loaf, whereas 2 will receive 2 pieces instead. Any person will tell you that the workers did not receive equal shares, yet they did. The scribe instead recommends the decomposition $3/5=1/3+1/5+1/15$, such that each worker can be given the same pieces $1/3$ of a loaf, $1/5$ and $1/15$. The reader may argue that various decompositions exist for such case. One can divide, say, each loaf into 2 equal pieces where each of the workers will receive a piece, while the remaining piece is partitioned into 5 sections to be distributed among them. Eventually each of them will receive 2 pieces instead of three and in bigger portions, i.e. to impose the decomposition $3/5=1/2+1/10$ being minimal and optimal. But without trying hard to defend Ahmes' choice, it may have been wiser -- who knows -- to favour his choice of decomposition on the ground that at least 3 of the workers will have tasted a piece of the three loaves even if small, instead of trying a share from 2 loaves only. So, whereas in this particular example, one may or may not favour a certain decomposition, it may prove more practical in other applications.

Finally, a valid question is: why Ahmes was interested only in the $2/n$ table and not in the $3/n$ or $4/n$, etc... simply because the latter decompositions can be deduced from the $2/n$ one, or that the latter is all what you need to produce Egyptian representations of arbitrary rational numbers. For say, one needs an Egyptian fraction of $3/7$, we write $3/7=2/7+1/7$. From Ahmes table, and substituting for $2/7=1/4+1/28$, results in $3/7=1/4+1/7+1/28$.

Mathematicians could also prove, in this respect, that any fraction a/b (a, b integers) has an infinite number of Egyptian fraction forms, or like it is said that every rational number is an Egyptian Number. For example

$$3/4=1/2+1/4$$

$$=1/2+1/8+1/12+1/24$$

$$=1/2+1/8+1/12+1/48+1/72+1/144, \text{ etc....}$$

The same applies to 1, it can be decomposed into an infinite number of Egyptian fractions. A famous example is

$$1=1/2+1/4+1/8+1/16+1/32+1/64+ \dots\dots\dots$$

This infinite geometric series which converges in the sum to 1, appeared prior to 2000 BC as some form of binary structure. More fascinating is its relation to what is called in the Egyptian mythology the eye of Horus. The latter is the son of Osiris and Isis and his most common form is that of falcon-headed man. The most popular legend associated with Horus is the one in which he grows to manhood to avenge the death of his father Osiris by battling against his cruel uncle Set. His eye signifies the royal power or the Eye of the Providence. It accompanies the dead in their funerary rites and we find it inside the 12th layer of mummies' bandages, as instructed in the Egyptian Book of the Dead. Whereas on the enumeration side, it denoted an Egyptian Fraction of six leading terms, that is a fractional quantification system to measure parts of a whole. The entire eye measured one, while each of the parts of the eye measured a fraction of it. Shattering Horus's eye into six pieces is an outcome of the Egyptian style of carrying calculations in the form of fractions and vice versa.

The Ancient Egyptians used the six pieces or parts of Horus's eye to represent the six senses together with an arithmetical notation. It is divided as follows: 1/2 represents smell and symbolised by the right side of the eye, 1/4 represents seeing or the sensation of light symbolised by the pupil, 1/8 represents thought symbolised by the eyebrow, 1/16 represents hearing symbolised by the right side of the eye in the form of an arrow pointing towards the ear on the face, 1/32 represents taste by the sprouting of the wheat or grain from the planted stalk symbolised by a curved tail and finally 1/64 represents touch symbolised by a leg touching the ground. As we add all fractions together we realise they add up to 63/64, not to 64/64 which is 1. So this small error acknowledged in the Old Kingdom has been attributed to the Ancient Egyptians' belief in not being able to attain perfection in life but in eternity. Also looking at the numbers we can see the pattern of a geometric series, the one discussed above. Since each following step is 1/2 of the one before, then if we continue dividing like this, but also summing up the parts (1/2+1/4+1/8+....) we realise the great truth, namely the way to infinity. True, we come closer and closer to perfection or the all 1, yet we will reach it only in infinity. In other words, absolute perfection is unattainable, one can only aim for it, but we will never achieve it.

An interesting application to the eye of Horus is the division of a quantity of grains between a group of people. The ancient Egyptians had a unit of volume called "hekat" used solely for grains which is a little less than 5 litres. The only fractions of a hekat which were used in the market are 1/2, 1/4, 1/8, 1/16, 1/32 and 1/64 of a hekat. For any fraction of a hekat less than 1/64, a smaller quantity called "ro" is used instead. The latter constitutes the smallest named unit for grain and is equal to 1/320 part of the hekat, something like a tablespoon of grain. So 1/16 of a hekat contains 20 ro.

Now suppose we wish to subdivide 65 hekats between 70 persons. Each will receive $65/70$ hekats, how did the scribe manage this problem; considering that he weighs in eye of Horus's units only, i.e. in multiples of $1/64$ of a hekat and not in $1/70$. What he does, is the following:

$$\begin{aligned}
 (64/64)(65/70) &= (1/64)(416/7) \\
 &= (1/64)(59+3/7) \\
 &= 59/64 + (1/64)(30/70) \\
 &= 59/64 + (1/320)(15/7) \\
 &= (32+16+8+2+1)/64 + (1/320)(2+1/7) \\
 &= 1/2 + 1/4 + 1/8 + 1/32 + 1/64 + 2ro + (1/7)ro.
 \end{aligned}$$

Note that no approximations were done during the operations to obtain the above result in which the scribe rounded- off in his final stage only; for the last term is negligible being $1/7$ of a ro; constituting 0.05 per cent of each one's share. Eventually, each person would then receive by today's units: half a kadah, plus a quarter of it, plus an eighth part of it, plus one in 32 parts of it, plus a 64th of it with an additional 2 tablespoons of grains. This form of remainder arithmetic allows increasingly larger rational number divisors, by creating a first-term quotient easily written as binary series with a small rounding error scaled to $1/320$ of a hekat. No doubt that this problem shows the ingenious numerical talent the Egyptian scribes once had.

One of the modern applications of Egyptian fractions is the request of a specific resistance value needed in the design of an electrical circuit, a problem called in the literature the 2- Ohm problem. College students know well from their physics class, that the equivalent resistance R of two parallel resistances and is given from a law very easy to deduce, based on equating the current passing through the fictitious equivalent resistance R with the two currents passing through both resistances while maintaining same potential. One direct application of this, suppose an engineer wishes to incorporate in one of his designs a resistor of so many ohms which the manufacturer does not produce; for it is impossible that the latter displays in the market all possible ohm-values for his resistors. First, the market cannot possibly sustain it, but more important, one cannot feasibly produce resistors with values as elements of a dense subset of the real line, being, as analysis taught us, an uncountable set. Rather, manufacturers display only in the market what they call an "E12 series", i.e. resistors in sets of 12 different values, namely

10, 12, 15, 18, 22, 27, 33, 39, 47, 56, 68, 82

100, 120, 150, 180, 220, 270, 330, 390, 470, 560, 680, 820.....

1000, 1200..... Ohms, etc.....

Now suppose an engineer needs in one of his designs a resistor of 7 ohms, then he would resort to a parallel combination from the fraction $1/7 = 1/10 + 1/56 + 1/100 + 1/120 + 1/150$ in which all the resistors belong to the E12 series, i.e. he will replace his 7 ohms resistor with 5 parallel resistors; this he reaches using a special software (computer programmes exist for such designs, yet the exact solution is by no means trivial). What I did myself instead, is to resort to Ahmes 2/n table and wrote $2/7 = 1/4 + 1/28$ or that $1/7 = 1/8 + 1/56$. Decomposing further $1/8$ into $1/12 + 1/24 = 1/12 + 1/48 + 1/48$, but then I shall have to use instead of the 48 ohms resistor a resistor of 47 ohms from the E12 table. My final fraction is $1/7 = 1/12 + 1/47 + 1/47 + 1/56$, i.e. my resistor of 7 ohms will be simulated by 4 parallel resistors instead of 5 (I am accepting equal fractions). My solution is both minimal and optimal based on Ahmes table. The relative error of my design will not exceed 0.6 per cent, being negligible; especially that any manufactured resistor will itself be subject to some allowed tolerance of the same order.

It is fascinating that after every Egyptian mathematical demonstration, we encounter the phrase "you have found right" or "you have correctly found it". The same phrase *quod erat demonstrandum*, or in its abbreviated form Q E D, has followed every mathematical proof since Euclid.

Finally, in questioning the rigour of Egyptian-style proofs, debates have continued as to whether ancient Egyptian mathematics showed development of any logical or deductive methods. However we should not forget that the nature of the mathematical proof itself is subject to argument. True, the modern attitude of a logical proof is that it must be symbolic if it is to be regarded as rigorous, and that an example using selected numbers cannot claim to be scientifically sound, but it also true that a non-symbolic argument can be rigorous depending on the way it is stated. Given a particular value of the variable, the conditions for rigour are satisfied if this value of the variable is typical and that a further generalisation using any other value is possible without reservations. All the scribes' treatment follows these rules, i.e. the rigour is implicit in the method or that they viewed formulae as inferred by examples.

Assem Deif is a professor of mathematics at Cairo University and MISR University for Science and Technology.

<http://weekly.ahram.org.eg/2007/844/heritage.htm>

| 22430|2007-05-11 18:04:47|pkmanansala|French theory on Pyramids building refuted|
<http://www.sis.gov.eg/En/EgyptOnline/Culture/000001/0203000000000000000755.htm>

French theory on Pyramids building refuted

Egyptian, US and German experts have refuted French archaeologist Jean-Pierre Houdin's theory about how the Pyramids were built, said Secretary General of the Supreme Council of Antiquities (SCA) Zahi Hawwas.

In statements on Wednesday 9/5/2007, Hawwas said the experts believe

Jean-Pierre Houdin's theory lacks scientific and practical bases.

Hawwas said he met with two German and US archaeologists over Houdin's theory.

The archaeologists stressed that the theory lacked the scientific bases and only relied on inaccurate grounds, he added.

| 22431|2007-05-11 18:05:17|Mahari Mengistu|India's untouchable millionaire|

With the moderator's permission - since we frequently write about the Afrikan-Indian genetic connection. This article, I think, puts genetics in a glaring vivid social perspective.

===

<http://observer.guardian.co.uk/world/story/0,,2073476,00.html>

India's untouchable millionaire

Entrepreneur who escaped the rigid caste system warns that it is becoming more divisive as India grows richer

Amelia Gentleman in Agra

Sunday May 6, 2007

The Observer

As a child, Hari Pippal slept alongside his six sisters and eight brothers on a stretch of pavement. As a teenager, he pedalled a bicycle rickshaw to help feed the family. Now the owner of a large, profitable private hospital, a shoe factory, a motorbike dealership and a successful restaurant, Hari Pippal has become a symbol of the enormous possibilities available in new India to anyone with entrepreneurial flair.

The fact that this self-made millionaire has risen to the top despite being a Dalit (an untouchable) has prompted some to promote his achievements as proof that, as India races towards economic transformation, a more egalitarian society is emerging. Magazines feature him as a Dalit success story. Pippal, however, is uneasy with his status as poster boy for a casteless modern India. He believes his triumphs have come in spite of his caste and warns that, as India becomes richer, caste divisions are becoming ever more pronounced. At the headquarters of his business empire, he said: 'As a rule India's economic boom is only enjoyed by high-caste people. This is a great

tragedy for India, because so much talent is being excluded. I feel real despair.'

The Hindu concept of untouchability was abolished in 1950, but the challenge of eradicating prejudices dating back thousands of years has defeated successive governments. Last week in Delhi the issue of caste-related inequalities divided politicians as they argued over the merits of extending affirmative action programmes in universities for backward castes. Prime Minister Manmohan Singh has compared the caste system to apartheid South Africa. 'Untouchability is not just social discrimination; it is a blot on humanity,' he said.

Pippal believes that the government needs to force the blossoming corporate sector to introduce positive discrimination schemes of the kind which have existed in the public sector for decades.

'The government believes the scheduled caste [the official term for Dalits] is coming up, that the caste system is disappearing. That is wrong. The gap between the scheduled castes and the higher castes is increasing,' Pippal said. 'Lower castes are still very poor. Without money it's hard to take advantage of the new opportunities, so they stay poor and everyone else gets richer.'

Pippal became conscious of his status on the first day at school. His teachers would mutter in his direction: 'You people are ill-educated, badly dressed and don't know how to behave'. Consigned to do the jobs no one else wants - latrine-cleaners and roadsweepers - Dalits have traditionally been forbidden from touching the food or water of upper castes. Pippal, 56, remembers how teachers would never ask him to bring them water or invite him to eat with them, as they did other higher-caste pupils.

'I responded by deciding I had to be better than the others - cleverer, better dressed, better behaved, more successful,' he said. But the snubs and subtle insults have lasted a lifetime. His surname identifies him as a Dalit, so when he opened his first company he called it 'People's Export' - which sounded about the same, but did not have the same negative connotations.

When he opened his hospital in 2004, it was difficult to recruit high-caste doctors, many of whom would not contemplate working under him. Because the hospital, a few kilometres from the Taj Mahal, swiftly gained a reputation, attitudes changed and he now employs 25 upper-caste doctors. Even now, several of the Dalit doctors avoid revealing their surname, relying on initials so that they don't alarm higher-caste patients.

When the oldest of his five sons said that he was engaged to a girl from a higher caste, Pippal was happy that his son had found someone he loved. Her parents, too, made no objection to the match, but a few days later about 100 people from her community arrived at Pippal's flat, threatening to kill the girl's parents if the marriage went ahead. 'I told my son that he would destroy their whole family if he persisted in the marriage, and he understood,' Pippal said. The son recently married a Dalit doctor from his father's hospital. 'Now I believe my children should marry within their caste. It's better that way.'

India has a number of Dalit role models who have battled their way to the top. This year KG Balakrishnan was sworn in as chief justice of India, the first Dalit to hold the post. Narendra Jadhav, the chief economist of India's central bank, is a Dalit. Yet the social mobility which usually accompanies rapid economic growth has barely touched this 150 million-strong community, the bulk of whom remain deprived and oppressed. Dalits die sooner and are more likely to be malnourished, unemployed and murdered than others.

Pippal knows how exceptional his life has been when he meets his contemporaries from primary school. 'All of my school friends of my caste are still sitting on a pavement making shoes,' he said. 'They are angry with the system, but what can they do?'

===

HTP,
Mahari

| 22432|2007-05-11 18:05:19|OMOWALE|Re: Use off Wordlist & Egyptian and which African languages?|

You seem to be mixing quickly read Diop and poorly understood Greenberg. You use Greenberg's so-called "Afro-Asiatic", then you drag in Diop. This is amazing. As you know, Diop considered Greenberg's classification of African languages to be unscientific, if not a deliberate fraud. So does Obenga. I gather from your postings that you do not really understand the difference between typological linguistic relationships and genetic linguistic relationships. To hide this fact, you throw out torrents of rhetoric in the form of poorly digested selections from others.....you said yourself you can not read the ancient African Egyptian language. So we know that you can not really follow the Egyptian text, you must rely on someone else for **translation** and **interpretation**. You are not familiar with any African language. So if I were to declare that the Yoruba word for "take", "grab" or "hold" is "mu" and the ancient Egyptian word for "take", "grab" or "hold" is "m", "mi", and furthermore that in Coptic (Sahidic) we have "ma" and in Mbosi (a language spoken in Congo) we have "ma" also.....you would have to rush to your textbooks to confirm or refute.

Typological linguistic relationship is based on structural similarities in words and grammatical categories, and does not show whether the languages being compared can be traced to a common predialectal source.

"Genetic linguistic relationships", wrote L. Hjelmslev, "is a function which links languages: it consists in the fact that each element of expression in another; and the function of each element is conditioned by what surrounds it and by the position it occupies in the word."

Genetically related languages are languages that have evolved from a common predialectal source. Again, for example: English, German and Swedish were dialects of Proto-Germanic. The Romance languages such as Spanish, Portuguese, French, Italian were once dialects of Latin. If we move further back in time, we find earlier forms of Proto-Germanic, Latin and other languages that were dialects of Indo-European, the predialectal source.

Greenberg's classification is flawed due to the fact that he ignored one very important methodological rule, namely the establishment of phonetic correspondences. See: I. Fedor. Greenberg's flawed classification of African languages places ancient Egyptian in the same family as Hebrew, Arabic, Akkadian, Berber, Ugaritic...etc This is a linguistic hoax-for those who want a fuller treatment of this hoax see: Dr. Theophile Obenga's work, *Origin Commune De L'Egyptien Ancien Du Copte Et Des Langues Negro-Africaines Modernes*, Edition L'Harmattan, Paris. If you don't read French either, and limited to English; see *The African Intellectual Heritage, A Source Book*, pp.262, Molefi Kete Asante and Abu S. Abarry, Editors Temple University. There is a great article by Dr. Obenga. I urge you to read it. Obenga gives an excellent demonstration, demolishing once and for all the Greenberg linguistic hoax.

You can do that or you can be right if you want to be right.

htp

Omowale

Ahhh...imagining that irresistible "new car" smell?

Check out [new cars at Yahoo! Autos](#).

| 22433|2007-05-11 18:06:00|Freddie Thompson|Re: Aborigines descended from Africans - research|

Attachments :

Those are some wonderful pictures Clyde. It is difficult for me to look at these people and not think that they represent the group of humanity we all emerged from.

Here are some more images I happened to find early today while surfing the net:

http://www.janesoceania.com/australia_home/index.htm

olmec982000 wrote:

Hi

This is a good article but I personally believe the results may support the Out-of-African theory, but I don't believe Aborigines and New Guinea people arrived in Asia at the same time.

Aborigines



New Guinea People



The image cannot be displayed. Your computer may not have enough memory to open the image, or the image may have been deleted. Restart your computer and try again. If the red x still appears, you may have to delete the image and then insert it again.

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Kamalo Kamalo

Kambia Kambia

Kamori Kamori

Kantara Kantara

Karako Karako

Kayata Kayata

Kukula Kukula

Magari Magari

Magura Maguri

Makara Makara

Marosi Maros

Oronga Oronga

Palanka Palanka

Parapara Parapara

Sio Sio

Sumbura Sumbura

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Taraba Taraba

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Common Terms:

English Manding Melanesian Polynesian

arrow bye,bya fana,pane fana,pana

Father baba babi papa

Man tye ta taga-ta

head ku tequ-qa tuku-noa

pot daga taga taga

vase bara pora,bora bora-bora

fish yege ige, ika ika

ox, cattle konga,gunga kede kuda

Given this relity, I believe that the Pacific Islanders are mainly the result of the spread of the Lapita culture. These Blacks probably replaced many of the Aborigine types that may have originally occupied these Islands.

Clyde

(See: <http://www.geocities.com/Tokyo/Bay/7051/pac1.htm>

)

--- In Ta_Seti@yahoogroups .com, "Alex van Deelen" wrote:

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> <http://www.news.com.au/story/0,23599,21694607-1702,00.html>

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> From correspondents in London

> May 08, 2007 06:20pm

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> of people who migrated from Africa more than 55,000 years ago, DNA

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> from New Guinea, led by Peter Forster at Britain's University of

> Cambridge, appears to verify the theory that all humans came from the

> same small group of Africans.

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> features linking them those who left Africa up to 60,000 years ago.

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> New Guinea came from the same ancestors, the fossil record differs

> so significantly it has been difficult to prove," Dr Forster told Britain's

> The Times newspaper.

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> "For the first time, this evidence gives us a genetic link showing that

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> descended directly from the same specific group of people who

> emerged from the African migration."

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> Dr Forster, who is now at the Anglia Ruskin University, said the
> ancient Australians would have travelled from Africa via Arabia,
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> Critics of the theory believe modern human beings may have evolved
> in several different places, arisen through interbreeding, or made
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> They cited as evidence the fact skeletal and tool remains found
> in Australia are strikingly different from those on the "coastal
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> through south Asia.
>

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| 22434|2007-05-11 20:47:28|clyde winters|Re: Aborigines descended from Africans - research|
Hi

The pictures you sent are great.

Clyde

--- Freddie Thompson <arumese@yahoo.com> wrote:

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- > --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
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<http://farechase.yahoo.com/>
| 22435|2007-05-12 08:46:10|Mahari|Re: Aborigines descended from Africans - research|

Yeah, those pix were really interesting. I now know an ant I like: the honey-pot ant. Ummm, yummy.

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.
Henry Ford (23)

--- On Fri 05/11, clyde winters <olmec982000@yahoo.com> wrote:

From: clyde winters [mailto:olmec982000@yahoo.com]

To: Ta_Seti@yahooogroups.com

Date: Fri, 11 May 2007 20:46:01 -0700 (PDT)

Subject: Re: [Ta_Seti] Re: Aborigines descended from Africans - research

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Clyde

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| 22436|2007-05-12 08:47:56|israel identity|Update on debunking "blond hair Egyptians"|

Remember according to the bible all Israelites were descendants of the Egyptians.

After showing this in the scriptures, the white boys r now trying to prove the Egyptians had blond hair !

I just added a couple more pieces of info to debunk the blond Egyptian joke

<http://www.arabisraelites.com/eg-blond2.htm>

zendz



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Take the Internet to Go: Yahoo!Go puts the [Internet in your pocket](#): mail, news, photos & more.
| 22437|2007-05-13 08:13:28|Mahari Mengistu|Re: Update on debunking "blond hair Egyptians"|

Someone on this forum said that they no longer even discuss Egyptology with whites. Someone else - not on this forum - said discussing questions of race with whites is like pushing a wet boiled noodle around on a plate. Don't take your discussions with them too much to heart.

HTP,
Mahari

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> var site="s15sparkplug"

> .

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>

| 22438|2007-05-13 08:24:12|Paul Kekai Manansala|Re: Update on debunking "blond hair Egyptians"|

When I first saw the book on Ramses II's treatment in Paris I noticed the photos trying to pass him off as red-head had similar characteristics.

However, in this case it was the rusty-color of his hair, which one could also see quite apparent in patches on the skin of his face. Obviously this was not natural, it didn't look natural and was seemingly due to some biochemical processes over the ages of internment.

Regards,

Paul Kekai Manansala

| 22439|2007-05-13 10:01:25|Fari Supiya|Re: Use off Wordlist & Egyptian and which African languages?|

Omo:"You seem to bemixing quickly read Diop and poorly understood Greenberg. You use Greenberg's so-called "Afro-Asiatic ", then you drag in Diop. This is amazing. As you know, Diop considered Greenberg's classification of African languages to be unscientific, if not a deliberate fraud. So does Obenga. I gather from your postings that you do not really understand the difference between typological linguistic relationships and genetic linguistic relationships."

GOR: As it happens I fully understand the difference and have said nothing to suggest that I don't. If you disagree reproduce what I said that gave you this impression. In other words be open and transparent.

Omo:"To hide this fact, you throw out torrents of rhetoric in the form of poorly digested selections from others..... ..you said yourself you can not read the ancient African Egyptian language."

GOR: Well at least we're clear that I didn't try to hide the fact that I don't read Medu Netcher. That is a fact. What you accuse me of trying to `hide` is mere impression and opinion. And what's this about `poorly digested selection from others...` Please provide examples, in other words be open and transparent about your allegations.

Omo:"So we know that you can not really follow the Egyptian text, you must rely on someone else for **translation** and *interpretation*.

GOR: Those who can read Medu Netcher are also following the translation and interpretation of others. How did they learn to read it in the first place? Is it your mother tongue? Here you show that you have not done much thinking on the issue because if you had you would not have made this point.

Omo:"You are not familiar with any African language. So if I were to declare that the Yoruba word for "take", "grab" or "hold" is "mu" and the ancient Egyptian word for "take" , "grab" or "hold" is "m", "mi", and furthermore that in Coptic(Sahidic) we have "ma" and in Mbosi(a language spoken in Congo) we have "ma" also.....you would have to rush to your textbooks to confirm or refute."

GOR: How do you know I am not familiar with any African language? What if you are wrong? Is it worth making such bold allegations if you end up with egg on your face?

So the word for `take`, `grab`, `hold` in Yoruba is mu and an equivalent in AE is m, mi. Most trained linguists would tell you, and I know because I have discussed this type of example with a number of them, that this means nothing. And, I might significantly add, they'll tell you this without them knowing that the languages in question are AE and Yoruba. A claim of racially motivated bias will simply not apply here. Can you even show me that the Yoruba mu and the Mbosi ma (?) because I'm not convinced.

Omo: "Typological linguistic relationship is based on structural similarities in words and grammatical categories, and does not show whether the languages being compared can be traced to a common predialectal source.

"Genetic linguistic relationships", wrote L. Hjelmslev, "is a function which links languages : it consists in the fact that each element of expression in another; and the function of each element is conditioned by what surrounds it and by the position it occupies in the word."

Genetically related languages are languages that have evolved from a common predialectal source. Again, for example: English, German and Swedish were dialects of Proto-Germanic. The Romance languages such as Spanish, Portuguese, French, Italian were once dialects of Latin. If we move further back in time, we find earlier forms of Proto-Germanic, Latin and other languages that were dialects of Indo-European, the predialectal source."

GOR: You regurgitate facts that I've kicked on this site before and after your relevant posts but you ignore this. You seem to have no way of gauging from people's posts what they already know.

Omo: "Greenberg's classification is flawed due to the fact that he ignored one very important methodological rule, namely the establishment of phonetic correspondences. See: I. Fodor."

GOR: Actually it's Fodor. How am I supposed to look him up if you don't spell his name right? Thank goodness I already know who he is and have read his critique of Greenberg. By the way, Fodor's main gripe with Greenberg's Afroasiatic is that he included Chadic languages, such as Hausa, in it. Fodor accepted a 'Hamitic' category which included AE but was scathing about the inclusion of Chadic languages which he thought were 'Sudanic'. See R. Larry Trask, *Historical Linguistics* 1996, the chapter on Distant Genetic Relationships, for the reason why many Africanist linguists rejected Chadic inclusion in Afroasiatic. He alleges RACISM. How ironic that you should reference Fodor. I wonder whether you read the actual paper of Fodor or you just read the heading and browsed through the paper.

Omo: "Greenberg's flawed classification of African languages places ancient Egyptian in the same family as Hebrew, Arabic, Akkadian, Berber, Ugaritic, etc. This is a linguistic hoax—for those who want a fuller treatment of this hoax see: Dr. Theophile Obenga's work, *Origin Commune De L'Egyptien Ancien Du Copte Et Des Langues Negro-Africaines Modernes*, Edition L'Harmattan, Paris. If you don't read French either, and limited to English; see *The African Intellectual Heritage, A Source Book*, pp.262, Molefi Kete Asante and Abu S. Abarry, Editors Temple University. There is a great article by Dr. Obenga. I urge you to read it. Obenga gives an excellent demonstration, demolishing once and for all the Greenberg linguistic hoax."

GOR: I have been very open about whether I have training and what languages I can read. You have not shown that AA is a hoax. I have read Obenga's *Ancient Egypt and Black Africa*, Karnak House where he has a chapter dealing with his AA-hoax allegations. I'm not convinced. I have not shown evidence proving AA but you have not shown evidence proving AE and non-AA African languages. If people want to challenge the status quo of Western Academia they should first provide evidence.

Omo: "You can do that or you can be right if you want to be right.

http

Omo: wale"

GOR: Every week there's someone challenging my position on something (which is cool). They make mistakes when presenting their case against me (which is not cool). I point these out to them but they never acknowledge their mistakes just carrying on business as usual. I answer ALL their points fully but they only answer some of mine and they're quite satisfied with this. Their

mistakes, their inexactness when greater precision is required, is just fine for them. Then, after all that, they address me as if they were talking to a novice, they make allegations about me that are patently falsifiable, quote works to me that my answer clearly demonstrates I've already read... And they never seem to ask themselves that if I've read everything they've thrown at me and yet I still hold my position perhaps there's something I've read which they haven't... But guess what? It's cool because I understand. That's life.
The NOTORIOUS G.O.R.E

OMOWALE wrote:

You seem to be mixing quickly read Diop and poorly understood Greenberg. You use Greenberg's so-called "Afro-Asiatic", then you drag in Diop. This is amazing. As you know, Diop considered Greenberg's classification of African languages to be unscientific, if not a deliberate fraud. So does Obenga. I gather from your postings that you do not really understand the difference between typological linguistic relationships and genetic linguistic relationships. To hide this fact, you throw out torrents of rhetoric in the form of poorly digested selections from others..... you said yourself you can not read the ancient African Egyptian language. So we know that you can not really follow the Egyptian text, you must rely on someone else for **translation** and **interpretation**. You are not familiar with any African language. So if I were to declare that the Yoruba word for "take", "grab" or "hold" is "mu" and the ancient Egyptian word for "take", "grab" or "hold" is "m", "mi", and furthermore that in Coptic (Sahidic) we have "ma" and in Mbosi (a language spoken in Congo) we have "ma" also..... you would have to rush to your textbooks to confirm or refute.

Typological linguistic relationship is based on structural similarities in words and grammatical categories, and does not show whether the languages being compared can be traced to a common predialectal source.

"Genetic linguistic relationships", wrote L. Hjelmslev, "is a function which links languages: it consists in the fact that each element of expression in another; and the function of each element is conditioned by what surrounds it and by the position it occupies in the word."

Genetically related languages are languages that have evolved from a common predialectal source. Again, for example: English, German and Swedish were dialects of Proto-Germanic. The Romance languages such as Spanish, Portuguese, French, Italian were once dialects of Latin. If we move further back in time, we find earlier forms of Proto-Germanic, Latin and other languages that were dialects of Indo-European, the predialectal source.

Greenberg's classification is flawed due to the fact that he ignored one very important methodological rule, namely the establishment of phonetic correspondences. See: I. Fedor.

Greenberg's flawed classification of African languages places ancient Egyptian in the same family as Hebrew, Arabic, Akkadian, Berber, Ugaritic...etc This is a linguistic hoax-for those who want a fuller treatment of this hoax see: Dr. Theophile Obenga's work, *Origin Commune De L'Egyptien Ancien Du Copte Et Des Langues Negro-Africaines Modernes*, Edition L'Harmattan, Paris. If you don't read French either, and limited to English; see *The African Intellectual Heritage, A Source Book*, pp.262, Molefi

Kete Asante and Abu S. Abarry, Editors Temple University. There is a great article by Dr. Obenga. I urge you to read it. Obenga gives an excellent demonstration, demolishing once and for all the Greenberg linguistic hoax.

You can do that or you can be right if you want to be right.

htp

Omowale

Ahhh...imagining that irresistible "new car" smell?

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| 22440|2007-05-13 22:40:42|OMOWALE|Re:OLORI BURUKU!!|

I never mentioned Obenga's book ANCIENT EGYPT& BLACK AFRICA.....there is a short chapter (3) starting on page 105, entitled GENETIC LINGUISTICS CONNECTIONS:

ANCIENT EGYPT&BLACK AFRICA.If you have read, with any understanding at all, that short chapter and continue to write such endless, rhetorical,vapid and whimsicallinguistic jargon; then so be it. Stay in your ignorance.

There is a Yoruba expression that comes to mind: OLORI BURUKU!

Need a vacation? [Get great deals to amazing places](#) on Yahoo! Travel.

| 22441|2007-05-13 22:48:54|Paul Kekai Manansala|Re: Use off Wordlist & Egyptian and which African languages?|

--- In [Ta_Seti@yahoogroups.com](#), Fari Supiya wrote:

>

>

> GOR: I have been very open about whether I have training and what

languages I can read. You have not shown that AA is a hoax. I have read Obenga`s Ancient Egypt and Black Africa, Karnak House where he has a chapter dealing with his AA-hoax allegations. I`m not convinced. >

Why aren't you convinced?

Regards,

Paul Kekai Manansala

| 22442|2007-05-14 07:06:37|Fari Supiya|Re:OLORI BURUKU!! - Wish You Well|

There is a difference between linguisticevidence, which I have presented here before, and linguistic jargon. U have never been able to answer me point for point nor acknowledge your mistakes. But it`s cool. I wish you well in all your endeavours.

G.O.R.E

OMOWALE wrote:

I never mentioned Obenga's book ANCIENT EGYPT& BLACK AFRICA..... there is a short chapter (3) starting on page 105, entitled GENETIC LINGUISTICS CONNECTIONS: ANCIENT EGYPT&BLACK AFRICA.If you have read, with any understanding at all, that short chapter and continue to write such endless, rhetorical,vapid and whimsicallinguistic jargon; then so be it. Stay in your ignorance. There is a Yoruba expression that comes to mind: OLORI BURUKU!

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| 22443|2007-05-14 08:19:55|Fari Supiya|Re: Answer to PKM Using Yoruba as an Example|

> GOR: "I have been very open about whether I have training and what

languages I can read. You have not shown that AA is a hoax. I have read Obenga`s Ancient Egypt and Black Africa, Karnak House where he has a chapter dealing with his AA-hoax allegations. I'm not convinced." >

PKM: "Why aren't you convinced?"

Regards,

Paul Kekai Manansala

GOR2: Because Obenga looks at a word like `water` and then picks a handful out of the two or three thousand plus languages in Africa which have forms somewhat similar to the AE form, and then juxtaposes this with Berber and Semitic forms that look different. I don`t see this as proof of a genetic relationship between AE and `Black African` nor do I see this as proof that Berber and Semitic don`t share a relationship with AE. He repeats this excercise with other words but I do not see the recurring correspondences that intuitively defy chance.

I would much rather ONE language was compared in a way that defies chance then the excercise can be repeated. For instance if we look at Proto-Bantu, the reconstructed ancestor of the Bantu languages and Yoruba:

Proto-Bantu Yoruba

dI to eat je to eat

This suggests that Proto-Bantu /d/ corresponds with Yoruba /j/ but for this to be recurrant it has to be repeated, ideally twice. The meanings also have to be exact or at least partially exact, with overlapping meaning,for the initial demonstration.

-dI- to be jE to be called (a name); to be

-daifar jiji~far; distant (reduplication)

-didi shadowo-jiji shadow

We have now demonstrated that the correspondence recurs, this pattern is not by chance with front vowels corresponding to front vowels. It gets worse:

-dang- to shine ra~ to shine
-dUdU gall; gall bladdero-ro~ro gall; bile
-dumb- to smell ru~ to smell, stink

The ~ symbol indicates a nasalised vowel. In Yoruba many second consonants have been lost and the nasal vowel strongly suggests an ancestral nasal second consonant that has been lost. Just like the French vI~ `wine` indicates a lost nasal segment, an example that appears in Larry Trask 1996, Historical Linguistics. The correspondence between PB /d/ and Yoruba /j/ only happens after front vowels. After all other vowels it is /d/ to /r/. This kind of correspondence is quite common and reflects the sound change known as palatalization (but you already know this change). We thus conclude that pre-Yoruba /j/ started off as an allophone, or conditioned sound, of /d/ before it became /r/ in some stage of pre-Yoruba.

This type of correspondence can be repeated with the other phonemes (sounds) of the Yoruba phonemic system. This kind of evidence is MISSING in Obenga's work. If someone thinks I'm wrong now is the time to showcase Obenga's or anybody else's evidence. The above work is my own research, which I've been working on for a couple of months now, not taken from some book. The NOTORIOUS G.O.R.E

Boardwalk for \$500? In 2007? Ha!

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| 22444|2007-05-14 11:35:29|Bradenqp@aol.com|Seeking the Identity of a Yoruba Icon|

Could someone on this list identify the particular Orisha or concept depicted on the cover of Modupe Oduyoye's Words and Meaning in Yoruba Religion?

Shown here:

www.karnakhouse.co.uk/catalogue/w_meani.html

Thanks in advance.

Paul braden

See what's free at AOL.com.

| 22445|2007-05-14 12:50:31|Alex van Deelen|Egyptians, not Greeks were true fathers of medicine (University of |

http://www.eurekalert.org/pub_releases/2007-05/uom-eng050907.php

Contact: Aeron Haworth

aeron.haworth@manchester.ac.uk

44-161-275-8383

University of Manchester

Egyptians, not Greeks were true fathers of medicine

Scientists examining documents dating back 3,500 years say they have found proof that the origins of modern medicine lie in ancient Egypt and not with Hippocrates and the Greeks.

The research team from the KNH Centre for Biomedical Egyptology at The University of Manchester discovered the evidence in medical papyri written in 1,500BC - 1,000 years before Hippocrates was born.

"Classical scholars have always considered the ancient Greeks, particularly Hippocrates, as being the fathers of medicine but our findings suggest that the ancient Egyptians were practising a credible form of pharmacy and medicine much earlier," said Dr Jackie Campbell.

"When we compared the ancient remedies against modern pharmaceutical protocols and standards, we found the prescriptions in the ancient documents not only compared with pharmaceutical preparations of today but that many of the remedies had therapeutic merit."

The medical documents, which were first discovered in the mid-19th century, showed that ancient Egyptian physicians treated wounds with honey, resins and metals known to be antimicrobial.

The team also discovered prescriptions for laxatives of castor oil and colocynth and bulk laxatives of figs and bran. Other references show that colic was treated with hyoscyamus, which is still used today, and that cumin and coriander were used as intestinal carminatives.

Further evidence showed that musculo-skeletal disorders were treated with rubefacients to stimulate blood flow and poultices to warm and soothe. They used celery and saffron for rheumatism, which are currently topics of pharmaceutical research, and pomegranate was used to eradicate tapeworms, a remedy that remained in clinical use until 50 years ago.

"Many of the ancient remedies we discovered survived into the 20th century and, indeed, some remain in use today, albeit that the active component is now produced synthetically," said Dr Campbell.

"Other ingredients endure and acacia is still used in cough remedies while aloes forms a basis to soothe and heal skin conditions."

Fellow researcher Dr Ryan Metcalfe is now developing genetic techniques to investigate the medicinal plants of ancient Egypt. He has designed his research to determine which modern species the ancient botanical samples are most related to.

"This may allow us to determine a likely point of origin for the plant while providing additional evidence for the trade routes, purposeful cultivation, trade centres or places of treatment," said Dr Metcalfe.

"The work is inextricably linked to state-of-the-art chemical analyses used by my colleague Judith Seath, who specialises in the essential oils and resins used by the ancient Egyptians."

Professor Rosalie David, Director of the KNH Centre, said: "These results are very significant and show that the ancient Egyptians were practising a credible form of pharmacy long before the Greeks."

"Our research is continuing on a genetic, chemical and comparative basis to compare the medicinal plants of ancient Egypt with modern species and to investigate similarities between the traditional remedies of North Africa with the remedies used by their ancestors of 1,500 BC."

| 22446|2007-05-14 13:14:34|Paul Kekai Manansala|Re: Answer to PKM Using Yoruba as an Example|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>
> > GOR: "I have been very open about whether I have training and what
> languages I can read. You have not shown that AA is a hoax. I have
> read Obenga's Ancient Egypt and Black Africa, Karnak House where he
> has a chapter dealing with his AA-hoax allegations. I'm not

convinced." >

>
> PKM: "Why aren't you convinced?"
>
> Regards,
> Paul Kekai Manansala
>
>
> GOR2: Because Obenga looks at a word like `water` and then picks a

handful out of the two or three thousand plus languages in Africa which have forms somewhat similar to the AE form, and then juxtaposes this with Berber and Semitic forms that look different.

What I meant specifically is Obenga's criticism of "Afro-Asiatic" based on the lack of a proposed system of regular sound changes.

Regards,
Paul Kekai Manansala

| 22447|2007-05-14 17:04:23|David Kmt|Hey Kmt group ;)|

http://www.hi5.com/register/Gz4PX?inviteId=A_77ab26d_W7DAfZhwoYt0

david

| 22448|2007-05-15 07:19:53|Fari Supiya|Re: Lack of Proposed Afroasiatic System of Sound Changes?|

GOR2: Because Obenga looks at a word like `water` and then picks a handful out of the two or three thousand plus languages in Africa which have forms somewhat similar to the AE form, and then juxtaposes this with Berber and Semitic forms that look different.

PKM2:"What I meant specifically is Obenga's criticism of "Afro-Asiatic" based on the lack of a proposed system of regular sound changes.

Regards,
Paul Kekai Manansala"

GOR3: Obenga`s beef was that there was no reconstructed ancestor for the superfamily. Where is his reconstructed sound system and partial vocabulary for his proposed Ancient Egyptian-Black African family? Where are his regular sound changes of the calibre that I demonstrated between Proto-Bantu and Yoruba?

Then we come to the question of why he does not mention the Afroasiatic reconstructions that are on offer from the likes of Chris Ehret. It is not precise to say there is a lack of proposed system of sound changes. It would have been better for him to present such work and criticise it (which I am told is quite possible). As opposed to pretending it doesn't exist.

Feel free to disagree with me in the spirit of brotherly exchange.

The NOTORIOUS G.O.R.E

You snooze, you lose. [Get messages ASAP with AutoCheck](#)
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| 22449|2007-05-15 07:34:31|Fari Supiya|Re: The Benchmark|

"GOR1:I would much rather ONE language was compared in a way that defies chance then the exercise can be repeated. For instance if we look at Proto-Bantu, the reconstructed ancestor of the Bantu languages and Yoruba:

Proto-Bantu Yoruba

dI to eat je to eat

This suggests that Proto-Bantu /d/ corresponds with Yoruba /j/ but for this to be recurrent it has to be repeated, ideally twice. The meanings also have to be exact or at least partially exact, with overlapping meaning, for the initial demonstration.

-dI- to be jE to be called (a name); to be

-daifar jijj~far; distant (reduplication)

-didi shadowo-jiji shadow"

When comparative evidence is presented that actually involves Yoruba, or any other African language in the past, I've noticed naysayers steer clear of trying to criticise it. Well I have news for the naysayers. If your technical proficiency does not permit you to criticise actual evidence and raw data then your questioning of my opinions, which are based on the hard data, should be seen in this context. Your own evidence should also meet the same standards. I do believe a benchmark has been set. Will anyone flagrantly flout it?
The NOTORIOUS G.O.R.E

Fari Supiya wrote:

> GOR: "I have been very open about whether I have training and what languages I can read. You have not shown that AA is a hoax. I have read Obenga's Ancient Egypt and Black Africa, Karnak House where he has a chapter dealing with his AA-hoax allegations. I'm not convinced." >

PKM: "Why aren't you convinced?"

Regards,

Paul Kekai Manansala

GOR2: Because Obenga looks at a word like `water` and then picks a handful out of the two or three thousand plus languages in Africa which have forms somewhat similar to the AE form, and then juxtaposes this with Berber and Semitic forms that look different. I don't see this as proof of a genetic relationship between AE and `Black African` nor do I see this as proof that Berber and Semitic don't share a relationship with AE. He repeats this exercise with other words but I do not see the recurring correspondences that intuitively defy chance.

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The NOTORIOUS G.O.R.E

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| 22450|2007-05-15 07:59:34|clyde winters|Re: Lack of Proposed Afroasiatic System of Sound Changes?|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

- > GOR2: Because Obenga looks at a word like `water`
- > and then picks a
- > handful out of the two or three thousand plus
- > languages in Africa
- > which have forms somewhat similar to the AE form,
- > and then juxtaposes
- > this with Berber and Semitic forms that look
- > different.
- >
- > PKM2: "What I meant specifically is Obenga's
- > criticism of "Afro-Asiatic"
- > based on the lack of a proposed system of regular
- > sound changes.
- >
- > Regards,
- > Paul Kekai Manansala"
- >
- > GOR3: Obenga's beef was that there was no
- > reconstructed ancestor for the superfamily. Where is
- > his reconstructed sound system and partial
- > vocabulary for his proposed Ancient Egyptian-Black
- > African family? Where are his regular sound changes

- > of the calibre that I demonstrated between
- > Proto-Bantu and Yoruba?
- >
- > Then we come to the question of why he does not
- > mention the Afroasiatic reconstructions that are on
- > offer from the likes of Chris Ehret. It is not
- > precise to say there is a lack of proposed system of
- > sound changes. It would have been better for him to
- > present such work and criticise it (which I am told
- > is quite possible). As opposed to pretending it
- > doesn't exist.
- >
- > Feel free to disagree with me in the spirit of
- > brotherly exchange.
- >
- > The NOTORIOUS G.O.R.E
- >

Hi

Ehret's work has also been criticized and many of his reconstructions of Proto-Afro-Asiatic are recognized as none existent. See:

https://www.openaccess.leidenuniv.nl/bitstream/1887/2882/1/344_106.pdf

Diop gives a fine reconstruction of the sound system of "Negro-African in the following publications:

Diop, C.A. (1977). *Parenté linguistique de l'Égyptien Pharaonique et des langues Negro-Africaines*. Dakar: Institut Fondamental d'Afrique Noire.

If you are interested in understanding Afrocentric historical linguistic methods you may want to read my article:

Winters, Clyde A. African History; Afrocentrism; Black Dialects; Black History; Blacks; Educational History; Linguistics; Scholarship Western Journal of Black Studies, v22 n2 p73-83 Sum 1998

A short discussion of these methods is found at the following site:

<http://www.geocities.com/Athens/Academy/8919/ling.htm>

Clyde

_____ Got a little couch potato?

Check out fun summer activities for kids.

http://search.yahoo.com/search?fr=on_mail&p=summer+activities+for+kids&cs=bz

| 22451|2007-05-15 09:22:04|Paul Kekai Manansala|Re: Lack of Proposed Afroasiatic System of Sound Changes?|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

>

>

> PKM2:"What I meant specifically is Obenga's

> criticism of "Afro-Asiatic"

> based on the lack of a proposed system of regular

> sound changes.

>

> Then we come to the question of why he does not

> mention the Afroasiatic reconstructions that are on

> offer from the likes of Chris Ehret.

If we are referring to same work by Obenga it predates Ehret's attempted reconstruction of Afro-Asiatic (really "Afroasian"), the latter differing significantly in its divisions from Greenberg's Afro-Asiatic.

Most notable is the surprisingly weak evidence for Ehret's "Boreafrasian" (Egyptian, Semitic and Berber).

Regards,

Paul Kekai Manansala

| 22452|2007-05-15 12:49:39|Michael Bayman|Re: [panafricanistforum] Are we ready???We are already doing it and|

You asked the question are we ready...As humble as we know how to say this unto you good brother and all of our kith and kindred that read this...Our response is ready or not, we are already doing it. We are doing it and we are consistently and constantly expanding, improving, and maintaining our efforts all over this planetary-home of ours...yours and ours together. We

say get in where you fit in or at the very least be NOT a hinderance unto the progress we make together as 1.

The pyramids from Kemet and Cush to Central-Amexem to Ainu near misnomer: Shanghaiwere not built by us in one day however...They were built! It just took a little time. The same ingenuity we had then we have now and then some. Ante up! It is time to get to work. We are coming on your side of the lake. We shall and we will stop the brain drain. We shall and we will kick you off the fence and put you to work so that we provide our kith and kindred with that will lead to a dramatic improvement in the quality of life of our folks all throughout the **Amexem-Moor-Empire**: Sector-4 = Alkebu-Lan [misnomer = africa].Be the beacon of light that you are. Food, clothing, and shelter under our own auspices free from external control...free from the pigmentocracy-generators. Ready or not...we are already doing it! We are no better, smarter, or wiser than any of our kith and kindred. Still...We are already doing it! We challenge our kith and kindred to Ante up!

We are a collective of brothers and sisters out to prevent and international version of the response to Hurricane Katrina. We are a National-Collective of brothers and sisters putting in work for the benefit of our folks allthroughout this our planetary home.We are a National-Family of brothers and sistersexisting and functionng as what we are placed here to do in a manner that is humble, dignified, always firm under the direction of our Constitutional-Monarch's: Imperial-Government. All that we ask is that we be judged on our collective track record.What is below is the best way for us to answer your question. The rest you shall find on the group-page, you tube channel and google videos and the way to access them is below as well. After experiencing all of that, if you have additional questions we shall gladly address them. Bless you and enjoy!

Amexem-Moor-Empire: Namibia-Niger: Initiative (in conjunction with the

Amexem-Moor-Empire: Department For The Health And Phytotherapy)

(Initiative-Breakdown: Summary)

Consisting of the 2: components =

Amexem-Moor-Empire: Emergency-Services-Agency: Operation: Feed-Our-Own

Amexem-Moor-Empire: Imperial-Disease-Eradication And Emergency-Response-Agency:Operation: Heal-Our-Own

<http://www.youtube.com/watch?v=drwZpJU-IsY>

Estimated-Cost = 10: ounces of the gold in the bar/coin-form [\$6800: U.S.]

Sponsor-Portion = 1: ounce of the gold, each-sponsor

Sponsor-Goal = 7: sponsors (His-Imperial-Majesty's: Imperial-Government financing therest and providing all other materials including the production of the

herbal-medicines as set for the deployment by the specifications from theAmexem-Moor-Empire: Minister For The Health And Phytotherapy)

His-Imperial-Majesty's: Chief Of The Staff specifies this initiative is for the purpose of the stemming the suffering from the impending food-crisis of the referencing therein a recent reportunto the Amexem-Moor-Empire: Department For The Agriculture regarding 33: corporate-states under the food-shortage-threat. 'His-Imperial-Majesty is moving to provide food assistance, water,and additional: Malaria-Eradication-Tea: Formula unto the [NIGER] and additional: Parasite-Cleanse-Tea: Formula unto the [NAMIBIA] for the distribution at the discretionof their Honorable: Minister-Of-Gender-Equality And Child-Welfare'---says the Chief Of The Staff

Entire-text of the Tactical-Order from the Amexem-Moor-Empire: Sovereign-Crown is provided-herein as seen-below:

Amexem-Moor-Empire: Imperial-Government

Amexem-Moor-Empire: Fahs-Al-Suradiq

131: Masiir-Bashir: Right-Of-Way

Agade-Medina, Ta-Seti: District

North-Amexem, Amexem-Moor-Empire

(215) 528-6746

(212) 592-8959

(770) 884-7076

<http://groups.yahoo.com/group/NorthAmexemObservers/>

Tactical-Orders From The Hand Of The

Amexem-Moor-Empire

Constitutional-Monarch

22: Ku-Mal: 301,612: A.M.C.

Unto

His-Imperial-Majesty?s: Minister For The Interior

And

His-Imperial-Majesty?s: Minister For The Health And Phytotherapy

Of the preparing by the Amexem-Moor-Empire: Department For The Imperial-Affairs: Staff by the direct-order from the Amexem-Moor-Empire: Lead-Imperial-Knight, His-Excellency: Noble-Lord: Shadrach-March: Bey serving as the Chief Of The Staff for the Amexem-Moor-Empire: Constitutional-Monarch, His-Imperial-Majesty: Emperor: An-Anu-El: Bey.

Unto the Amexem-Moor-Empire: Minister For The Interior, Her-Excellency:

Grand-Noble: Amira-Leah-El: Bey?

Your-Excellency, on the behalf of the entire: Amexem-Moor-Empire: National-Family, His-Imperial-Majesty directs you to immediately commence-operations through your Sub-Department = Emergency-Services-Agency for the purpose of the providing food-assistance and potable-water-assistance unto the [NIGER-REPUBLIC] with the assistance of the Amexem-Moor-Empire: Department For The Logistics: Sayidun-Al-Makhaazin. When all aspects are able-ready, coordinate with His-Imperial-Majesty?s: Grand-Ambassador for the interjurisdictional-aspects being set for the accommodation of the deployment (establishing of the protocols and logistics) of the supplies set for the dispatchment. His-Imperial-Majesty designates this initiative as the Amexem-Moor-Empire: Emergency-Services-Agency: Operation: Feed-Our-Own.

Unto the Amexem-Moor-Empire: Minister For The Health And Phytotherapy,

His-Excellency: Grand-Noble: Bishara-Hafiz-El: Bey?

Your-Excellency, on the behalf of the entire: Amexem-Moor-Empire: National-Family, His-Imperial-Majesty directs you to immediately commence-operations through your Sub-Department = Imperial-Disease-Eradication And Emergency-Response-Agency for the purpose of the providing 100: units of the Parasite-Cleanse-Formula unto the [NAMIBIA-REPUBLIC] through the Honorable: Minister-Of-Gender-Equality And Child-Welfare for the [NAMIBIA-REPUBLIC] and 50: units of the Malaria-Eradication-Formula unto the [NIGER-REPUBLIC]. When all aspects are able-ready, coordinate with His-Imperial-Majesty?s: Grand-Ambassador for the interjurisdictional-aspects being set for the

accommodation of the deployment (establishing of the protocols and logistics) of the supplies set for the dispatchment. His-Imperial-Majesty designates this initiative as the Amexem-Moor-Empire: Imperial-Disease-Eradication And Emergency-Response-Agency: Operation: Heal-Our-Own.

Amexem-Moor-Empire: Grand-Ambassador, Her-Excellency:

Grand-Noble: Zanora-Al-Zahra: El shall serve as the Command-Authority for the initiative as conceived by His-Imperial-Majesty.

His-Imperial-Majesty is to be briefed every 72: standard-Earth-hours as to the progress of your collective-efforts regarding His-Imperial-Majesty?s: NAMIBIA-NIGER: Initiative.

Your collective: Initial-Brief (Summary) is due for presentation at the next-scheduled:

Amexem-Moor-Empire: Imperial-Government-Briefing.

Matters of the stating-herein = So-ordered by the Amexem-Moor-Empire: Constitutional-Monarch on the behalf of the entire: Amexem-Moor-Empire:

National-Family on the date = 22: Ku-Mal: 301,612: A.M.C. at the time = 4:40:18: Daylight-Hours, A.M.T.

Amexem-Moor-Empire: Sovereign-Copyright-Number: SC04112007CE003

Message from His-Imperial-Majesty

"I don't care what house you come from, represent, whatever...If you find it decent, right, and just to help us in this endeavor, please do so. There is not an artificial-barrier tall enough, deep enough, wide enough, strong enough to justify inaction by any of us. Let us come together on this matter and build. Let us find a way to be proactive on this matter. We had little to no warning to prepare for the results of the Hurricane: Katrina. We are limited in our means to shut down the Darfur-Scenario at the moment...However...This! This we can do something about. This I am doing something about not next month...Not next year...Right now. It may be small in scope however it is a start. Consider this sincerely and following your own convictions".

Anyone or any representative of a group/organization/et.al that has in interest in sponsoring this initiative as presented-herein should contact the

Amexem-Moor-Empire: Imperial-Government as soon as possible at any of the phone-numbers above or through this email-address for the acquiring of the sponsor: protocols and procedure-details.

Anyone that is in harmony with this operation should forward this dispatch unto all within their sphere-of-influence that they know will consider this operation in depth. On the behalf of the Amexem-Moor-Empire: Constitutional-Monarch, His-Imperial-Majesty, Emperor: An-Anu-El: Bey and the entire: Amexem-Moor-Empire: National-Family, thank you for viewing this dispatch and contemplating the ramifications of the possibilities-herein.

Easily-verifiable evidence of the interaction between the Amexem-Moor-Empire: Imperial-Government and the [NAMIBIA-REPUBLIC] as presented-herein is below:

Amexem-Moor-Empire: Department For The Health And Phytotherapy

Amexem-Moor-Empire: Fahs-Al-Suradiq

131: Masiir-Bashir: Right-Of-Way

Agade-Medina, Ta-Seti: District

North-Amexem, Amexem-Moor-Empire

(215) 528-6746

(212) 592-8959

<http://groups.yahoo.com/group/NorthAmexemObservers/>

The: Amexem-Moor-Empire: Minister For The Health And Phytotherapy: Grand-Noble: Bishara-Hafiz- El: Bey recently met with the REPUBLIC-OF- NAMIBIA: MINISTER-OF- GENDER-EQUALITY & CHILD-WELFARE: Honorable: Marlene-Mugunda, MP at the HELMSLEY-HOTEL in the Port-Hannah-City(photo-attached).

On the behalf of the Amexem-Moor-Empire: Constitutional-Monarch:

His-Imperial-Majesty: Emperor: An-Anu-El: Bey, the: Amexem-Moor-Empire: Minister For The Health And Phytotherapy: Grand-Noble: Bishara-Hafiz- El: Bey, presented: unto the REPUBLIC-OF-NAMIBIA: MINISTER-OF- GENDER-EQUALITY & CHILD-WELFARE: Honorable: Marlene-Mugunda, MP, a Parasite-Cleanse-Tea, a copy of the Amexem-Moor-Empire:

Health-Journal: Winter-Edition, and a DVD-Movie of the Amexem-Moor- Empire: Winter-Health-Seminar.

The: Honorable: Marlene-Mugunda, MP, was shown-pictures of the three: Herbal- Pharmacies that exist in the Port-Hannah-City, Agade-Medina and Mu-Atlantis: city- areas(H-I-M: H-P's: 1-3/His-Imperial-Majesty's: Herbal-Pharmacies: 1,2, and 3). The two- Ministers discussed the use of Herbal-Medicine as the best use of natural resources for maintaining the health of their respective Nationals. The REPUBLIC-OF-NAMIBIA is presently beginning research into the use of herbs that are indigenous unto the REPUBLIC-OF-NAMIBIA. The: REPUBLIC-OF-NAMIBIA: government is working with the Khoi-San: folk with the objective of identifying many plants and their uses in order to nationalize their findings as a system of theHealth-Care.

The: two-Ministers: agreed-to-meet: again, upon either-her-next: visit unto thePort- Hannah-City or His visit to the REPUBLIC-OF-NAMIBIA, whichever is sooner. Amexem- Moor-Empire: Department For The Protocols: Staff shall coordinate the logistics on this interjurisdictional-event upon the receiving of the order from the Amexem-Moor-Empire: Grand-Ambassador or the Amexem-Moor-Empire: Minister For The Health And Phytotherapy, direct.

Amexem-Moor-Empire: Sovereign-Copyright-Number: 01192007CE007

Amexem-Moor-Empire, a synopsis.

Amexem-Moor-Empire: Imperial-Flag

Pyramid at the base (foundation) with the 9 bricks across the bottom (completed-form- government) with 7 layers (6 plus the capstone{another pyramid in itself}, a perfected- form-of-government) totalling 36 bricks ($3+6 = 9$).

Venus in the middle (Green star in the center with the 5 points for the five-basic-principles of the peaceable-coexistence = love, truth, peace, freedom, and justice {on this flag the order is different = love, peace, freedom, truth, and justice}) with 5 smaller stars unto the East and 5 smaller stars unto the West.

Aten sysmbol/Winged-Disc at the top with the Disc symbolizing the home of the 3rd eye function with the 2 serpents flowing out East(Male-Helix) and (Female-Helix)West, both with 18 stripes across their breast for their perfect-helix. Inside the disc is the North-Star (Bringing the number of stars to 12 for the 12 personalities of man)There are 24 feathers on the East-wing for the 24 ascended masters and 24 feathers on the West-wing for our genome-structure ($22+2$: chromosomes plus the X and the Y genes that allow for our pro- creation/reproductive-abilities).

Thus within the Amexem-Moor-Empire: Jurisdictional-Venue there is a completed and perfected form of a government in the form of a Hereditary: Constitutional-Monarchy using a body of laws indigenous unto that venue based upon the 5 basic principles that undergirds peaceful and peaceable coexistence for the purpose of the generation and re-generation of life more abundantly.

Amexem-Moor-Empire: Imperial-Seal

Pyramid with the 9 bricks across the bottom (completed-form-government) with 7 layers (6 plus the capstone{another pyramid in itself, another 360: degrees}, a perfected-form-of-government) totalling 36 bricks ($3+6 = 9$) with the sun rising in the east with the 12 sunrays (12 personalities of man).

Nation = Amexem-Moor-Empire

Nationality = Amexem-Moor

Country=North-Amexem

National-Motto = "Humble, Dignified, Always-Firm"

Capital-City/Imperial-City = Agade-Medina

Capital-City: Coordinates = Lat. 39 .n 57: Long.75. w. 10:

12.00:00: Daylight-Hours

Official-Language= Moorabiy/Fusa-Arabiy

Official-Dialect = English

Official-Religion or Spiritual-Path = None...That is a private-matter not an Imperial-Government: Issue therefore no religion or spiritual-path has an official-sanction however All are respected and protected.

Official-Business-Calendar = Amexem-Moor-Calendar

(Solar-Calendar/Spring-Equinox)

Official-Agriculture-Calendar = Lunar-Calendar

Calendar-Type = 12: months, 30: Earth-Days, 5: Special-Days(6 in the roman-calendar 'LEAP'-year)commencing at the 06: 30: 00: sunrise-hours on the 1: Ku-Mal) originating at the dawn of the existence of the Umi's(Mothers')-Mitochondria-Dna, 301, 612: Earth-Years-ago as we exist and function today as opposed-to the earlier types of those that inhabited this planetary-home.

Government-Type = Hereditary: Constitutional-Monarchy

Legislative-Branch =Imperial-Shura(Council)

Judicial-Branch = Constitutional-Monarch's: Bench

Imperial-Supreme-Court

Imperial-Court

Imperial-Court For The Small-Claims

12: Department; 39: Sub-Department: Structure providing Sector, Regional, District, and Local-Operations at the direction of the Amexem-Moor-Empire: Constitutional-Monarch Dominions-of-His-Imperial-Majesty as the Bey Of The Greater-Amexem include the North, Central, and South-Amexem including the Atlantis-Islands, Abzu/Alkebu-Lan [misnomer = africa], Harappa-Indus: Region [misnomer= india], wherever our bones and artifacts are the oldest in the land.

Primary-Law = Amexem-Moor-Empire: Constitution of the predicated by the Natural-Law/Universal-Law through the Common/Sharia-Law of the creating and completing by the first and reigning/sitting-

Sovereign-Head,Amexem-Moor-Empire:
Constitutional-Monarch,His-Imperial-Majesty:
Emperor: An-Anu-El: Beyon the date =
23: Anu-Ab-Sin: 301, 603: A.M.C.
Primary-Governmental-Procedures = Imperial-Commands
Official-Money = Platinum-Ujaama, Gold-Dinar(1.oz) Gold-Dirham
(1/2.oz), and Silver-Monarch(1.oz and 1/2.oz)
Limited-Circulation-Coin = Silver-Ujaama (still in circulation though out of production.
Nextstrike of the Silver-Ujaama isscheduled however His-Imperial-Majesty's: Master Of
The Mint does not authorize the release of the strike-date).
Non-Offensive: Defense = Imperial-Defense-Force
Imperial-Sea-Defense-Force
Imperial-Air-Defense-Force
Imperial-Security-Service
Coast/Littoral-Waters-Guard = Imperial-Customs-Force
Law-Enforcement = Imperial-Customs-Force
Imperial-Investigation-Service
Imperial-Inspections-Agency
Imperial-Special-Services-Agency
Anti-Fire: Marshal-Service
Primary-Exports = Herbal-Medicines, Biodiesel,
Clothing, Glycerin, Hydroponically-
Grown-Food
System-For-Learning = Madrasatun-Al-Tali'Un (Levels: 1-9)
Mushriqun-Dar-Al-Hikmat
(Levels:10-14)
Khanqah-Al-Technical-Arts
Khanqah-Al-Healing-Arts
Imperial-Maritime-Academy
System-For-Health = Universal-Health-Care through the
Bimaristan (Health-Center)-System
supported byan Herbal-Pharmacy-
System

Amexem-Moor-Empire: Sovereign-Copyright-Number: SC01182007CE216

Our channel awaits you sharing in the experience with us.

<http://www.youtube.com/user/TyreseWashington>

All videos from the Amexem-Moor-Empire: Imperial-Broadcasting-Agency longer than 10: minutes are available at google-video (type in Amexem-Moor-Empire).

Our group-page awaits you sharing in the experience with us too. Enjoy the photos in our photo-albums.

<http://groups.yahoo.com/group/NorthAmexemObservers/>

215 528 6746 212 592 8959 770 884 7076

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215 528 6746 212 592 8959 770 884 7076

From: Amexem-Moor-Empire: General-Information-Agency: Staff

Unto: "Nevahskerd"

Re: Matters of the stating-herein

I.S.L.A.M.:

Please be informed of the following:

Your dialogue-herein was received, read, and transfered unto the **Amexem-Moor-Empire: Department For The Communications: Staff** and apparently elsewhere herein the **Amexem-Moor-Empire: Imperial-Government: Structure.**

Upon review, His-Imperial-Majesty's: Chief Of The Staff authorized a response and the **Amexem-Moor-Empire: Minister For The Communications** issued forth the order thus the **Amexem-Moor-Empire: Imperial-Government: Official-Response** being delivered unto you from the **Amexem-Moor-Empire: General-Information-Agency: Staff** is as follows:

You have raised the ever important issue of institutions and their necessary impact on the condition of the Moors from a perspective that highlights the condition of our kith and kindred due to the prevailing insufficiency of institutions of, by, and for the Moors. In this matter we agree as His-Imperial-Majesty has moved to remedy and in fact, cure this matter within the means of the existence and functionality of the **Amexem-Moor-Empire: National-Collective.**

Yes it is true that for 7 of the 8 Earth-years of the existence and functionality of the **Amexem-Moor-Empire**, His-Imperial-Majesty's: Imperial-Government has minted coins for circulation on a limited basis(financial limits). **Amexem-Moor-Empire: Department For The Treasury And Budget: Coin-Minting And Circulation: Operations** are currently on hold as there are complications in the development of the new 1 oz silver coins for the knowing as the Silver-Monarch. His-Imperial-Majesty insists on using a silversmith that is a Moor however the Moor that received the contract for artwork and production has presented quality issues sufficient to disrupt circulation operations and now has His-Imperial-Majesty's: Imperial-Government considering returning unto the previous silversmith, a Moor in a different city despite their propensity to run behind schedule in delivering the Silver-Ujaama: coins for circulation by His-Imperial-Majesty's: Department For The Treasury And Budget.

Clarification on your statements of concern regarding the **Amexem-Moor-Empire**: National-Collective existing and functioning as a Constitutional-Monarchy would allow for a more direct/specific response however it is noted for the record that you appear hostile to the form of government we chose and choose to exist and function with based on your statement-herein therefore the response-herein is crafted to meet those concerns.

For the record, His-Imperial-Majesty commenced the creation of the **Amexem-Moor-Empire**: Constitution in late [august, 1998 C.E.] and completed it in late [august, 1998C.E.] as the Amexem-Moor-Kingdom: Constitution only to redo it and complete it as actual on the 23: Anu-Ab-Sin: 301,603: A.M.C. [misnomer = september 9 1998 C.E.] at 5:30:00: daylight-hours hence the re-establishing of a Moor-Empire reconstituted in the form of the **Amexem-Moor-Empire**. An the Moor-Empire has re-emerged and has continued to rise in this iteration ever since.

Furthermore, His-Imperial-Majesty provided a copy of the newly written **Amexem-Moor-Empire**: Constitution unto 1 male and 1 female for their observations and they returned it unto His-Imperial-Majesty by mid [october, 1998 C.E.]. His-Imperial-Majesty proceeded to 1 more male and female for their assessments ,afterwards in early [november, 1998 C.E., second sunday] His-Imperial-Majesty convened the first meeting with what became our Shura, the **Amexem-Moor-Empire**: Imperial-Council whereupon His-Imperial-Majesty presented the document for their consideration. After deliberations, His-Imperial-Majesty called for a vote for the ratification of the document as written or its rejection and requirement for another. **Amexem-Moor-Empire**: Grand-Ambassador: Emeritus(retired: Wazir, Grand-Noble: Saabu-Bey) seconded the motion and the vote was all were in favor of the document as it was originally written hence the ratification of the **Amexem-Moor-Empire**: Constitution.

Current: Grand-Wazir for the **Amexem-Moor-Empire**: His-Excellency: Crown-Noble: Hannibal-Lex-Dred-Micha: El is the last of the original: **Amexem-Moor-Empire**: Imperial-Council: Members thus the last remaining: **Amexem-Moor-Empire**: Imperial-Council: Member that voted on the ratification of the **Amexem-Moor-Empire**: Constitution and is second in command of the **Amexem-Moor-Empire**: Imperial-Government serving as the **Amexem-Moor-Empire**: Minister For The Law And Justice.

The point is we chose this path of constitutional-monarchy. Those of us that are part of the **Amexem-Moor-Empire**: National-Family choose to be here and stay here. There are duties, obligations, and responsibilities that are prerequisite to us being able to do so

that are key reasons as to why we are as successful as we are despite what others think about our presence. The track record as we have been blessed to have under the direction of the

Amexem-Moor-Empire: Constitutional-Monarch, our sitting, reigning, Sovereign-Head that we choose to maintain as our Sovereign-Power in possession of the

Amexem-Moor-Empire: Sovereign-Crown provided with the regal-power of the

Amexem-Moor-Empire: Constitutional-Monarchy through the **Amexem-Moor-Empire:** Constitution that we ratified and agree to exist and function by as **Amexem-Moor-Empire:** Nationals, speaks for itself.

Even you have said using different wording that we are doing a work that is not seen in general from various other Moor-entities in general.

The purpose here is not to persuade you either way. The purpose here is to present to you unadulterated directly from the

Amexem-Moor-Empire: Nationals that comprise the

Amexem-Moor-Empire: National-Collective why we are here within this venue, why we choose to stay inside of this venue, why we engage in the work that we do from the standpoint that we do. As others are entitled to their opinion, we are entitled to ours and if you or anyone views EVERY single message posted on this group page you shall find that there are many hostile opinions here that are uncensored. Those opinions are freely expressed as well as many good, favorable opin

(Message over 64 KB, truncated)

| 22453|2007-05-15 12:54:50|Alex van Deelen|Suggestion: East African, not Afro-Asiatic or Hamito-Semitic|

How about we relabel:

Afro-Asiatic/Hamito-Semitic = East African

Bantu = West African

Considering that the origin of 'Hamito-Semitic' or Afro-Asiatic is in the Ethiopia/Somalia region, and that there is no evidence that it came from anywhere else, why don't we call it what it is?

East African is far more descriptive than Afro-Asiatic, and of course Hamito-Semitic is a completely archaic use of language, as no one any longer believes in the existence of Hamites.

The very term Afro-Asiatic would suggest that there is an equivalent between the presence of the language family in Africa, and in Asia. And yet, this relies on the assumption that Semitic, unlike all other 9 Afro-Asiatic languages, did not

originate in East Africa. But is this even true?
Is it not likely that even Semitic has its origin
in the Semitic that is still found in Ethiopia, rather
than it being a back-migration from the Arabian
peninsula?

Also, it would coincide with the interpretation of
African migration as presented by the Genographic
Project.

Alex

| 22454|2007-05-15 13:22:03|clyde winters|Re: Suggestion: East African, not Afro-Asiatic or
Hamito-Semitic|

Hi

I like to refer to the African Semitic languages as
Puntite languages, since they are spoken in an area
some people believe may have been Punt.

Clyde

--- Alex van Deelen <avdeelen@wanadoo.nl> wrote:

- > How about we relabel:
- >
- > Afro-Asiatic/Hamito-Semitic = East African
- > Bantu = West African
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- >
- > Alex
- >
- >
- >
- >

_____ Got a little couch potato?

Check out fun summer activities for kids.

http://search.yahoo.com/search?fr=onl_on_mail&p=summer+activities+for+kids&cs=bz

| 22455|2007-05-15 13:48:25|Emeagwali, Gloria (History)|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic|

Alex,

I have always thought of the need to rename Afro-Asiatic. You make a good suggestion. Ehret, in, 'The Civilizations of Africa' has renamed it 'Afrasan' but to tell the truth I think this is still too close to the original name - although it is an improvement. We can name it after the Nile but there will be a collision with Nilotic. How about 'Hapitic' from Hapi or just plain 'East African' as you suggest. Not a bad idea.

I agree also with Mahari. It is truly pathetic to see the 100 year timelag between the eurocentrists and others, on the Egyptian identity of the true originators of medical research.

The ancestors of a lot of the present day Egyptians are Arab and Turkish (with some cases of Persian, Greek and Roman ancestry, given the way imperialism played out in antiquity.) We all know that the African presence in contemporary Egypt has been substantially modified, demographically speaking.

In the last sentence of the report, however, the authors pretend that there is some unbroken line of continuity back to 1500BCE. That is like

saying that the USA today mirrors the demographic structure of the pre-Columbian and pre-conquest era, when Native Americans were in charge of their destiny and were predominant, demographically speaking.

Most people on this list know this but I felt that I should still mention it - for whatever it's worth.

Gloria Emeagwali

-----Original Message-----

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf Of Alex van Deelen

Sent: Tuesday, May 15, 2007 11:27 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Suggestion: East African, not Afro-Asiatic or Hamito-Semitic

How about we relabel:

Afro-Asiatic/Hamito-Semitic = East African

Bantu = West African

Considering that the origin of 'Hamito-Semitic' or Afro-Asiatic is in the Ethiopia/Somalia region, and that there is no evidence that it came from anywhere else, why don't we call it what it is?

East African is far more descriptive than Afro-Asiatic, and of course Hamito-Semitic is a completely archaic use of language, as no one any longer believes in the existence of Hamites.

The very term Afro-Asiatic would suggest that there is an equivalent between the presence of the language family in Africa, and in Asia. And yet, this relies on the assumption that Semitic, unlike all other 9 Afro-Asiatic languages, did not originate in East Africa. But is this even true? Is it not likely that even Semitic has its origin in the Semitic that is still found in Ethiopia, rather than it being a back-migration from the Arabian peninsula?

Also, it would coincide with the interpretation of African migration as presented by the Genographic

Project.

Alex

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2

Yahoo! Groups Links

| 22456|2007-05-15 13:51:57|Emeagwali, Gloria (History)|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic|

I was thinking also of Ethiopic-Puntite

GE

-----Original Message-----

From: Ta_Seti@yahoogroups.com [mailto:Ta_Seti@yahoogroups.com] On Behalf

Of clyde winters

Sent: Tuesday, May 15, 2007 4:21 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Suggestion: East African, not Afro-Asiatic or Hamito-Semitic

Hi

I like to refer to the African Semitic languages as Puntite languages, since they are spoken in an area some people believe may have been Punt.

Clyde

--- Alex van Deelen <avdeelen@wanadoo.nl> wrote:

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Got a little couch potato?
 Check out fun summer activities for kids.
http://search.yahoo.com/search?fr=on_mail&p=summer+activities+for+kids&cs=bz

Ta_Seti Repository
http://groups.yahoo.com/group/ta_seti2
 Yahoo! Groups Links
 | 22457|2007-05-16 05:12:52|Fari Supiya|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic|
 AVD:"How about we relabel:
 Afro-Asiatic/ Hamito-Semitic = East African
 Bantu = West African
 Considering that the origin of 'Hamito-Semitic' or

Afro-Asiatic is in the Ethiopia/Somalia region, and that there is no evidence that it came from anywhere else, why don't we call it what it is?"

GOR: Good idea but the equation does not deal with the many ethnic groups classed as speaking Nilo-Saharan languages. Furthermore not all Afro-Asiatic researchers agree that it was Ethiopia although they agree it was Africa. Some say the border of Chad and Sudan or Eastern Sudan.

AVD: "East African is far more descriptive than Afro-Asiatic, and of course Hamito-Semitic is a completely archaic use of language, as no one any longer believes in the existence of Hamites."

GOR: I really wish that were true. In my opinion many White and Black scholars have, to varying degrees, reshaped the Hamitic Hypothesis to suit their own mentalities. No one claims that Hamites are responsible for all African civilisation anymore but look at how most Black people argue that Ancient Egypt was a Black African civilisation: It usually involves the claim that Black Africans have varied hair type, including straight. Micro-curl-haired populations who reside near people alleged to have 'straight hair' are then seen as interlopers in their own environment rather than the parent stock of obviously racially mixed populations. It is the 'straight-haired' (they most certainly are not) populations that are put forward to explain the hair of Egyptian mummies. The African populations that most people who identify themselves as 'Afrocentrists' mention in order to claim Egypt are the very ones that were classed by the openly racist 19th century anthropologists as 'Hamitic'. It is only the term that is no longer used but the concept is alive and well.

To top it all off if you try to discuss this with many Black folk they tend to feel as uncomfortable with the discussion as White people tend to be with a discussion on racism. The most ironic thing is that the influence of European domination on the African mind can still masquerade as African positivity.

AVD: "The very term Afro-Asiatic would suggest that there is an equivalent between the presence of the language family in Africa, and in Asia. And yet, this relies on the assumption that Semitic, unlike all other 9 Afro-Asiatic languages, did not originate in East Africa. But is this even true? Is it not likely that even Semitic has its origin in the Semitic that is still found in Ethiopia, rather than it being a back-migration from the Arabian peninsula?"

Also, it would coincide with the interpretation of African migration as presented by the Genographic Project."

GOR: Personally I think there was a back migration because only South Semitic is found in East Africa. North west, East and (is it central?) are not found. Sabaeen inscriptions are found in the more northern parts of Ethiopia, exactly what we would expect if the settlement had come from Arabia (mmm...could this argument work in reverse? I'll look it up).

Interesting communication Alex
G.O.R.E

Alex van Deelen wrote:

How about we relabel:

Afro-Asiatic/ Hamito-Semitic = East African
Bantu = West African

Considering that the origin of 'Hamito-Semitic' or Afro-Asiatic is in the Ethiopia/Somalia region, and that there is no evidence that it came from anywhere else, why don't we call it what it is?

East African is far more descriptive than Afro-Asiatic, and of course Hamito-Semitic is a completely archaic use of language, as no one any longer believes in the existence of Hamites.

The very term Afro-Asiatic would suggest that there is an equivalent between the presence of the language family in Africa, and in Asia. And yet, this relies on the assumption that Semitic, unlike all other 9 Afro-Asiatic languages, did not originate in East Africa. But is this even true? Is it not likely that even Semitic has its origin in the Semitic that is still found in Ethiopia, rather than it being a back-migration from the Arabian peninsula?

Also, it would coincide with the interpretation of African migration as presented by the Genographic Project.

Alex

Boardwalk for \$500? In 2007? Ha!

[Play Monopoly Here and Now](#) (it's updated for today's economy) at Yahoo! Games.

| 22458|2007-05-16 05:21:16|Fari Supiya|Re: Lack of Proposed Afroasiatic System of Sound Changes?|

Dr W: "Hi

Ehret's work has also been criticized and many of his

reconstructions of Proto-Afro-Asiatic are recognized as none existent. See:

https://www.openaccess.leidenuniv.nl/bitstream/1887/2882/1/344_106.pdf"

GOR: I am not aware of this specific criticism (was unable to open it)but when I saw his work back in the day I thought his semantic leeway was too great to base some of his reconstructions. As for non-existent data I think this is a serious danger when dealing with large amounts of data. However this is only coming up in the context of Obenga`s work. I would have preferred in that work an acknowledgement of the reconstructions and then a critic of them. This is the important point.

Dr W:"Diop gives a fine reconstruction of the sound system of "Negro-African in the following publications:

Diop,C.A. (1977). Parent 蠹 讨tique de l'Egyptien Pharaonique et des langues Negro-Africaines. Dakar: Institut Fondamental d'Afrique Noire."

GOR: Whether it`s fine depends on what evidence he was basing the reconstructions on. As we have just seen, reconstructions are not always proof. I can`t read French and I think Iv`e made this clear before. Nonetheless based on what linguistic evidence I`ve seen in English from Diop I`m not impressed. It didn`t meet the kind of quality of the kind of evidence Iv`e posted AND WHICH ALL HAVE STEERED CLEAR OF CRITICISING. And what my very short presentation also did was show how a small amount of data, if properly arranged, can still demonstrate recurrent correspondences.

Dr W:"If you are interested in understanding Afrocentric historical linguistic methods you may want to read my article:

Winters, Clyde A. African History; Afrocentrism; Black Dialects; Black History; Blacks; Educational History; Linguistics; Scholarship Western Journal of Black Studies, v22 n2 p73-83 Sum 1998

A short discussion of these methods is found at the following site:

<http://www.geocities.com/Athens/Academy/8919/ling.htm>

Clyde"

GOR: This is where we must, respectfully I intend, part company. As far as I am aware there is historical linguistic method or the Comparative method and it can be applied to any kind of language to demonstrate a genetic relationship within a time-depth of, mmm.. opinions differ but the range is around (if we ignore the Nostratic debate)10 000- 6 000 years. As far as I know there are no`Afrocentric` historical linguistic methods. The Comparative method can, however, be used to test any claim of any historical theory of common origin whether it be Eurocentric or Afrocentric. Misuse or sloppy application of the method can also be done by anyone.

I might further add that certainly Obenga, and I think Diop too, adhere to the IDEA of the Comparative method and use it's description to introduce their works. It is their application of it I am at odds with.

I should say I also find it curious that you should want me to acknowledge or learn other methods called `Afrocentric` when I compare African languages already and come up with evidence that, as I am forced to say yet again (all roads lead to this elephant in the room) NOONE HAS BEEN ABLE TO CRITICISE OR BETTER. Do these new methods produce more impressive summary evidence than Iv'e already shown? If so please demonstrate.

G.O.R.E

PS I saved this post then went to look at geocities.com. Plenty of discussion on opinions but no demonstration of recurrent correspondences. This is exactly what I discussed in my Benchmark post. Nothing has changed.

clyde winters wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> GOR2: Because Obenga looks at a word like `water`
> and then picks a
> handful out of the two or three thousand plus
> languages in Africa
> which have forms somewhat similar to the AE form,
> and then juxtaposes
> this with Berber and Semitic forms that look
> different.
>
> PKM2: "What I meant specifically is Obenga's
> criticism of "Afro-Asiatic"
> based on the lack of a proposed system of regular
> sound changes.
>
> Regards,
> Paul Kekai Manansala"
>
> GOR3: Obenga`s beef was that there was no
> reconstructed ancestor for the superfamily. Where is
> his reconstructed sound system and partial
> vocabulary for his proposed Ancient Egyptian-Black
> African family? Where are his regular sound changes
> of the calibre that I demonstrated between
> Proto-Bantu and Yoruba?
>
> Then we come to the question of why he does not
> mention the Afroasiatic reconstructions that are on
> offer from the likes of Chris Ehret. It is not

- > precise to say there is a lack of proposed system of
- > sound changes. It would have been better for him to
- > present such work and criticise it (which I am told
- > is quite possible). As opposed to pretending it
- > doesn't exist.
- >
- > Feel free to disagree with me in the spirit of
- > brotherly exchange.
- >
- > The NOTORIOUS G.O.R.E
- >

Hi

Ehret's work has also been criticized and many of his reconstructions of Proto-Afro-Asiatic are recognized as none existent. See:

https://www.openaccess.leidenuniv.nl/bitstream/1887/2882/1/344_106.pdf

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A short discussion of these methods is found at the following site:

<http://www.geocities.com/Athens/Academy/8919/ling.htm>

Clyde

_____ _Got a little couch potato?

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[Get the free Yahoo! toolbar](#) and rest assured with the added security of spyware protection.

| 22459|2007-05-16 05:37:54|Fari Supiya|Re: Lack of Proposed Afroasiatic System of Sound Changes?|

PKM:"If we are referring to same work by Obenga it predates Ehret's attempted reconstruction of Afro-Asiatic (really "Afroasian") , the latter differing significantly in its divisions from Greenberg's Afro-Asiatic."

GOR:Obenga`s most recent work was released long after Ehret`s reconstructions which were published in 1995 if my memory does not betray me. That particular work of Obenga, so I hear, should have been printed in 1992 but could still have carried a late included afterword saying something like `Since this book was completed a three scholars have attempted Afro-Asiatic reconstructions but...` Alas this did not happen.

PKM:"Most notable is the surprisingly weak evidence for Ehret's "Boreafrasian" (Egyptian, Semitic and Berber).

Regards,
Paul Kekai Manansala"

GOR: Neither the Boreasian (to go by your post) nor the Diop-Obenga evidence fulfils the standard in my Benchmark post. This has been my point all along. If anyone can summarise Obenga or Diop`s evidence the way I can summarise my Yoruba-Proto-Bantu evidence I would be glad to retract. I do believe a gauntlet has been thrown down.
G.O.R.E

Paul Kekai Manansala wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

>

>

> PKM2:"What I meant specifically is Obenga's
> criticism of "Afro-Asiatic"

> based on the lack of a proposed system of regular
> sound changes.

>

> Then we come to the question of why he does not
> mention the Afroasiatic reconstructions that are on
> offer from the likes of Chris Ehret.

If we are referring to same work by Obenga it predates Ehret's attempted reconstruction of Afro-Asiatic (really "Afroasian") , the latter differing significantly in its divisions from Greenberg's Afro-Asiatic.

Most notable is the surprisingly weak evidence for Ehret's "Boreafrasian" (Egyptian, Semitic and Berber).

Regards,
Paul Kekai Manansala

Moody friends. Drama queens. Your life? Nope! - their life, your story.
[Play Sims Stories at Yahoo! Games.](#)

| 22460|2007-05-16 06:37:25|Robin|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|
Dear G.O.R.E.

Slightly off the topic but what you have written here is brilliant!

Nuff respec!

Robin

> GOR: I really wish that were true. In my opinion many White and

Black scholars have, to varying degrees, reshaped the Hamitic Hypothesis to suit their own mentalities. Noone claims that Hamites are responsible for all African civilisation anymore but look at how most Black people argue that Ancient Egypt was a Black African civilisation: It usually involves the claim that Black Africans have varied hair type, including straight. Micro-curl-haired populations who reside near people alleged to have `straight hair` are then seen as interlopers in their own environment rather than the parent stock of obviously racially mixed populations. It is the `straight-haired` (they most certainly are not) populations that are put forward to explain the hair of Egyptian mummies. The African populations that most people who identify themselves as `Afrocentrists` mention in order to claim Egypt are the very ones that were classed by the openly racist 19th century amthropologists as

> `Hamitic`. It is only the term that is no longer used but the

concept is alive and well.

> To top it all off if you try to discuss this with many Black

folk they tend to feel as uncomfortable with the discussion as White people tend to be with a discussion on racism. The most ironic thing is that the influence of European domination on the African mind can still masquerade as African positivity.

| 22461|2007-05-16 06:41:58|Robin|Re: Lack of Proposed Afroasiatic System of Sound Changes? (Reply to|
Dear Dr Winters

As a review of the Afrocentric writers, I like your essay. Can I post it on africanclassicalhistory?

Robin

> <http://www.geocities.com/Athens/Academy/8919/ling.htm>

>

> Clyde

| 22462|2007-05-16 08:28:05|clyde winters|Re: Lack of Proposed Afroasiatic System of Sound Changes? (Reply to|
Yes

Clyde

--- Robin <historicalwalker@yahoo.com> wrote:

> Dear Dr Winters

>

> As a review of the Afrocentric writers, I like your
> essay. Can I post
> it on africanclassicalhistory?

>

> Robin

>

> >

>

<http://www.geocities.com/Athens/Academy/8919/ling.htm>

> >

> > Clyde

>

>

>

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| 22463|2007-05-16 08:43:29|clyde winters|Re: Lack of Proposed Afroasiatic System of Sound Changes?|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

- > PKM:"If we are referring to same work by Obenga it
- > predates
- > Ehret's attempted reconstruction of Afro-Asiatic
- > (really "Afroasian") , the latter differing
- > significantly in its divisions from Greenberg's
- > Afro-Asiatic."
- >
- > GOR:Obenga`s most recent work was released long
- > after Ehret`s reconstructions which were published
- > in 1995 if my memory does not betray me. That
- > particular work of Obenga, so I hear, should have
- > been printed in 1992 but could still have carried a
- > late included afterword saying something like `Since
- > this book was completed a three scholars have
- > attempted Afro-Asiatic reconstructions but...` Alas
- > this did not happen.
- >
- >
- > PKM:"Most notable is the surprisingly weak evidence
- > for
- > Ehret's "Boreafraasian" (Egyptian, Semitic and
- > Berber).
- >
- > Regards,
- > Paul Kekai Manansala"
- >
- > GOR: Neither the Boreasian (to go by your post)
- > nor the Diop-Obenga evidence fulfils the standard in
- > my Benchmark post. This has been my point all along.
- > If anyone can summarise Obenga or Diop`s evidence
- > the way I can summarise my Yoruba-Proto-Bantu
- > evidence I would be glad to retract. I do believe a
- > gauntlet has been thrown down.
- >
- > G.O.R.E

Obenga provides an excellent example of the
nonexistence of Afro-Asiatic in his article: Le

"chamito-semitique n'existe pas",Revue d'Egyptologie et
des civilisations Africaines, 1:51-58. Here he
compares the words for sun

Semitique

Akkadien samas

Ugaritique sps

Hebreu semes

Arabe sams

Egyptian

Ancient ra

Demotique ra

Copte ra

Couchitique

sidamo arriso

saho-afar ayro

Berber

siwa tfokt

ghadames tufet, thafath

nefusa tufut

mzab tfuit

Tchadique

Hausa ra-na, rana

langues du Bahr el-Ghazal

ndogo ri

sere ri

tagbu ri and li

bviri li

mondu ra

The Rest of Negro-African

Rendile (Kenya) orr'ah

Songhay (Niger) ra

Vai (Liberia) ra

Susu (Guinee) ra

Gbin ra

Samo re

Numu re

Ligbi re

Here Obenga makes vividly clear that where as the Egyptian and Black-African terms for 'sun' agree, the Semitic and Berber terms show no relationship. This supports the Obenga and Diop theory that Egyptian and Black African languages are genetically related, while the Semitic and Berber languages show that the so-called Afro-Asiatic family of languages does not exist.

Clyde

We won't tell. Get more on shows you hate to love (and love to hate): Yahoo! TV's Guilty Pleasures list.

<http://tv.yahoo.com/collections/265>

| 22464|2007-05-16 09:52:37|OMOWALE|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic|

- > GOR2: Because Obenga looks at a word like `water`
- > and then picks a
- > handful out of the two or three thousand plus
- > languages in Africa
- > which have forms somewhat similar to the AE form,
- > and then juxtaposes
- > this with Berber and Semitic forms that look
- > different.

This kind of uninformed argument rest upon a tremendous lack of understanding of basiclinguistic methodology and the thinking that dictates that methodology. Here we are dealing with faith and dogma. Obenga is an African, I don't have to really read his work. Diop certainly can't change what I think -he is some African guy.....you know... He can't be right!

Let's say that a group of people in the distant past started on the road of language creation. They looked up into the sky and saw the sun. They would of course create a word for "sun". We know that some words are seldom, if ever borrowed. (sun, name, mouth,...etc). So these people would have a word for "sun". Lets say that over time the group breaks up into two groups and becomes separated from each other because of distance or geography. Over vast amounts of time, as we all know this language created by these people would change in various ways. Lets say the two groups continue to separate and lose contact with each other, until we now have 10 groups. Thousands of years later, linguist would call the language spoken by our first group, the original group the "predialectal" source or "proto" this or that...the languages spoken by the now 10

groups would of course be a language family. All of the languages would be genetically related. We would expect to find certain inherited words: "sun", "name", "head", just to name a few. Lets goe back to Obenga .We will use his very short chapter in Ancient Egypt& Black Africa page 114,115. Lets stay with the word "sun" to keep everything simple.

The so-called "Afro-Asiatic" family places: Hebrew, Arabic , Berber, Coptic, Ugaritic, Coptic, Egyptianand Akkadian in one family. We have serious problems with this one inherited word; SUN. How can these languages have a common predialectal source?

Hebrew=semes=sun

Berber=tafukt==sun

Ugaritic=sps==sun

Arabic=sams==sun

Egyptian=ra,r =sun

Coptic==re, ri, rei=sun

Obenga goes on to list various African languages with ra, re ayro=sun. What is amazing is that there are so many Africanlanguages with similar forms.You can't expect a scholar to put the contents of a 400 page book into a few pages.Before dismissing Obenga I would strongly urge the reading of the entire book, not just a very short summary of a very modern and sophisticated approach to Comparative Linguistics free of the racist based dogmas of the past.

European linguist do not want to compare ancient Egyptian with black African languages.....all of this linguistic and intellectualgymnastics,all of this dancing around Diop and Obenga points tointellectual dishonesty and, in the words of an old Virginia slavelady, the "rebish" mentality of our day!

Anyone whoseriously studiesancient Egyptian and say, Wolof, for example, can see the genetic relationship-comparative linguistics is far more than word list , sound changes, etc..

It would appear that only Coptic and Egyptian could have evolved from a common predialectal source using only this one piece of linguistic evidence. There are many, many more. But you have to read the whole book and hopefully understand the theory and the methodology.

Our friend completelyignored Ogenga's conclusions on pages 138, 139. I think his posting, cited above, says far more about him than it says about Obenga's work.

Maybe our friend was offended by the last sentence on page 139:THIS FERTILE PATH IS THE SAME THAT WAS LAID OUT, WITH DEVOTION AND SCIENCE, BY OUR MASTER, PROFESSOR CHEIKH ANTA DIOP.

Sneb http

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| 22465|2007-05-16 09:54:37|Mahari|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic|

I'm in favor of that. And when we want to distinguish the individual language(s) within the language groupings indicate so.

I think it would indicate an appropriate belief in our own interpretation of history. Besides it is abundantly clear that an

enormous amount of classifications about Afrika was/is based on psychotic racism on the part of eurocentrics.

As I've said before I think their scholarship is generally discredited.

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.
Henry Ford (23)

--- On Tue 05/15, Alex van Deelen <avdeelen@wanadoo.nl> wrote:

From: Alex van Deelen [mailto:avdeelen@wanadoo.nl]
To: Ta_Seti@yahoogroups.com
Date: Tue, 15 May 2007 17:26:43 +0200
Subject: [Ta_Seti] Suggestion: East African, not Afro-Asiatic or Hamito-Semitic

How about we relabel:

Afro-Asiatic/ Hamito-Semitic = East African
Bantu = West African

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Also, it would coincide with the interpretation of African migration as presented by the Genographic Project.

Alex

No banners. No pop-ups. No kidding.

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| 22466|2007-05-16 09:54:56|Mahari Mengistu|Egyptian Muslim Intellectual Criticizes Egypt's Treatment of Copts|

WITH THE MODERATOR'S PERMISSION:

=====

Tuesday 15 May 2007

Egyptian Muslim Intellectual Criticizes Egypt's Treatment of Copts
Source: MEMRI

Against the backdrop of the recent tension between Muslims and Copts in Egypt, Egyptian Muslim intellectual Tarek Heggy wrote an article titled "If I Were a Copt" in which he sharply criticized the Egyptian regime's policy towards its Coptic Christian population.

The following are the main points of the article: [1]

"If I were a Copt, I would flood Egypt, and the world, with the facts about the overall atmosphere that is pressuring the Copts in Egypt today.

"If I were a Copt, I would familiarize the world with the injustices caused to many Copts in Egypt since [the Free Officers Revolution in] 1952. They don't get the high-level political posts and executive positions that they deserve, not to mention their sparse [representation] in parliament.

"If I were a Copt, I would create a ruckus in Egypt, and in the world, over the fact that I pay taxes with which the state funds Al-Azhar University, while [Al-Azhar] does not permit Copts to attend any of its institutes.

"If I were a Copt, I would make a huge commotion in the world, because my taxes fund the construction of dozens of mosques, but, since 1952, the Egyptian state has not participated in the building of a single church, except for president Gamal Abd Al-Nasser's participation in funding the construction of the St. Marc Cathedral in Al-'Abasiyya, 40 years ago...

"If I were a Copt, I would publish articles, one after another, about how the [Egyptian] media ignores matters [concerning me] and my religious holidays - as if I and the Copts did not exist in Egypt.

"If I were a Copt, I would tell the entire world [how] the Coptic history of Egypt [is handled] in the Egyptian curriculum, and how the study material for the Arabic language no longer [includes] literary texts, qasidahs, poetry, stories, plays, and legends, but [only] Islamic texts which [belong] with the study material for religion [class] for Muslim pupils.

"If I were a Copt, I would flood the world with complaints about the suffering Copts go through [merely] in order to obtain a license to build a church - with their own funds, not with the public taxes that

[they] participate in paying.

"If I were a Copt, I would bring the world to its feet because of the terrible things that some Muslim writers write and disseminate - about how a Copt should not be permitted to be the head of state, on [how a Copt should pay] the jizya [poll tax paid by protected non-Muslims under Islam], and how Copts should not be drafted into the military... [such as] the idiotic statements by Dr. Muhammad 'Imara [from Al-Azhar] - whose budget comes from the taxpayers, including the Copts... [2]

"If I were a Copt, I would conduct a campaign within [Egypt], and outside it, to abolish the 'religion' entry on the Egyptian identity card. Why should someone who conducts a relationship with me on the general and public level want to know what my religion is?...

"If I were a Copt, I would make the world understand that the issue of the Copts in Egypt is one of the symptoms of a [certain] mentality, whose influence has spread through this region of the world, and that all humanity must force [those] with this mentality to reconsider this discriminatory path."

[1] Al-Masri Al-Yawm (Egypt), May 12, 2007.

[2] Dr. Muhammad 'Imara's book, Fitnat Al-Takfir Bayna Al-Shi'a Wal-Wahhabiyya Wal-Sufiyya ("The Civil Strife of Takfir Between Shi'ism, Wahhabism, and Sufism"), published in December 2006 by the Supreme Council for Muslim Affairs of the Egyptian Ministry of Religious Endowments, accused the Christians of heresy and permitted the killing of non-Muslims. Following the subsequent uproar, 'Imara apologized and explained that he had only been quoting ancient sources permitting the killing of non-Muslims. Al-Qahira, (Egypt), February 6, 2007.

===

HTP,

Mahari

| 22467|2007-05-16 11:07:17|Djehuti Sundaka|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic|

Here are my suggestions:

BAR LANGUAGES (Nilo-Saharan Languages)

MOKHO-BAR SUPER FAMILY (Congo-Saharan Super Family of Languages)

MOKHO LANGUAGES (Niger-Kordofanian Languages)

NAM LANGUAGES (Afro-Asiatic Languages)

These names are derived from proposed reconstructed words for 'People' in the respective proto-languages. However, as I have been unable to find a proposed reconstruction for 'People' in the Niger-Kordofanian languages, I've settled for what I could find for the Mande languages until such a time should come in which the target word can be proposed.

As for the origin of Aamw (Semitic), it doesn't seem at all unlikely that it originated to the north of Kamat in Kna'an with a dispersal point in Aram. The region of the Hapy delta seems to be the geographical area where the language of Kamat (in the valley), Cushtic (to the east), Tamazight (to the west), and Aamw (to the north), all diverged from one another. Whether or not the region to the north is 'Asia' is a matter of perspective. Arabia is still apart of Africa and the Taurus and Zagros mountain ranges are a result of the Patrusy (i.e. Africa-Arabia) continental plate pushing into Ya-Zhou (Asia).

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

- >
- > How about we relabel:
- >
- > Afro-Asiatic/Hamito-Semitic = East African
- > Bantu = West African
- >
- > Considering that the origin of 'Hamito-Semitic' or
- > Afro-Asiatic is in the Ethiopia/Somalia region, and
- > that there is no evidence that it came from anywhere
- > else, why don't we call it what it is?
- >
- > East African is far more descriptive than Afro-Asiatic,
- > and of course Hamito-Semitic is a completely
- > archaic use of language, as no one any longer
- > believes in the existence of Hamites.
- >

> The very term Afro-Asiatic would suggest that
> there is an equivalent between the presence of
> the language family in Africa, and in Asia. And
> yet, this relies on the assumption that Semitic,
> unlike all other 9 Afro-Asiatic languages, did not
> originate in East Africa. But is this even true?
> Is it not likely that even Semitic has its origin
> in the Semitic that is still found in Ethiopia, rather
> than it being a back-migration from the Arabian
> peninsula?
>
> Also, it would coincide with the interpretation of
> African migration as presented by the Genographic
> Project.

>
> Alex

>
| 22468|2007-05-16 16:56:15|Emeagwali, Gloria (History)|Re: Suggestion: East African, not
Afro-Asiatic or Hamito-Semitic (R|

Attachments :

'The African populations that
most people who identify themselves as `Afrocentrists` mention in
order to claim Egypt are the very ones that were classed by the
openly racist 19th century anthropologists as
`Hamitic`. It is only the term that is no longer used but the
concept is alive and well.'

Brilliant? Crooked logic if you ask me. The Afrocentric position rejects the fascist racists and
embraces the various branches of the African

family.

Gloria Emeagwali

From: Ta_Seti@yahoogroups.com on behalf of Robin
Sent: Wed 5/16/2007 9:37 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (Reply to GORE)

Dear G.O.R.E.

Slightly off the topic but what you have written here is brilliant!

Nuff respec!

Robin

> GOR: I really wish that were true. In my opinion many White and

Black scholars have, to varying degrees, reshaped the Hamitic Hypothesis to suit their own mentalities. Noone claims that Hamites are responsible for all African civilisation anymore but look at how most Black people argue that Ancient Egypt was a Black African civilisation: It usually involves the claim that Black Africans have varied hair type, including straight. Micro-curl-haired populations who reside near people alleged to have `straight hair` are then seen as interlopers in their own environment rather than the parent stock of obviously racially mixed populations. It is the `straight-haired` (they most certainly are not) populations that are put forward to explain the hair of Egyptian mummies. The African populations that most people who identify themselves as `Afrocentrists` mention in order to claim Egypt are the very ones that were classed by the openly racist 19th century amthropologists as
> `Hamitic`. It is only the term that is no longer used but the

concept is alive and well.

> To top it all off if you try to discuss this with many Black

folk they tend to feel as uncomfortable with the discussion as White people tend to be with a discussion on racism. The most ironic thing is that the influence of European domination on the African mind can still masquerade as African positivity.

Ta_Seti Repository

http://groups.yahoo.com/group/ta_seti2

Yahoo! Groups Links

| 22469|2007-05-16 17:24:05|clyde winters|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

--- "Emeagwali, Gloria (History)"

<emeagwali@mail.ccsu.edu> wrote:

> 'The African populations that
> most people who identify themselves as
> `Afrocentrists` mention in
> order to claim Egypt are the very ones that were
> classed by the
> openly racist 19th century anthropologists as
> `Hamitic`. It is only the term that is no longer
> used but the
> concept is alive and well.'
>
>
>
> Brilliant? Crooked logic if you ask me. The
> Afrocentric position rejects the fascist racists
> and embraces the various branches of the African
>
> family.
>
>
>
> Gloria Emeagwali
>
>
>

Hi

This is so true. Afrocentrist usually see a clear connection between ancient Egyptians and African speakers especially in West, Central and East Africa.

You will find though, that people who embrace the idea that ancient Egypt was a Black civilization based on genetics, usually make a point of having every lineage in the world coming out of Ethiopia (from among Semitic speaking people)---thus perpetuating the myth that African civilization was a product of the "hamitic" people. These people don't even recognize that the geneticists are still propagating the

"hamitic" myth in a different package.
These are the same people who claim that a person can
be black in ancient time, but not African.

Clyde

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<http://new.toolbar.yahoo.com/toolbar/features/mail/index.php>
| 22470|2007-05-16 23:09:35|Mahari Mengistu|Re: Suggestion: East African, not Afro-Asiatic or
Hamito-Semitic|

>>Arabia is still

apart of Africa and the Taurus and Zagros mountain ranges are a
result of the Patrusy (i.e. Africa-Arabia) continental plate pushing
into Ya-Zhou (Asia).<<

Could you explain the origins of these names with the exception of
Afrika and Arabia/Asia.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
wrote:

>
> Here are my suggestions:
>
> BAR LANGUAGES (Nilo-Saharan Languages)
>
> MOKHO-BAR SUPER FAMILY (Congo-Saharan Super Family of
Languages)
>
> MOKHO LANGUAGES (Niger-Kordofanian Languages)
>
> NAM LANGUAGES (Afro-Asiatic Languages)
>
>
> These names are derived from proposed reconstructed words
> for 'People' in the respective proto-languages. However, as I have
> been unable to find a proposed reconstruction for 'People' in the
> Niger-Kordofanian languages, I've settled for what I could find for
> the Mande languages until such a time should come in which the

- > target word can be proposed.
- >
- > As for the origin of Aamw (Semitic), it doesn't seem at all

unlikely

- > that it originated to the north of Kamat in Kna'an with a dispersal
- > point in Aram. The region of the Hapy delta seems to be the
- > geographical area where the language of Kamat (in the valley),
- > Cushtic (to the east), Tamazight (to the west), and Aamw (to the
- > north), all diverged from one another. Whether or not the region

to

- > the north is 'Asia' is a matter of perspective. Arabia is still
- > apart of Africa and the Taurus and Zagros mountain ranges are a
- > result of the Patrusy (i.e. Africa-Arabia) continental plate

pushing

- > into Ya-Zhou (Asia).
- >
- > Djehuti Sundaka
- >
- >
- > --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
- > wrote:
- >>
- >> How about we relabel:
- >>
- >> Afro-Asiatic/Hamito-Semitic = East African
- >> Bantu = West African
- >>
- >> Considering that the origin of 'Hamito-Semitic' or
- >> Afro-Asiatic is in the Ethiopia/Somalia region, and
- >> that there is no evidence that it came from anywhere
- >> else, why don't we call it what it is?
- >>
- >> East African is far more descriptive than Afro-Asiatic,
- >> and of course Hamito-Semitic is a completely
- >> archaic use of language, as no one any longer
- >> beliefs in the existence of Hamites.
- >>
- >> The very term Afro-Asiatic would suggest that
- >> there is an equivalent between the presence of
- >> the language family in Africa, and in Asia. And
- >> yet, this relies on the assumption that Semitic,
- >> unlike all other 9 Afro-Asiatic languages, did not
- >> originate in East Africa. But is this even true?

> > Is it not likely that even Semitic has its origin
> > in the Semitic that is still found in Ethiopia, rather
> > than it being a back-migration from the Arabian
> > peninsula?

> >
> > Also, it would coincide with the interpretation of
> > African migration as presented by the Genographic
> > Project.

> >
> > Alex

> >

>

| 22471|2007-05-16 23:10:03|Mahari Mengistu|OSIRIS AS BACCHUS|
<http://www.piney.com/His223.html>

Here's a very interesting link dealing with Egypt, Mesopotamia and
Greece with a somewhat extended treatment of Nimrod and Cush.
I hope this is not a duplicate post. If it is I apologize in advance.

HTP,

Mahari

| 22472|2007-05-17 07:01:47|Robin|Re: Lack of Proposed Afroasiatic System of Sound
Changes? (Reply to|
Dear Dr Winters

Thanks

Robin

--- In Ta_Seti@yahoogroups.com, clyde winters
wrote:

>

> Yes

>

> Clyde

> --- Robin wrote:

>

> > Dear Dr Winters

> >

> > As a review of the Afrocentric writers, I like your

> > essay. Can I post

> > it on africanclassicalhistory?

> >

> > Robin

> >

> > >

> >

> <http://www.geocities.com/Athens/Academy/8919/ling.htm>

> > >

> > > Clyde

> >

> >

> >

>

>

>

>

>

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>

| 22473|2007-05-17 08:17:41|Fari Supiya|Re: Lack of Proposed Afroasiatic System of Sound
Changes?|

"Here Obenga makes vividly clear that where as the
Egyptian and Black-African terms for 'sun' agree, the
Semitic and Berber terms show no relationship. This
supports the Obenga and Diop theory that Egyptian and
Black African languages are genetically related, while
the Semitic and Berber languages show that the
so-called Afro-Asiatic family of languages does not
exist.

Clyde"

GOR: Dr Winters thank you for posting some linguistic data. I don't think the data proves
anything because the Wolof word for sun is different, something like nance, from the `Black-
African` forms. Furthermore I don't see the evidence that all these ra-likeforms are related to
each other. That's why the Benchmark post was there. Obenga's evidence hasn't reached that
standard.

G.O.R.E

clyde winters wrote:

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> PKM: "If we are referring to same work by Obenga it
> predates
> Ehret's attempted reconstruction of Afro-Asiatic

> (really "Afroasian") , the latter differing
 > significantly in its divisions from Greenberg's
 > Afro-Asiatic. "
 >
 > GOR:Obenga`s most recent work was released long
 > after Ehret`s reconstructions which were published
 > in 1995 if my memory does not betray me. That
 > particular work of Obenga, so I hear, should have
 > been printed in 1992 but could still have carried a
 > late included afterword saying something like `Since
 > this book was completed a three scholars have
 > attempted Afro-Asiatic reconstructions but...` Alas
 > this did not happen.
 >
 >
 > PKM:"Most notable is the surprisingly weak evidence
 > for
 > Ehret's "Boreafrasian" (Egyptian, Semitic and
 > Berber).
 >
 > Regards,
 > Paul Kekai Manansala"
 >
 > GOR: Neither the Boreasian (to go by your post)
 > nor the Diop-Obenga evidence fulfils the standard in
 > my Benchmark post. This has been my point all along.
 > If anyone can summarise Obenga or Diop`s evidence
 > the way I can summarise my Yoruba-Proto- Bantu
 > evidence I would be glad to retract. I do believe a
 > gauntlet has been thrown down.
 >
 > G.O.R.E

Obenga provides an excellent example of the
 nonexistence of Afro-Asiatic in his article: Le
 "chamito-semitique n'existe pas",Revue d'Egyptologie et
 des civilisations Africaines, 1:51-58. Here he
 compares the words for sun
 Semitique
 Akkadien samas
 Ugaritique sps
 Hebreu semes
 Arabe sams

Egyptian
 Ancient ra

Demotique ra
Copte ra

Couchitique
sidamo arriso
saho-afar ayro

Berber
siwa tfokt
ghadames tufet, thafath
nefusa tufut
mzab tfuit

Tchadique

Hausa ra-na, rana

langues du Bahr el-Ghazal

ndogo ri
sere ri
tagbu ri and li
bviri li
mondu ra

The Rest of Negro-African

Rendile (Kenya) orr'ah
Songhay (Niger) ra
Vai (Liberia) ra
Susu (Guinee) ra
Gbin ra
Samo re
Numu re
Ligbi re

Here Obenga makes vividly clear that where as the Egyptian and Black-African terms for 'sun' agree, the Semitic and Berber terms show no relationship. This supports the Obenga and Diop theory that Egyptian and Black African languages are genetically related, while the Semitic and Berber languages show that the so-called Afro-Asiatic family of languages does not exist.

Clyde

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<http://tv.yahoo.com/collections/265>

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bargains.

| 22474|2007-05-17 08:25:13|Djehuti Sundaka|Re: Suggestion: East African, not Afro-Asiatic or
Hamito-Semitic|

Unless you correct me, I'm assuming you're referring to 'Patrusy'
and 'Ya-Zhou' and not 'Taurus' and 'Zagros'.

That said, 'Patrusy' is derived from 'Pa Ta Rusy' (The Land South).
It can be found as 'Pathrusi' in the Bible or as 'Pathros' in
Greek. In it's original application, it referred to Upper Kamat,
the southern part of Kamat that was roughly 75% of the land.

'Ya-Zhou' is the name for 'Asia' from Zhong-gwo (China). However,
even the 'Ya' in 'Ya-Zhou' appears to be the shortened form of the
transliterated word for 'Asia' rendered as 'Ya Xi Ya'.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

>>>Arabia is still

> apart of Africa and the Taurus and Zagros mountain ranges are a

> result of the Patrusy (i.e. Africa-Arabia) continental plate
pushing

> into Ya-Zhou (Asia).<<

>

> Could you explain the origins of these names with the exception of

> Afrika and Arabia/Asia.

> HTP,

> Mahari

>

> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

> wrote:

>>

>> Here are my suggestions:

>>

> > BAR LANGUAGES (Nilo-Saharan Languages)

> >

> > MOKHO-BAR SUPER FAMILY (Congo-Saharan Super Family of Languages)

> >

> > MOKHO LANGUAGES (Niger-Kordofanian Languages)

> >

> > NAM LANGUAGES (Afro-Asiatic Languages)

> >

> >

> > These names are derived from proposed reconstructed words

> > for 'People' in the respective proto-languages. However, as I have

> > been unable to find a proposed reconstruction for 'People' in the

> > Niger-Kordofanian languages, I've settled for what I could find for

> > the Mande languages until such a time should come in which the

> > target word can be proposed.

> >

> > As for the origin of Aamw (Semitic), it doesn't seem at all

> unlikely

> > that it originated to the north of Kamat in Kna'an with a dispersal

> > point in Aram. The region of the Hapy delta seems to be the

> > geographical area where the language of Kamat (in the valley),

> > Cushtic (to the east), Tamazight (to the west), and Aamw (to the

> > north), all diverged from one another. Whether or not the region

> to

> > the north is 'Asia' is a matter of perspective. Arabia is still

> > apart of Africa and the Taurus and Zagros mountain ranges are a

> > result of the Patrusy (i.e. Africa-Arabia) continental plate

> pushing

> > into Ya-Zhou (Asia).

> >

> > Djehuti Sundaka

> >

> >

> > --- In Ta.Seti@yahoogroups.com, "Alex van Deelen"

> > wrote:

> > >

> > > How about we relabel:

> > >

> > > Afro-Asiatic/Hamito-Semitic = East African

> > > Bantu = West African

>>>
>>> Considering that the origin of 'Hamito-Semitic' or
>>> Afro-Asiatic is in the Ethiopia/Somalia region, and
>>> that there is no evidence that it came from anywhere
>>> else, why don't we call it what it is?
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>>> East African is far more descriptive than Afro-Asiatic,
>>> and of course Hamito-Semitic is a completely
>>> archaic use of language, as no one any longer
>>> believes in the existence of Hamites.
>>>
>>> The very term Afro-Asiatic would suggest that
>>> there is an equivalent between the presence of
>>> the language family in Africa, and in Asia. And
>>> yet, this relies on the assumption that Semitic,
>>> unlike all other 9 Afro-Asiatic languages, did not
>>> originate in East Africa. But is this even true?
>>> Is it not likely that even Semitic has its origin
>>> in the Semitic that is still found in Ethiopia, rather
>>> than it being a back-migration from the Arabian
>>> peninsula?
>>>
>>> Also, it would coincide with the interpretation of
>>> African migration as presented by the Genographic
>>> Project.
>>>
>>> Alex
>>>
>>
>

| 22475|2007-05-17 08:46:30|Fari Supiya|Re: My Interpretation of the Game|

Omo:"This kind of uninformed argument rests upon a tremendous lack of understanding of basic linguistic methodology and the thinking that dictates that methodology. Here we are dealing with faith and dogma. Obenga is an African, I don't have to really read his work.

Diop certainly can't change what I think -he is some African guy.....you know...
He can't be right!"

GOR:There are points of agreement between Diop and myself. The whole idea of conducting multi-disciplinary research, which I have followed, came from him. But I also looked to taking the game forward. Not keeping things the way they were. Improvement should always be welcome so long as it's not selling the programme down the river masquerading as 'improvement'. I would never berate someone because they were African. In fact a consistent theme in my posts is identifying anti-Africanisms that masquerade as progressiveness.

Omo"Let's say that a group of people in the distant past started on the road of language creation. They looked up into the sky and saw the sun. They would of course create a word for "sun". We know that some words are seldom, if ever borrowed. (sun, name, mouth,...etc) . So these people would have a word for "sun". Let's say that over time the group breaks up into two groups and

becomes separated from each other because of distance or geography. Over vast amounts of time, as we all know this language created by these people would change in various ways. Lets say the two groups continue to separate and lose contact with each other, until we now have 10 groups.

Thousands of years later, linguist would call the language spoken by our first group, the original group the "predialectal" source or "proto" this or that...the languages spoken by the now 10 groups would of course be a language family. All of the languages would be genetically related. We would expect to find certain inherited words: "sun", "name", "head", just to name a few."

GOR: Beautifully illustrated! I've read this account in historical linguistics texts several times but none of them were as realistic and picturesque as this.

Omo: "Let's go back to Obenga. We will use his very short chapter in *Ancient Egypt & Black Africa* page 114, 115. Let's stay with the word "sun" to keep everything simple.

The so-called "Afro-Asiatic" family places: Hebrew, Arabic, Berber, Coptic, Ugaritic, Egyptian and Akkadian in one family. We have serious problems with this one inherited word; SUN. How can these languages have a common predialectal source?

Hebrew = *šemeš* = sun

Berber = *tafukt* = sun

Ugaritic = *šps* = sun

Arabic = *sams* = sun

Egyptian = *ra, r* = sun

Coptic = *re, ri, rei* = sun

Obenga goes on to list various African languages with *ra, re* = sun. What is amazing is that there are so many African languages with similar forms. You can't expect a scholar to put the contents of a 400 page book into a few pages. Before dismissing Obenga I would strongly urge the reading of the entire book, not just a very short summary of a very modern and sophisticated approach to Comparative Linguistics free of the racist based dogmas of the past."

GOR: I have shown that complex linguistic data can be summarised effectively, that is convincingly. My Benchmark post with Yoruba and Proto-Bantu was for that purpose as well as to give us a standard. The strength of that evidence has not been reproduced by either your or Dr Winters reproduction of Obenga.

Omo: "European linguists do not want to compare ancient Egyptian with black African languages... all of this linguistic and intellectual gymnastics, all of this dancing around Diop and Obenga points to intellectual dishonesty and, in the words of an old Virginia slave lady, the "rebirth" mentality of our day!"

GOR: I hope I'm going to be treated as an individual with views of his own. Just because a portion of what I say is somewhat similar (when precision is ignored, hence why I stress it) to what some Europeans say it does not mean that their other opinions can be attributed to me.

Omo: "Anyone who seriously studies ancient Egyptian and say, Wolof, for example, can see the genetic relationship- comparative linguistics is far more than word list, sound changes, etc..

It would appear that only Coptic and Egyptian could have evolved from a common predialectal source using only this one piece of linguistic evidence. There are many, many more. But you have to read the whole book and hopefully understand the theory and the methodology."

GOR: People still talk to me as if there is something about linguistics I need to understand yet I'm the only one who has managed to summarise convincing linguistic evidence of my own research, not someone else's. Who here is going to teach me linguistics without CRITICISING THE BENCHMARK!!!

Omo:"Our friend completely ignored Ogenga's conclusions on pages 138, 139. I think his posting, cited above, says far more about him than it says about Obenga's work. Maybe our friend was offended by the last sentence on page 139:THIS FERTILE PATH IS THE SAME THAT WAS LAID OUT, WITH DEVOTION AND SCIENCE, BY OUR MASTER, PROFESSOR CHEIKH ANTA DIOP.

Sneb http"

In love or hate I am more than just a `friend`. We are bound by a common past (literal slavery, genocidal colonialism), present (persistent racism) and future (your sons will probably marry my daughters). It makes us ONE BLOOD.

G.O.R.E

OMOWALE wrote:

- > GOR2: Because Obenga looks at a word like `water`
- > and then picks a
- > handful out of the two or three thousand plus
- > languages in Africa
- > which have forms somewhat similar to the AE form,
- > and then juxtaposes
- > this with Berber and Semitic forms that look
- > different.

This kind of uninformed argument rest upon a tremendous lack of understanding of basic linguistic methodology and the thinking that dictates that methodology. Here we are dealing with faith and dogma. Obenga is an African, I don't have to really read his work.

Diop certainly can't change what I think -he is some African guy.....you know...

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Ugaritic=sps= =sun

Arabic=sams= =sun

Egyptian=ra, r =sun

Coptic==re, ri, rei=sun

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Maybe our friend was offended by the last sentence on page 139: THIS FERTILE PATH IS THE SAME THAT WAS LAID OUT, WITH DEVOTION AND SCIENCE, BY OUR MASTER, PROFESSOR CHEIKH ANTA DIOP.

Sneb http

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(and love to hate): [Yahoo! TV's Guilty Pleasures list.](#)

| 22476|2007-05-17 08:50:37|clyde winters|Re: Lack of Proposed Afroasiatic System of Sound Changes?|

--- Fari Supiya <goredema_99@yahoo.com> wrote:

> "Here Obenga makes vividly clear that where as the
> Egyptian and Black-African terms for 'sun' agree,
> the

> Semitic and Berber terms show no relationship. This
> supports the Obenga and Diop theory that Egyptian
> and
> Black African languages are genetically related,
> while
> the Semitic and Berber languages show that the
> so-called Afro-Asiatic family of languages does not
> exist.
>
> Clyde"
>
> GOR: Dr Winters thank you for posting some
> linguistic data. I don't think the data proves
> anything because the Wolof word for sun is
> different, something like nance, from the
> `Black-African` forms. Furthermore I don't see the
> evidence that all these ra-like forms are related to
> each other. That's why the Benchmark post was there.
> Obenga's evidence hasn't reached that standard.
>
> G.O.R.E
>

Hi

So you're rejecting the entire comparison of terms because of the Wolof term. These seems odd to me.

I respectfully disagree with your interpretation of Obenga's demonstration of the lack of cognition between Egyptian, and the Berber and Semitic languages. Obenga clearly shows that the Berber, Semitic and Egyptian terms for sun fail to agree. If they fail to show agreement these languages can not be related. It is clear from a cursory view of the linguistic material provided by Obenga that the Afro-Asiatic family does not exist.

Clyde

| 22477|2007-05-17 08:55:03|clyde winters|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic|

--- Djehuti Sundaka <Djehuti_Sundaka@hotmail.com>
wrote:

>> 'Ya-Zhou' is the name for 'Asia' from Zhong-gwo
> (China). However,
> even the 'Ya' in 'Ya-Zhou' appears to be the
> shortened form of the
> transliterated word for 'Asia' rendered as 'Ya Xi
> Ya'.
>
> Djehuti Sundaka
>
>

Hi

The term Ya Xi Ya , is interesting. Xi(a) was the name for the first empire of China which was founded by the li min "Black People". Xi is pronounced "Shi", and probably correspond to the Si> Xi, or Mande speaking people who founded the first Dynasty in China.

So these may be an appropriate name for the original people who founded civilization in China. Good find Djehuti.

Clyde

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| 22478|2007-05-17 08:56:33|Ferg|Words for the sun in afroasiatic|

Attachments :

Hi.

Would someone like to comment on these Afroasiatic words for the sun. The Afroasiatic database gives the following etymologies. You may access it. The word 'ra' is particularly interesting....see below. Somo

Proto-Afro-Asiatic: *bVhVw-

Meaning: shine

Borean etymology: 

Semitic: *bVhVw- 'shine'

Western Chadic: *b?way- < *bwaH- 'sun, day'

Central Chadic: *bVHVw-/ *bVHVy- 'light' 1, 'shine' 2

Proto-Afro-Asiatic: *yipa?-

Meaning: shine

Semitic: *yVpV?- 'shine'

Western Chadic: *?af- 'sun'

Central Chadic: *pay- 'day'

Low East Cushitic: *yVf- 'light (n.); shine (v.)'

Proto-Afro-Asiatic: *yam-

Meaning: day

Semitic: *yawm- 'day'

Egyptian: lmy (ME) 'sun (as an eye)'

Western Chadic: *yam(m)- 'evening (before sunset)' (?)

East Chadic: *yam- 'day' (?)

Proto-Afro-Asiatic: *pVc?ah?- ? *puh?ac?-

Meaning: shine, day

Borean etymology: 

Semitic: *pVs?Vh?- 'be bright'

Western Chadic: *puHac?- 'sun'

Central Chadic: *pac?- sun

Proto-Afro-Asiatic: *limaH-

Meaning: shine, day

Borean etymology: 

Semitic: *IVma?/h?- 'shine'

Western Chadic: *liHam- 'sun' 1, 'sky' 2, 'God' 3, 'moon' 4

Proto-Afro-Asiatic: *IV?-

Meaning: shine

Borean etymology: 

Semitic: *IV?-IV?- 'shine'

Western Chadic: *Iya?- 'begin (of day)'

East Chadic: *Ial- shine (sun)

Saho-Afar: *Iela?- 'day'

Notes: Any relation to Irq lo?a 'sun, God', Bur letu 'sun', Alg lele?a id. in Rift? Cf. also Eg r? 'sun'.

Proto-Afro-Asiatic: *c^ur-

Meaning: make warm

Semitic: *s^ur- 'keep in the sun'

Egyptian: ??r (pyr) 'roast'

Proto-Afro-Asiatic: *yatin-/*?etin-

Meaning: day, sun

Borean etymology: 

Egyptian: ltn (ME) 'sun'

East Chadic: *(?)yatin-H- 'day'

Proto-Afro-Asiatic: *bi?-

Meaning: sun, day

Egyptian: bzy 'Sun-god' (reg)

Central Chadic: *bya?- 'day'

Low East Cushitic: BAY bara?-a 'star' (hardly unrel. to *be?/?-; with -r- inserted? Cf. also NOmot: Dokka b?rse id.)

High East Cushitic: SID bedd-akko 'star'

Omotic: DIZ biz, DIM bez 'star'

Proto-Afro-Asiatic: *wan-/*wun-

Meaning: day, sun

Egyptian: wnw (gr) 'light (n.); Sun-god'

Western Chadic: *wun- 'day (from sunrise to sunset)' 1, 'day (24 hours) 2

Central Chadic: *wan-H- 'day'

East Chadic: *wan/Vy/- 'day'

Proto-Afro-Asiatic: *s^Vw-

Meaning: light (n.)

Semitic: *s^xVw- 'south (wind)'

Egyptian: ?w (ME) 'light, sun' (NK)

Central Chadic: *(?a-)z^Vw- 'lightning'

Proto-Afro-Asiatic: *?/yun-

Meaning: day, sun

Egyptian: ln 'today' (BD) ? lwnw (gr) 'sun'

Western Chadic: *yuni- 'day'

Central Chadic: *(?u-)nya- 'today' 1, 'yesterday' 2

Notes: Note LEC *yawan- '(this) time' (Or yoowana)?

Proto-Afro-Asiatic: *?a?-

Meaning: **sun**

Borean etymology: 

Western Chadic: Bolewa ?𐎧𐎡𐎴?a 'star'

Central Chadic: *?a?-

Low East Cushitic: *?a?- 'sun'

Dahalo (Sanye): ?ad_o 'sun'

Proto-Afro-Asiatic: *ra?-

Meaning: **sun**, god

Semitic: *ray?- 'daylight'

Egyptian: r? 'sun, Sun-god' (pyr) (?)

Western Chadic: *(?a-)ri?- 'sky' 1, 'cloud' 2

East Chadic: *raH- 'god' 1, 'sky' 2

Notes: Cf. Eg r? 'sun; god', rather <*IV?-.

Proto-Afro-Asiatic: *laday-

Meaning: sun

Egyptian: ndy (pyr)

Central Chadic: *la[ya]d-

Notes: Semantics problematic.

Proto-Afro-Asiatic: *(?V-)man-

Meaning: sun, day

Egyptian: lmny 'Sun-god' (reg)

Western Chadic: *myan- 'day'

East Chadic: *myan- 'day'

Notes: *?i- may be a prefix.

| 22479|2007-05-17 09:01:36|Fari Supiya|Re: Unconscious of European Damage to the Mind|
GOR1:'The African populations that
most people who identify themselves as `Afrocentrists` mention in
order to claim Egypt are the very ones that were classed by the
openly racist 19th century amthropologists as
`Hamitic`. It is only the term that is no longer used but the
concept is alive and well.'

GE:"Brilliant? Crooked logic if you ask me. The Afrocentric position rejects the fascist racists
and embraces the various branches of the African

family.

Gloria Emeagwali"

GOR2: Many who class themselves, or have been classed as, `Afrocantrists` still show signs of European damage they are not even aware of and you cannot even begin to tackle it for the same reason you cannot teach someone who `knows` everything.

"We all subconscious I'm just the first to admit it" K West (God bless him for speaking out on New Orleans!)

What about everyone else who hasn't admitted it or even tried to identify it wirthin themselves? Why rush to mention Somali`s to prove a Black Egypt? If we want to use a Northeast African population why not use the Southern Sudanese who actually dwell on the Nile?
G.O.R.E

"Emeagwali, Gloria (History)" wrote:

"The African populations that most people who identify themselves as `Afrocentrists` mention in order to claim Egypt are the very ones that were classed by the openly racist 19th century amthropologists as `Hamitic`. It is only the term that is no longer used but the concept is alive and well."

Brilliant? Crooked logic if you ask me. The Afrocentric position rejects the fascist racists and embraces the various branches of the African family.

Gloria Emeagwali

From: Ta_Seti@yahoogroups.com on behalf of Robin
Sent: Wed 5/16/2007 9:37 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (Reply to GORE)

Dear G.O.R.E.

Slightly off the topic but what you have written here is brilliant!

Nuff respec!

Robin

> GOR: I really wish that were true. In my opinion many White and Black scholars have, to varying degrees, reshaped the Hamitic

Hypothesis to suit their own mentalities. Noone claims that Hamites are responsible for all African civilisation anymore but look at how most Black people argue that Ancient Egypt was a Black African civilisation: It usually involves the claim that Black Africans have varied hair type, including straight. Micro-curl-haired populations who reside near people alleged to have `straight hair` are then seen as interlopers in their own environment rather than the parent stock of obviously racially mixed populations. It is the `straight-haired` (they most certainly are not) populations that are put forward to explain the hair of Egyptian mummies. The African populations that most people who identify themselves as `Afrocentrists` mention in order to claim Egypt are the very ones that were classed by the openly racist 19th century anthropologists as
> `Hamitic`. It is only the term that is no longer used but the concept is alive and well.
> To top it all off if you try to discuss this with many Black folk they tend to feel as uncomfortable with the discussion as White people tend to be with a discussion on racism. The most ironic thing is that the influence of European domination on the African mind can still masquerade as African positivity.

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| 22480|2007-05-17 09:51:31|clyde winters|Re: Words for the sun in afroasiatic|
Hi

It is the use of examples like this by students of Afro-Asiatic that indicates the none existence of this family.

Clyde

--- Ferg <egyptology@theunit.fsnet.co.uk> wrote:

> Hi.

>

> Would someone like to comment on these Afroasiatic

> words for the sun. The Afroasiatic database gives

> the following etymologies. You may access it. The

> word 'ra' is particularly interesting....see below.
>
> Somo
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> Proto-Afro-Asiatic: *bVhVw-
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> Meaning: shine
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> Borean etymology:
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> Semitic: *bVhVw- 'shine'
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> Western Chadic: *bʔway- < *bwaH- 'sun, day'
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> Central Chadic: *bVHVw-/*bVHVy- 'light' 1, 'shine' 2
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> Low East Cushitic: *yVf- 'light (n.); shine (v.)'
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- > Meaning: day
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- > Semitic: *yawm- 'day'
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- > Egyptian: Imy (ME) 'sun (as an eye)'
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- > Western Chadic: *yam(m)- 'evening (before sunset)'
- > (?)
- >
- > East Chadic: *yam- 'day' (?)
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 - > Proto-Afro-Asiatic: *pVc?ah?- ~ *puh?ac?-
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 - > Meaning: shine, day
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 - > Borean etymology:
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 - > Semitic: *pVs?Vh?- 'be bright'
 - >
 - > Western Chadic: *puHac?- 'sun'
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 - > Central Chadic: *pac?- sun
 - >
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 - >

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 - >
 - > Proto-Afro-Asiatic: *limaH-
 - >
 - > Meaning: shine, day
 - >
 - > Borean etymology:
 - >
 - > Semitic: *lVma?/h?- 'shine'
 - >
 - > Western Chadic: *liHam- 'sun' 1, 'sky' 2, 'God' 3,
 - > 'moon' 4
 - >

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> Notes: Any relation to Irq lo?a 'sun, God', Bur letu
> 'sun', Alg lele?a id. in Rift? Cf. also Eg r? 'sun'.
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> Proto-Afro-Asiatic: *c^ur-
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>
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- > Meaning: day, sun
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- > Borean etymology:
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- > Egyptian: Itn (ME) 'sun'
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- > East Chadic: *(?)yatin-H- 'day'
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 - > Proto-Afro-Asiatic: *bi?-
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 - > Meaning: sun, day
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 - > Egyptian: bzy 'Sun-god' (reg)
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 - >
 - > Low East Cushitic: BAY bara?-a 'star' (hardly unrel. to *be?/?-; with -r- inserted? Cf. also NOmot: Dokka b?rse id.)
 - >
 - > High East Cushitic: SID bedd-akko 'star'
 - > (cf. Kambatta bezze, BRJ biz-iik'o 'small star')
 - >
 - > Omotic: DIZ bi?z, DIM bez 'star'
 - >
 - >
 - >

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- >
 - >
 - > Proto-Afro-Asiatic: *wan-/*wun-
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 - > Western Chadic: *wun- 'day (from sunrise to sunset)'
 - > 1, 'day (24 hours) 2
 - >

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>

> East Chadic: *wan/Vy/- 'day'

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>

> Meaning: light (n.)

>

> Semitic: *s^xVw- 'south (wind)'

>

> Egyptian: sw (ME) 'light, sun' (NK)

>

> Central Chadic: *(?a-)z^Vw- 'lightning'

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> Proto-Afro-Asiatic: */yun-

>

> Meaning: day, sun

>

> Egyptian: In 'today' (BD) ~ Iwnw (gr) 'sun'

>

> Western Chadic: *yuni- 'day'

>

>

=== message truncated ===

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| 22481|2007-05-17 12:15:25|OMOWALE|Re: What is "proto-Afro-asiatic"???

What is "proto-Afroasiatic"? At best, it is highly speculative, having no existence in the real world and without any valid linguistic methodology to support it.....in the worst case, it is a deliberate fraud!

Was it not part of the effort, which continues until today, by European and American scholars to separate Ancient Egypto-Nubian civilizations from the very Black African cultures and Black African peoples who created them?

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| 22482|2007-05-17 12:22:50|Paul Kekai Manansala|Re: Unconscious of European Damage to the Mind|

--- In Ta_Seti@yahoogroups.com, Fari Supiya wrote:

>

> GOR1: 'The African populations that

> most people who identify themselves as 'Afrocentrists' mention in

> order to claim Egypt are the very ones that were classed by the

> openly racist 19th century anthropologists as

> 'Hamitic'. It is only the term that is no longer used but the

> concept is alive and well.'

>

> GE: "Brilliant? Crooked logic if you ask me. The Afrocentric position

rejects the fascist racists and embraces the various branches of the African

>

> family.

>

> Gloria Emeagwali"

>

> GOR2: Many who class themselves, or have been classed as,

'Afrocentrists' still show signs of European damage they are not even aware of and you cannot even begin to tackle it for the same reason you cannot teach someone who 'knows' everything.

> "We all subconscious I'm just the first to admit it" K West (God

bless him for speaking out on New Orleans!)

> What about everyone else who hasn't admitted it or even tried to

identify it within themselves?

> Why rush to mention Somali's to prove a Black Egypt? If we want to

use a Northeast African population why not use the Southern Sudanese who actually dwell on the Nile?

>

Well, it seems that no one has ingested Hamitic theory as much as yourself!

Your ideas about "micro-curl" and "straight hair" as sure evidence to distinguish between "regular Black Africans" is straight out of the Hamitic bible.

Regards,

Paul Kekai Manansala

| 22483|2007-05-17 13:11:51|clyde winters|Re: What is "proto-Afro-asiatic"???

--- OMOWALE <dp45_2000@yahoo.com> wrote:

> What is "proto-Afroasiatic"? At best, it is highly
> speculative, having no existence in the real world
> and without any valid linguistic methodology to
> support it.....in the worst case, it is a
> deliberate fraud!
> Was it not part of the effort, which continues
> until today, by European and American scholars to
> separate Ancient Egypto-Nubian civilizations from
> the very Black African cultures and Black African
> peoples who created them?
>
>.

Hi

This is so true. It is a shame that some people perpetuate myths simply because they then reside with the status quo. If not for DuBois, Diop and etc., challenging the status quo we would continue to remain ignorant of our history. God bless the men and women who teach the truth rather than fall for a big lie.

Clyde

| 22484|2007-05-17 13:59:20|Issis|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R)

It seems to me that it is not really about keeping the "Hamitic" myth alive in a different guise, but about dispelling the "true Negro" myth. The peoples whom Eurocentrists called "Hamites" in the 19th century and even in the 20th are native Black African populations who are no less Black and no less African than the stereotype of West Africans. Straight noses are found in Africa among unmixed populations, just as prognathism is not a universal African trait. Egyptian mummies have "straight" hair because of different chemical processes; from this one cannot determine whether the living person had straight or curly hair.

Saying that Afrocentrists use "Hamitic" peoples to claim Egypt for Blacks is tantamount to accepting the idea that the only "true" Black Africans are ones with prognathism and snub noses. In other words, it is accepting the conceptual limitations imposed by the Eurocentrist paradigm.

I think Black scholars should move away from Eurocentrism altogether, as well as from Egyptocentrism to a certain degree, and focus more on exploring other civilizations in Africa. I think the reason so much attention is paid to Egypt is that Europeans consider it one of the great "ancient civilizations." We do not have to accept anything that Eurocentrists say; we can move beyond their limiting framework and racist discourse instead of trying to invert things within their paradigm. For example, by saying that Blacks were "civilized" before Europeans - which is true if one accepts the European definition of "civilization" - one is still trapped by their value system and devaluing cultures around the world who did not build cities or invent writing but are still no less worthy or less intelligent than those whom they consider "civilized."

It is time to stop trying to find Black influences across the world and thereby gain prestige for us by associating ourselves with peoples and cultures whom Eurocentrists call "civilized." We should do multidisciplinary research in all parts of Africa, not just Egypt, and redefine what "civilization" is if not reject it altogether. After all, the definition we use is that of Europeans who travelled all over the world subjugating, raping, murdering, and torturing peoples and exploiting their environments in order to go back home, create a bourgeoisie, start an "Industrial Revolution," and then claim that they are the most civilized people. (Aime Cesaire wrote a really interesting book on this, "Discourse on Colonialism.")

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>

>

> --- "Emeagwali, Gloria (History)"

> wrote:

>

> > 'The African populations that
> > most people who identify themselves as
> > `Afrocentrists` mention in
> > order to claim Egypt are the very ones that were
> > classed by the
> > openly racist 19th century anthropologists as
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> > Brilliant? Crooked logic if you ask me. The
> > Afrocentric position rejects the fascist racists
> > and embraces the various branches of the African
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> > family.

> >
> >
> >
> > Gloria Emeagwali

> >
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>
> Hi

>
> This is so true. Afrocentrist usually see a clear
> connection between ancient Egyptians and African
> speakers especially in West, Central and East Africa.

>
>
>
> You will find though, that people who embrace the idea
> that ancient Egypt was a Black civilization based on
> genetics, usually make a point of having every lineage
> in the world coming out of Ethiopia (from among
> Semitic speaking people)---thus perpetuating the myth
> that African civilization was a product of the
> "hamitic" people. These people don't even recognize
> that the geneticists are still propagating the
> "hamitic" myth in a different package.
> These are the same people who claim that a person can
> be black in ancient time, but not African.

>
>

> Clyde

>

>

>

>

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>

| 22485|2007-05-17 14:09:24|Alex van Deelen|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic|

Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic

Posted by: "Emeagwali, Gloria (History)" emeagwali@mail.ccsu.edu

Tue May 15, 2007 1:48 pm (PST)

>

> Alex,

>

> I have always thought of the need to rename Afro-Asiatic.

> You make a good suggestion. Ehret, in, 'The Civilizations

> of Africa' has renamed it 'Afrasan' but to tell the truth I

> think this is still too close to the original name - although

> it is an improvement. We can name it after the Nile but

> there will be a collision with Nilotic. How about 'Hapitic'

> from Hapi or just plain 'East African' as you suggest.

> Not a bad idea.

I think East African is relatively descriptive and neutral.

It also forces Semitic speakers to recognize the African origin and nature of their language.

And maybe it will bring them a step closer to seeing Ancient Egypt for what it really was.

> I agree also with Mahari. It is truly pathetic to see the

> 100 year timelag between the eurocentrists and others,

> on the Egyptian identity of the true originators of

> medical research.

But if we go back 100 years before that, there were the likes (I forget his name, Dupuis, Dubois) and his animal parables.

Martin Bernal had several chapters on 'Egyptomania' in France and among masons.

Maybe we are coming full circle again.

- > The ancestors of a lot of the present day Egyptians
- > are Arab and Turkish (with some cases of Persian,
- > Greek and Roman ancestry, given the way imperialism
- > played out in antiquity.) We all know that the African
- > presence in contemporary Egypt has been substantially
- > modified, demographically speaking.

Try telling that to Zahi Hawass. :) Or the Discovery Channel.

- > In the last sentence of the report, however, the authors
- > pretend that there is some unbroken line of continuity
- > back to 1500BCE. That is like saying that the USA
- > today mirrors the demographic structure of the
- > pre-Columbian and pre-conquest era, when Native
- > Americans were in charge of their destiny and were
- > predominant, demographically speaking.

- > Most people on this list know this but I felt that I
- > should still mention it - for whatever it's worth.

- > Gloria Emeagwali

One of the most famous Egyptians, Omar Sharif, is of Lebanese descent. And I'm sure so it goes on and on. But it irks me when they are trying to make Black Egyptians out as foreigners.

Alex

Alex

| 22486|2007-05-17 16:04:34|clyde winters|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

--- Issis <ensimismados@yahoo.com> wrote:

- > It seems to me that it is not really about keeping
- > the "Hamitic" myth alive in a different
- > guise, but about dispelling the "true Negro" myth.
- > The peoples whom Eurocentrists called
- > "Hamites" in the 19th century and even in the 20th
- > are native Black African populations

- > who are no less Black and no less African than the
- > stereotype of West Africans. Straight
- > noses are found in Africa among unmixed populations,
- > just as prognathism is not a
- > universal African trait. Egyptian mummies have
- > "straight" hair because of different
- > chemical processes; from this one cannot determine
- > whether the living person had
- > straight or curly hair.
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- > claim Egypt for Blacks is tantamount to
- > accepting the idea that the only "true" Black
- > Africans are ones with prognathism and snub
- > noses. In other words, it is accepting the
- > conceptual limitations imposed by the
- > Eurocentrist paradigm.
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- > I think Black scholars should move away from
- > Eurocentrism altogether, as well as from
- > Egyptocentrism to a certain degree, and focus more
- > on exploring other civilizations in
- > Africa. I think the reason so much attention is paid
- > to Egypt is that Europeans consider it
- > one of the great "ancient civilizations." We do not
- > have to accept anything that
- > Eurocentrists say; we can move beyond their limiting
- > framework and racist discourse
- > instead of trying to invert things within their
- > paradigm. For example, by saying that Blacks
- > were "civilized" before Europeans - which is true if
- > one accepts the European definition of
- > "civilization" - one is still trapped by their value
- > system and devaluing cultures around the
- > world who did not build cities or invent writing but
- > are still no less worthy or less
- > intelligent than those whom they consider
- > "civilized."
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- > It is time to stop trying to find Black influences
- > across the world and thereby gain prestige
- > for us by associating ourselves with peoples and
- > cultures whom Eurocentrists call
- > "civilized." We should do multidisciplinary research
- > in all parts of Africa, not just Egypt,
- > and redefine what "civilization" is if not reject it

- > altogether. After all, the definition we use
- > is that of Europeans who travelled all over the
- > world subjugating, raping, murdering, and
- > torturing peoples and exploiting their environments
- > in order to go back home, create a
- > bourgeoisie, start an "Industrial Revolution," and
- > then claim that they are the most
- > civilized people. (Aime Cesaire wrote a really
- > interesting book on this, "Discourse on
- > Colonialism.")
- >
- >

Hi

It would seem like a great idea to claim only civilizations in Africa. The only problem with this, is that the Kushites left Africa as explorers, much like the European and began civilizations in Iran, mesopotamia and China. As a result, if we only talk about the African civilizations in Africa, we are teaching a history of African people that denies the greatness of African people in Africa and abroad.

Clyde

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 | 22487|2007-05-17 16:05:59|OMOWALE|Re: My Interpretation of the Game/ A TWO POST
 REPLY, LARGE ATTACHME|

Attachments :

GOR2: Because Obenga looks at a word like `water`

- > and then picks a
- > handful out of the two or three thousand plus
- > languages in Africa
- > which have forms somewhat similar to the AE form,
- > and then juxtaposes
- > this with Berber and Semitic forms that look
- > different

Dr. Obenga did not just "look at a word like "water".....he chose that word because it is most often an inherited word. Any population, living anywhere on earth would have a word for "water". Everybody needs it. Water is most often never borrowed. No language could be so poor as to lack a word for "water".The handful , you agree, "looked somewhat similar". They should look "similar--keep in mind sound changes over a very long period of time. This similarity which

you saw indicates to linguists that at one time in the very distant past, these different languages could have evolved from a common predialectal

source language....keep in mind that no language is so poor as to lack a basic word such as "water". Obenga assumed you had a basic understanding of linguistics.

You go on to state that Obenga "then picks a handful out of the two or three thousand plus languages in Africa....". The amazing thing is that he could have used many, many more. You were reading a short chapter in a small book that also dealt with African philosophy, Greek philosophy, male and female relationships in ancient Egypt, notes on Greece and Kemet, plus questions for students-all in only 152 pages! Ancient Egypt & Black Africa is not, properly speaking, a book for scholars. It's for high school students

Let me also add that I find the book to be very useful and helpful in the study of the new scholarship coming mainly out of Francophone Africa.

Diop has demonstrated that Wolof (Wolof in French) is essentially the same language as ancient Egyptian, separated by thousands of years in time and perhaps in geography.

You will be amazed if you can set aside, at least for a while, your own views on which family of languages we should place the ancient Egyptian language and Coptic which is also an African language, genetically related to modern Black African languages..

I will attempt to send a page or two that shows that ancient Egyptian and Wolof in English, are very closely related. It is from a book I ordered from France last year: L'Antiquite Africaine Par L'Image , Cheikh Anta Diop, Presence Africaine (The is written in French, English, French and Wolof) pages 146-147....

I urge you to study the basics first, then engage in your research....

sneb

http

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| 22488|2007-05-17 16:06:02|OMOWALE|Re: My Interpretation /2nd REPLY LARGE

ATTACHMENTS|

Attachments :

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| 22489|2007-05-17 16:06:04|Mahari Mengistu|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic|

Yes.

>>'Ya-Zhou' is the name for 'Asia' from Zhong-gwo (China). However,

even the 'Ya' in 'Ya-Zhou' appears to be the shortened form of the transliterated word for 'Asia' rendered as 'Ya Xi Ya'.<<

I am assuming these are Kamatic names? I am fascinated by the "YA" which seems to denote Asia.

It seems to be a common practice in Kamatic writing to indicate the location/country in the names of individuals, i.e., Pa-nehesy, "the southerner", etc.

In Budge's Egyptian dictionary he states that some of Amenhotep 3's wives had Mesopotamian names in inscriptions. One of these wives was the famous Tiye. Although, I'm not certain, I believe that the names of her father and mother, Tuya and Yuya, also had Mesopotamian names in inscriptions on their coffins. My interests center on the name-ending of "ya/e". Does this ending indicate that they are from Asia, perhaps? Another of these names from the same family is Kiya; also with the same ending.

And IF Tiye was Mesopotamian, what does that say about the people who

lived there at the time?

HTP,

Mahari

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>

> Unless you correct me, I'm assuming you're referring to 'Patrusy'

> and 'Ya-Zhou' and not 'Taurus' and 'Zagros'.

>

> That said, 'Patrusy' is derived from 'Pa Ta Rusy' (The Land

South).

> It can be found as 'Pathrusi' in the Bible or as 'Pathros' in

> Greek. In it's original application, it referred to Upper Kamat,

> the southern part of Kamat that was roughly 75% of the land.

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> even the 'Ya' in 'Ya-Zhou' appears to be the shortened form of the

> transliterated word for 'Asia' rendered as 'Ya Xi Ya'.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>>

>>>Arabia is still

>> apart of Africa and the Taurus and Zagros mountain ranges are a

>> result of the Patrusy (i.e. Africa-Arabia) continental plate

> pushing

>> into Ya-Zhou (Asia).<<

>>

>> Could you explain the origins of these names with the exception

of

>> Afrika and Arabia/Asia.

>> HTP,

>> Mahari

>>

>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>> wrote:

>>>

>>> Here are my suggestions:

>>>

>>> BAR LANGUAGES (Nilo-Saharan Languages)

>>>

>>> MOKHO-BAR SUPER FAMILY (Congo-Saharan Super Family of
>> Languages)

>>>

>>> MOKHO LANGUAGES (Niger-Kordofanian Languages)

>>>

>>> NAM LANGUAGES (Afro-Asiatic Languages)

>>>

>>>

>>> These names are derived from proposed reconstructed words

>>> for 'People' in the respective proto-languages. However, as I

> have

>>> been unable to find a proposed reconstruction for 'People' in

> the

>>> Niger-Kordofanian languages, I've settled for what I could find

> for

>>> the Mande languages until such a time should come in which the

>>> target word can be proposed.

>>>

>>> As for the origin of Aamw (Semitic), it doesn't seem at all

>> unlikely

>>> that it originated to the north of Kamat in Kna'an with a

> dispersal

>>> point in Aram. The region of the Hapy delta seems to be the

>>> geographical area where the language of Kamat (in the valley),

>>> Cushtic (to the east), Tamazight (to the west), and Aamw (to

the

>>> north), all diverged from one another. Whether or not the

> region

>> to

>>> the north is 'Asia' is a matter of perspective. Arabia is

still

>>> apart of Africa and the Taurus and Zagros mountain ranges are a

>>> result of the Patrusy (i.e. Africa-Arabia) continental plate

>> pushing

>>> into Ya-Zhou (Asia).

>>>

>>> Djehuti Sundaka

>>>

>>>

>>> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

>>> wrote:

>>>>

>>>> How about we relabel:

>>>>

>>>> Afro-Asiatic/Hamito-Semitic = East African
>>>> Bantu = West African
>>>>
>>>> Considering that the origin of 'Hamito-Semitic' or
>>>> Afro-Asiatic is in the Ethiopia/Somalia region, and
>>>> that there is no evidence that it came from anywhere
>>>> else, why don't we call it what it is?
>>>>
>>>> East African is far more descriptive than Afro-Asiatic,
>>>> and of course Hamito-Semitic is a completely
>>>> archaic use of language, as no one any longer
>>>> believes in the existence of Hamites.
>>>>
>>>> The very term Afro-Asiatic would suggest that
>>>> there is an equivalent between the presence of
>>>> the language family in Africa, and in Asia. And
>>>> yet, this relies on the assumption that Semitic,
>>>> unlike all other 9 Afro-Asiatic languages, did not
>>>> originate in East Africa. But is this even true?
>>>> Is it not likely that even Semitic has its origin
>>>> in the Semitic that is still found in Ethiopia, rather
>>>> than it being a back-migration from the Arabian
>>>> peninsula?
>>>>
>>>> Also, it would coincide with the interpretation of
>>>> African migration as presented by the Genographic
>>>> Project.
>>>>
>>>> Alex
>>>>
>>>
>>
>

| 22490|2007-05-17 16:06:04|Mahari Mengistu|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

I agree with you totally - especially about what is considered civilized. In most cases the euro concept of civilization is obscene quite frankly. Would we consider the murder of the Iraqi innocents civilized? Yet, this country's war machine has murdered upwards of 600,000 people - with the help of their uncivilized cousins, the "terrorists", whoever the hell they are.

What they consider "civilized" is the ability to kill with great skill and discipline; the ability to employ high technology which only makes them highly skilled "animals" not civilized. It is the height of savagery. It is savagery on a higher plane than mere savagery because it is savagery without feeling.

I find people who are civilized are peaceful, kind, accepting and life affirming - much like the poor hapless people of Darfur or from numerous other villages in Afrika and some other so-called "primitive" cultures.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>

> It seems to me that it is not really about keeping the "Hamitic" myth alive in a different
> guise, but about dispelling the "true Negro" myth. The peoples whom Eurocentrists called
> "Hamites" in the 19th century and even in the 20th are native Black African populations
> who are no less Black and no less African than the stereotype of West Africans. Straight
> noses are found in Africa among unmixed populations, just as prognathism is not a
> universal African trait. Egyptian mummies have "straight" hair because of different
> chemical processes; from this one cannot determine whether the living person had
> straight or curly hair.

>

> Saying that Afrocentrists use "Hamitic" peoples to claim Egypt for Blacks is tantamount to
> accepting the idea that the only "true" Black Africans are ones with prognathism and snub
> noses. In other words, it is accepting the conceptual limitations imposed by the
> Eurocentrist paradigm.

>

> I think Black scholars should move away from Eurocentrism altogether, as well as from
> Egyptocentrism to a certain degree, and focus more on exploring other civilizations in
> Africa. I think the reason so much attention is paid to Egypt is that Europeans consider it
> one of the great "ancient civilizations." We do not have to accept anything that
> Eurocentrics say; we can move beyond their limiting framework and racist discourse
> instead of trying to invert things within their paradigm. For example, by saying that Blacks
> were "civilized" before Europeans - which is true if one accepts the European definition of

> "civilization" - one is still trapped by their value system and devaluing cultures around the

> world who did not build cities or invent writing but are still no less worthy or less

> intelligent than those whom they consider "civilized."

>

> It is time to stop trying to find Black influences across the world and thereby gain prestige

> for us by associating ourselves with peoples and cultures whom Eurocentrists call

> "civilized." We should do multidisciplinary research in all parts of Africa, not just Egypt,

> and redefine what "civilization" is if not reject it altogether.

After all, the definition we use

> is that of Europeans who travelled all over the world subjugating, raping, murdering, and

> torturing peoples and exploiting their environments in order to go back home, create a

> bourgeoisie, start an "Industrial Revolution," and then claim that they are the most

> civilized people. (Aime Cesaire wrote a really interesting book on this, "Discourse on

> Colonialism.")

>

>

>

>

>

>

> --- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>>

>>

>> --- "Emeagwali, Gloria (History)"

>> wrote:

>>

>>> "The African populations that

>>> most people who identify themselves as

>>> `Afrocentrists` mention in

>>> order to claim Egypt are the very ones that were

>>> classed by the

>>> openly racist 19th century anthropologists as

>>> `Hamitic`. It is only the term that is no longer

>>> used but the

>>> concept is alive and well.'

>>>

>>>

>>>

>>> Brilliant? Crooked logic if you ask me. The
>>> Afrocentric position rejects the fascist racists
>>> and embraces the various branches of the African
>>>
>>> family.

>>>
>>>
>>>

>>> Gloria Emeagwali

>>>
>>>
>>>
>>

>> Hi

>>

>> This is so true. Afrocentrist usually see a clear
>> connection between ancient Egyptians and African
>> speakers especially in West, Central and East Africa.

>>
>>
>>

>> You will find though, that people who embrace the idea
>> that ancient Egypt was a Black civilization based on
>> genetics, usually make a point of having every lineage
>> in the world coming out of Ethiopia (from among
>> Semitic speaking people)---thus perpetuating the myth
>> that African civilization was a product of the
>> "hamitic" people. These people don't even recognize
>> that the geneticists are still propagating the
>> "hamitic" myth in a different package.
>> These are the same people who claim that a person can
>> be black in ancient time, but not African.

>>
>>

>> Clyde

>>
>>
>>
>>
>

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>

| 22491|2007-05-17 16:06:48|OMOWALE|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

I somewhat understand your point...but I would like to point out that what is commonly called "Ancient Egypt" today, was not just one country or just one civilization. It was a whole series of ancient African civilizations(for example Ta-Seti)which evolved in the heart of Africa and moved towards the delta area, slowlyadvancing along the more than 4,000 mile long Nile river. We are talking about the Nile valley cultural complex, an Egypto-Nubian civilization. What is called "Ancient Egypt" today was perhaps the highest point or the zenith of those African civilizations.

The idea is to create a new African historiography based firmly on science and facts, free of racist ideology, nationalismand historical dogmas(Hegel ,for example)which have falsified humanhistoryand slandered African people. Africa was said to stand outside of human history and Egypt was a part of European civilization. It had nothing to do with Africa, etc....

Science and the writing of history represents high human goals.

The search for truth does not belong solely to Europe. . and the writing of a new world historiography will benefit all humanity and we should do our part where ever we may find ourselves.

sneb

htp

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| 22492|2007-05-17 16:07:56|Mahari Mengistu|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic|

>>One of the most famous Egyptians, Omar Sharif,

is of Lebanese descent. And I'm sure so it goes on and on. But it irks me when they are trying to make Black Egyptians out as foreigners.

<<

I think it is just the invader/conqueror mentality - as disgusting as it may be. An absolute parallel can be drawn between Egypt's situation and the US. Can you imagine what the native Americans must feel when they have to hear what the description of an American is: white, etc, etc.and that this is the white man's home/land? It must be like a stake in his heart. No wonder they have a "drinking" epidemic.

HTP,
Mahari

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>
> Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic
> Posted by: "Emeagwali, Gloria (History)" emeagwali@...
> Tue May 15, 2007 1:48 pm (PST)
>
>> Alex,
>>
>> I have always thought of the need to rename Afro-Asiatic.
>> You make a good suggestion. Ehret, in, 'The Civilizations
>> of Africa' has renamed it 'Afrasan' but to tell the truth I
>> think this is still too close to the original name - although
>> it is an improvement. We can name it after the Nile but
>> there will be a collision with Nilotic. How about 'Hapitic'
>> from Hapi or just plain 'East African' as you suggest.
>> Not a bad idea.
>
> I think East African is relatively descriptive and neutral.
> It also forces Semitic speakers to recognize the African
> origin and nature of their language.
>
> And maybe it will bring them a step closer to seeing
> Ancient Egypt for what it really was.
>
>> I agree also with Mahari. It is truly pathetic to see the
>> 100 year timelag between the eurocentrists and others,
>> on the Egyptian identity of the true originators of
>> medical research.
>
> But if we go back 100 years before that, there were
> the likes (I forget his name, Dupuis, Dubois) and his
> animal parables.
>
> Martin Bernal had several chapters on 'Egyptomania'
> in France and among masons.
>
> Maybe we are coming full circle again.
>
>> The ancestors of a lot of the present day Egyptians
>> are Arab and Turkish (with some cases of Persian,
>> Greek and Roman ancestry, given the way imperialism
>> played out in antiquity.) We all know that the African
>> presence in contemporary Egypt has been substantially
>> modified, demographically speaking.
>
> Try telling that to Zahi Hawass. :) Or the Discovery
> Channel.

>
>> In the last sentence of the report, however, the authors
>> pretend that there is some unbroken line of continuity
>> back to 1500BCE. That is like saying that the USA
>> today mirrors the demographic structure of the
>> pre-Columbian and pre-conquest era, when Native
>> Americans were in charge of their destiny and were
>> predominant, demographically speaking.
>
>> Most people on this list know this but I felt that I
>> should still mention it - for whatever it's worth.
>
>> Gloria Emeagwali
>
> One of the most famous Egyptians, Omar Sharif,
> is of Lebanese descent. And I'm sure so it goes
> on and on. But it irks me when they are trying
> to make Black Egyptians out as foreigners.
>
> Alex
>
>
> Alex
>
| 22493|2007-05-18 06:20:12|Peter Gray|Re: My Interpretation of the Game/ A TWO POST
REPLY, LARGE ATTACHME|

You hit the nail on the head, Gloria. Excellent (and concise) response. And the attachment is very useful.

Peter

From: *OMOWALE*
Reply-To: *Ta_Seti@yahoogroups.com*
To: *Ta_Seti@yahoogroups.com*
Subject: *Re: [Ta_Seti] My Interpretation of the Game/ A TWO POST REPLY, LARGE ATTACHMENTS*
Date: *Thu, 17 May 2007 14:03:48 -0700 (PDT)*

GOR2: Because Obenga looks at a word like `water`
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sneb

htp

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| 22494|2007-05-18 09:39:17|Djehuti Sundaka|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic|

In my reply, only the name 'Patrusy' had its derivation from Kamat.

The name 'Ya-Zhou' is derived from Zhong-gwo, what Westerners commonly refer to as 'China'. The name 'China' itself is of Teuta (i.e. Indo-European) origin and refers to 'silk'. The Western words 'Sino' and 'China' are actually of the same linguistic origin.

Here are a few transliterations of Western spread words in Zhong-gwo.

England = Ying Ge Lan -> Ying Guo

France = Fa Lan Xi (Francais) -> Fa Guo

Germany = De Yi Zhi (Deutsch) -> De Guo

America = A Mei Li Jia -> Mei Guo

Indonesia = Yin Du Ni Xi Ya -> Yin Ni

Asia = Ya Xi Ya -> Ya Zhou
Africa = A Fei Li Jia -> Fei Zhou
Europe = Ou Luo Ba (Europa) -> Ou Zhou
Australia = Ao Da Li Ya -> Ao Zhou
North America = Bei A Mei Li Jia -> Bei Mei Zhou
South America = Nan A Mei Li Jia -> Nan Mei Zhou

As can be seen, the Zhong-gwo versions are just the closest vocal approximations to the words brought to them by Westerners.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>

> Yes.

> >> 'Ya-Zhou' is the name for 'Asia' from Zhong-gwo (China). However,
> even the 'Ya' in 'Ya-Zhou' appears to be the shortened form of the
> transliterated word for 'Asia' rendered as 'Ya Xi Ya'.<<

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> HTP,

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 >>>> geographical area where the language of Kamat (in the
 valley),
 >>>> Cushtic (to the east), Tamazight (to the west), and Aamw (to
 >> the
 >>>> north), all diverged from one another. Whether or not the
 >> region
 >>>> to
 >>>> the north is 'Asia' is a matter of perspective. Arabia is
 >> still
 >>>> apart of Africa and the Taurus and Zagros mountain ranges
 are a
 >>>> result of the Patrusy (i.e. Africa-Arabia) continental plate
 >>>> pushing
 >>>> into Ya-Zhou (Asia).
 >>>>
 >>>> Djehuti Sundaka
 >>>>
 >>>>
 >>>> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

>>>> wrote:
>>>>>
>>>>> How about we relabel:
>>>>>
>>>>> Afro-Asiatic/Hamito-Semitic = East African
>>>>> Bantu = West African
>>>>>
>>>>> Considering that the origin of 'Hamito-Semitic' or
>>>>> Afro-Asiatic is in the Ethiopia/Somalia region, and
>>>>> that there is no evidence that it came from anywhere
>>>>> else, why don't we call it what it is?
>>>>>
>>>>> East African is far more descriptive than Afro-Asiatic,
>>>>> and of course Hamito-Semitic is a completely
>>>>> archaic use of language, as no one any longer
>>>>> beliefs in the existence of Hamites.
>>>>>
>>>>> The very term Afro-Asiatic would suggest that
>>>>> there is an equivalent between the presence of
>>>>> the language family in Africa, and in Asia. And
>>>>> yet, this relies on the assumption that Semitic,
>>>>> unlike all other 9 Afro-Asiatic languages, did not
>>>>> originate in East Africa. But is this even true?
>>>>> Is it not likely that even Semitic has it's origin
>>>>> in the Semitic that is still found in Ethiopia, rather
>>>>> than it being a back-migration from the Arabian
>>>>> peninsula?
>>>>>
>>>>> Also, it would coincide with the interpretation of
>>>>> African migration as presented by the Genographic
>>>>> Project.
>>>>>
>>>>> Alex
>>>>>
>>>>
>>>
>>
>

| 22495|2007-05-18 10:06:32|kcammm23063@aol.com|Kajbar Again!!!

Kajbar Again!!!

and after the disastrous Merowi Dam the Government of Sudan and China
have joined hands to get rid of all Nubian land through this destructive
Dam ..There is a petition at this link, please circulate and sign:

<http://www.petitiononline.com/Appeal/petition.html>

*The International Appeal to Rescue Nubia And to stop Building the

Kajbar Dam*

To: Worldwide

The International Appeal to Rescue Nubia And to stop Building the
Kajbar Dam

Halfa First! Kajbar Next!!
Nubia Drowns and Dies of Thirst!!!

Date: May 12, 2007

To:

The United Nations Secretary General
United Nations programs and Specialized Agencies:
International Labor Organization (ILO)
UN High Commission for Human Rights (UNHCHR)
World Intellectual Property Organization (WIPO)
United Nations Economic Development Program (UNDP)
United Nations Educational, Scientific & Cultural Organization
(UNESCO)
United Nations Environment Program (UNEP).
United Nations Children's Fund (UNICEF)
World Tourism Organization (WTO)
World Health Organization (WHO)
United Nations Development Fund for Women (UNIFEM)
United Nations Population Fund (UNFPA)
International Fund for Agricultural Development (IFAD)
The African Union (AU)
The International Rivers Network
The Arab League.

We, the signatories on the this appeal, individuals and organizations, call upon the United Nations, its specialized agencies, governments of free nations, human rights organizations, academicians, scholars, and the international community at large to heed to this urgent appeal and rush to the rescue of Nubia from the eminent destruction and devastation by the proposed Kajbar Dam at the Third Cataract on the River Nile which will inundate one of the most precious and invaluable archaeological sites of the world. The international community is urged to exert all possible pressures on the government of Sudan to stop building dams in the Nubian lands without the consent of the Nubians and put an end to decades of intentional marginalization, isolation, cultural and ethnic cleansing which has been practiced by the consecutive governments of Sudan in collaboration with the Egyptian government against Nubians, their culture and heritage. The Nubians have never recovered yet from the devastation of the High Dam of Egypt to their lands and properties in early sixties of last century.

The governments of Sudan and Egypt have jointly and intentionally implemented series of destructive policies to dismantle the Nubian society and assimilate the indigenous people of Nubia into Arabic culture through well organized programs of cultural cleansing,

acculturation and indoctrination. It is our believe that the international community has a legal and moral obligation towards preserving and protecting the Nubians as one of the indigenous people of the world, their heritage and culture from the excessive and intentional process of Arabization and cultural cleansing. Governments of Sudan and Egypt have signed the Four Freedoms Agreement (the freedom to move, live, work and own.) on April 5, 2004 and the officials of the two governments expressed their desire to bring millions of Egyptian farmers to the Nubian lands of Argeen without the knowledge and consent of Nubians. On the other hand the government of Sudan has issued a presidential decree last year to confiscate the Nubian lands in Wadi Halfa municipality.

Governments of Sudan and Egypt prohibit usage of the Nubian language in their educational curricula and apply disguised and discriminatory measures to deny Nubians from holding sensitive and key governmental positions unless they master Arabic language and get affiliated with the ruling elites and culturally assimilated to the dominant Arabic culture as a precondition for holding senior positions. The systematic depopulation of the Nubians from their lands and gradual replacement of Nubians by non-Nubians is intended to destroy the strongly knitted social fabric of Nubian society and disrupt the long lived harmony and demographic homogeneity of the Nubians, one of the oldest indigenous and distinctive cultural groups in Africa. Nubians as indigenous people are entitled to get international protection according to the international laws protecting the indigenous people, their cultures and heritage.

Last March, the Nubians saw the Sudanese government bringing Chinese workers and equipments being brought to the site of Kajbar Dam and the Nubian organizations and associations organized a big demonstration to protest the building of Kajbar Dam without their consent. They expressed their opposition to the dam and demand immediate removal of equipments from the site. The governor of the Northern Province promised the angry protesters but he reneged and even began to put obstacles to the committees opposing the Kajbar Dam. When the Nubians protested again, the security forces at the Kajbar Dam site used tear gas and live ammunition to disperse the peaceful demonstration injuring several people. During the last few weeks the state authorities deployed more security forces to the site of the Dam and the governor announced that the government will conduct feasibility studies only to decide whether to proceed in building the dam or stop it. The government is trying to fool the people and continue building the dam and force the Nubians to accept the dam as a reality and a status quo matter like what they did at Meroe Dam and to the people affected by the dam.

We call upon the international community to:

Take every necessary steps to move expediently to stop forthwith the building of Kajbar Dam and any dam in the heartland of Nubia and extend every possible help Nubians are entitled to, by the international laws to get their share in power and wealth as stipulated in the Comprehensive Peace Agreement (CPA) signed in Naivasha, Kenya between the Government of Sudan and the Sudan People Liberation Army/Movement and the agreements signed in Abuja and

Asmara between the government of Sudan and the Darfur rebels and the East Front rebels.

Protect and enable the Indigenous people of Nubia to have the right and freedom to use their ancestral lands, territories and resources which they have traditionally owned, and their right to maintain, control, protect and develop their language, cultural heritage, traditional knowledge and traditional cultural expressions

Make sure that the Nubians who suffered from forcible relocations for the purpose of building the High Dam of Aswan, the biggest man made dam in the history in their lands be compensated for their sufferings during the last four decades and that they shall not be forcibly removed again from their lands or territories and that no relocation shall take place without the free, prior and informed consent of the indigenous people of Nubia.

Insure the right of the indigenous people of Nubia to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures.

Enable the right of the indigenous people of Nubia to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

Enable the Indigenous people of Nubia who are divided by international borders between Sudan and Egypt, to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.

Insure the right of the Indigenous people of Nubia to have free access to public media or establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.

The Nubians, their organizations and association inside Sudan and around the world were asked to organize demonstrations on May 21st, 2007 inside Sudan and in front of Sudanese and Chinese embassies and UN offices worldwide to express their unequivocal opposition to Kajbar Dam and any future plans to build dams in the Nubian lands and spread the word through the international media to expose to the world the hidden war against Nubians and the conspiracy to wipe out Nubia from the map of the world..

Nuraddin Abdulmannan
Secretary General
The Rescue Nubia and Kajbar Dam Resistance Committee US chapter.
151 Danbury Street SW
Washington, DC 20032
Tel. (240)441-6993

Date: May 14, 2007

Forward Ever (by any means necessary)!
Karen C. Aboiralor

See what's free at AOL.com.

| 22496|2007-05-18 10:43:54|Djehuti Sundaka|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

So true, so true.

However, in addition to the truth of why Kamat is so big in our eyes, it should be independently recognized that the impressiveness of Kamat isn't without it's own merit. Regardless of our cultural orientation, as human beings, we are in awe of long lasting monuments of great size along with their cultural distinction. We are in awe of the Great Wall in Zhong-gwo and of the towering pyramid temples of the Mayans and Aztecs while taking little notice of neighboring peoples who simply lived their lives without such cultural relics. Kamat is literally awesome regardless of Eurocentric attention. That is why we pay so much attention to it in addition to the Eurocentric influence.

Eurocentrism is so deeply ingrained in us that even in seeking to resist it, we promote it. We never see t-shirts that proudly tell the world "Shaka Zulu was Black" but we see t-shirts that say "Jesus was Black". Why? Because Shaka isn't big in Eurocentric eyes. The same people who make t-shirts saying that "Jesus was Black" may even point to an ancestor of Muhammad said to be "Black" but never do we see t-shirts from those same people proudly declaring "Muhammad was Black" for the very same reason we don't see them for Shaka or even for notable kings of Kamat. If it's not big in Eurocentric eyes, it's not big in ours.

As for 'Civilization', it is what it is. The problem is that it has two meanings. One meaning refers to a society of urbanized peoples. The other meaning refers to the peaceful ways such peoples had to adopt in order to coexist within a city i.e. being 'civil'. Of course, one does not have to be civil in order to establish an urban society so perhaps a word like 'urbanization' would be better than 'civilization' in referring to an urban society. In fact, it is just such urban societies that are responsible for the mass of bloodshed that has occurred throughout recorded history which, in itself, is another product of such societies. Sure, there have been non-urban Jaga and Turks and Mongols and Aryans, etc. from time to time but the ongoing process of slaughter and subjugation has ever

immennated from the various 'civilizations' of the world which simply haven't been all that civil.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Issis" wrote:

>

> It seems to me that it is not really about keeping the "Hamitic" myth alive in a different

> guise, but about dispelling the "true Negro" myth. The peoples whom Eurocentrists called

> "Hamites" in the 19th century and even in the 20th are native Black African populations

> who are no less Black and no less African than the stereotype of West Africans. Straight

> noses are found in Africa among unmixed populations, just as prognathism is not a

> universal African trait. Egyptian mummies have "straight" hair because of different

> chemical processes; from this one cannot determine whether the living person had

> straight or curly hair.

>

> Saying that Afrocentrists use "Hamitic" peoples to claim Egypt for Blacks is tantamount to

> accepting the idea that the only "true" Black Africans are ones with prognathism and snub

> noses. In other words, it is accepting the conceptual limitations imposed by the

> Eurocentrist paradigm.

>

> I think Black scholars should move away from Eurocentrism altogether, as well as from

> Egyptocentrism to a certain degree, and focus more on exploring other civilizations in

> Africa. I think the reason so much attention is paid to Egypt is that Europeans consider it

> one of the great "ancient civilizations." We do not have to accept anything that

> Eurocentrics say; we can move beyond their limiting framework and racist discourse

> instead of trying to invert things within their paradigm. For example, by saying that Blacks

> were "civilized" before Europeans - which is true if one accepts the European definition of

> "civilization" - one is still trapped by their value system and devaluing cultures around the

> world who did not build cities or invent writing but are still no
 less worthy or less
 > intelligent than those whom they consider "civilized."
 >
 > It is time to stop trying to find Black influences across the
 world and thereby gain prestige
 > for us by associating ourselves with peoples and cultures whom
 Eurocentrists call
 > "civilized." We should do multidisciplinary research in all parts
 of Africa, not just Egypt,
 > and redefine what "civilization" is if not reject it altogether.
 After all, the definition we use
 > is that of Europeans who travelled all over the world subjugating,
 raping, murdering, and
 > torturing peoples and exploiting their environments in order to go
 back home, create a
 > bourgeoisie, start an "Industrial Revolution," and then claim that
 they are the most
 > civilized people. (Aime Cesaire wrote a really interesting book on
 this, "Discourse on
 > Colonialism.")
 >
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 > --- In Ta_Seti@yahoogroups.com, clyde winters wrote:
 >>
 >>
 >> --- "Emeagwali, Gloria (History)"
 >> wrote:
 >>
 >>> 'The African populations that
 >>> most people who identify themselves as
 >>> `Afrocentrists` mention in
 >>> order to claim Egypt are the very ones that were
 >>> classed by the
 >>> openly racist 19th century amthropologists as
 >>> `Hamitic`. It is only the term that is no longer
 >>> used but the
 >>> concept is alive and well.'
 >>>
 >>>
 >>>
 >>> Brilliant? Crooked logic if you ask me. The
 >>> Afrocentric position rejects the fascist racists

> > > and embraces the various branches of the African

> > >

> > > family.

> > >

> > >

> > >

> > > Gloria Emeagwali

> > >

> > >

> > >

> >

> > Hi

> >

> > This is so true. Afrocentrists usually see a clear

> > connection between ancient Egyptians and African

> > speakers especially in West, Central and East Africa.

> >

> >

> >

> > You will find though, that people who embrace the idea

> > that ancient Egypt was a Black civilization based on

> > genetics, usually make a point of having every lineage

> > in the world coming out of Ethiopia (from among

> > Semitic speaking people)---thus perpetuating the myth

> > that African civilization was a product of the

> > "hamitic" people. These people don't even recognize

> > that the geneticists are still propagating the

> > "hamitic" myth in a different package.

> > These are the same people who claim that a person can

> > be black in ancient time, but not African.

> >

> >

> > Clyde

> >

> >

> >

> >

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>

_____Get

> the Yahoo! toolbar and be alerted to new email wherever you're surfing.

> > <http://new.toolbar.yahoo.com/toolbar/features/mail/index.php>

> >

>

| 22497|2007-05-18 11:15:07|Summer Twain|Re: [Kundalini & SriYantra] Re:
[DiosasAncianos2012] Stone song. he|

~~

this Summer of Seven,
her racing winds preceding!

blowing us a thousand million directions,

ALL to the lustrous 'same' beginning!

Millennium Twain

In Kundalini & SriYantra, Antoine Carr賴carrea> wrote:

Very nice energy in this, thank you,

Antoine

----- Original Message -----

From: Summer Twain

To: onsriyantra@yahoogroups.com

Sent: Wednesday, May 16, 2007 12:51 PM

[Kundalini & SriYantra] Re: [DiosasAncianos2012] Stone song. her
song. our song ...

aye Lila!

ancestors all, assembling!

we be spirits, we be songs,
from sweet Valley, low ...

to our resplendent 'Mountain Palace', long!

Millennium

~~

~~~~

as chidren we tossed,

we tumbled, we played.

when 'yearlings' we competed,  
then touched, and shared, and strayed.

gentlest songs, years, lives recalling,  
morning lights, scents on the wind.

gathering wisdom, a book of various hues,  
stitched with joys and sorrows, me and you.

spring's awakening, summer's bright,  
autumn's colours, leading to winter's night.

or so we thought, this our mortal plight,  
until now, in coming together as one ...

WE were found whole, revealed,  
in this, our first, true, light.

16 May 2007, Summer of Seven

~~~  
~~~~

In DiosasAncianos2012, lani lila wrote:

Beautiful... .aho! Rocks, stones and bones...  
all Living with us here.

May all beings be happy...

xo lila

Listen more often to things than to beings  
Listen more often to things than to beings  
Tis the ancestors' breath  
When the fire's voice is heard  
Tis the ancestors' breath  
In the voice of the waters....

Those who have died have never never left  
The dead are not under the earth  
They are in the rustling trees  
They are in the groaning woods  
They are in the crying grass

They are in the moaning rocks  
The dead are not under the earth  
(refrain)

Those who have died have never never left  
The dead have a pact with the living  
They are in the woman's breast  
They are in the wailing child  
They are with us in the home  
They are with us in the crowd  
The dead have a pact with the living  
(refrain)

Lyrics from the poem by Birago Diop. Music by  
Ysaye M. Barnwell (c) 1980 Barnwells Notes Pub.  
Co., BMI. From the album Good News (Flying Fish  
245) sung by Sweet Honey and the Rock.

Millennium wrote:

~~ "All the stones that are, sing to me. Each one  
has a song of her own. Mother Earth sings the  
chorus of all her children's songs."

~~ "Listening to the words of every tree, plant & insect  
nurtures a wholesome heart. Go by yourself into nature  
and sit quietly. Then pick up a rock and listen to  
your thoughts. After a while, put that rock down and  
pick up another rock. Observe how your thoughts change.  
These are the voices and wisdom of the Stone People.  
Each one has different wisdom and they are willing  
to share their wisdom with you. Many of the Stone  
People are very VERY old and very VERY wise."

~~ "Let every rock and leaf be thy teacher."

~

"When the Supreme Shakti of her own will takes the form of the  
universe and looks at her  
own throb, then the Chakra comes into being" (Yogini Hridaya)

May the Joy of Shakti simply flow.

| 22498|2007-05-18 12:39:56|Emeagwali, Gloria (History)|Re: Suggestion: East African, not  
Afro-Asiatic or Hamito-Semitic (R|

---

Attachments :

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I generally view the 'true Negro' myth as the equivalent of Hitler's 'master race' idea with an inverted twist to it.

As pointed out before, Hitler touted the idea that so-called blue - eyed blonde Aryans were the true Caucasians.

This theory implied that every other European was an impostor and somehow 'impure.'

Racists flipped the 'true Negro' myth on its head, so to speak, and proceeded to criminalize, vilify, ridicule and discriminate against large segments within the African continent and outside of it - calling them names. Incidentally many of them spoke Niger-Congo languages.

But the racists did not stop there. Next they tried to extirpate and exile a sizable group of Africans within the continent from its motherland with the use of psychological warfare.

The Africans they excluded from their 'true Negro ' list were not spared the venom of racism and white supremacy.

In a few ways it was even worst for them because at best they were thrown into this giant hell hole of 'no man's land'- caught between the devil and the deep blue sea- then left hung out to dry in disease infested and famine ridden refugee camps. Occasionally they would be used as cannon fodder.

During the colonial period they , too, faced the wrath of discrimination, segregated housing, segregated railways, forced labor, hyper taxation, the plundering of their resources and the theft of their monuments and treasures. Dehumanized and downtrodden, they , too, were not spared Italian or French style apartheid.

Issis, I appreciate your comments.

Gloria Emeagwali

[www.africahistoryonline.com](http://www.africahistoryonline.com)

[www.africahistory.net](http://www.africahistory.net)

---

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) on behalf of Issis

Sent: Thu 5/17/2007 4:55 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (Reply to GORE)

It seems to me that it is not really about keeping the "Hamitic" myth alive in a different guise, but about dispelling the "true Negro" myth. The peoples whom Eurocentrists called "Hamites" in the 19th century and even in the 20th are native Black African populations who are no less Black and no less African than the stereotype of West Africans. Straight noses are found in Africa among unmixed populations, just as prognathism is not a universal African trait. Egyptian mummies have "straight" hair because of different chemical processes; from this one cannot determine whether the living person had straight or curly hair.

Saying that Afrocentrists use "Hamitic" peoples to claim Egypt for Blacks is tantamount to accepting the idea that the only "true" Black Africans are ones with prognathism and snub noses. In other words, it is accepting the conceptual limitations imposed by the Eurocentrist paradigm.

I think Black scholars should move away from Eurocentrism altogether, as well as from Egyptocentrism to a certain degree, and focus more on exploring other civilizations in Africa. I think the reason so much attention is paid to Egypt is that Europeans consider it one of the great "ancient civilizations." We do not have to accept anything that Eurocentrists say; we can move beyond their limiting framework and racist discourse instead of trying to invert things within their paradigm. For example, by saying that Blacks were "civilized" before Europeans - which is true if one accepts the European definition of "civilization" - one is still trapped by their value system and devaluing cultures around the world who did not build cities or invent writing but are still no less worthy or less intelligent than those whom they consider "civilized."

It is time to stop trying to find Black influences across the world and thereby gain prestige for us by associating ourselves with peoples and cultures whom Eurocentrists call "civilized." We should do multidisciplinary research in all parts of Africa, not just Egypt, and redefine what "civilization" is if not reject it altogether. After all, the definition we use is that of Europeans who travelled all over the world subjugating, raping, murdering, and torturing peoples and exploiting their environments in order to go back home, create a bourgeoisie, start an "Industrial Revolution," and then claim that they are the most civilized people. (Aime Cesaire wrote a really interesting book on this, "Discourse on Colonialism.")

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>

>

> --- "Emeagwali, Gloria (History)"

> wrote:

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> > "The African populations that



> > most people who identify themselves as  
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> > order to claim Egypt are the very ones that were  
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> be black in ancient time, but not African.  
>  
>  
> Clyde

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\_\_\_\_\_ Get  
the Yahoo! toolbar and be alerted to new email wherever you're surfing.  
> <http://new.toolbar.yahoo.com/toolbar/features/mail/index.php>  
>

Ta\_Seti Repository  
[http://groups.yahoo.com/group/ta\\_seti2](http://groups.yahoo.com/group/ta_seti2)  
Yahoo! Groups Links

| 22499|2007-05-18 12:55:52|asar\_imhotep|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

I think others are moving beyond the monuments. Mainstream "Egyptology" focuses on the structures themselves (for the most part) rather than the philosophy behind the monuments. That's what fascinates me the most. It was their ability to create objects that attracted a certain energy and mentality to the society in order to achieve various goals.

As I have been trying to articulate in past discussions, what you see as monuments in Kmt was the "science" practiced by the un-urbanized people of Central East Africa. Their logic was to bring form to the ideas expressed through nature that wasn't readily available in Egypt's immediate geography. They used these monuments for teaching purposes and as mnemonic devices for a deeper aspect of reality in which only symbols could activate for understanding.

The practice is all over the continent. The method and reasoning is real simple, yet profound. I wish more would study that aspect and come up with summaries for how we could use that state of mind to better the human condition. Now-a-days people learn information for information's sake. That's not how African education works and if this isn't the focus, then you are definitely NOT studying "Egyptology."

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:

>

> So true, so true.

>

> However, in addition to the truth of why Kamat is so big in our  
> eyes, it should be independently recognized that the impressiveness  
> of Kamat isn't without it's own merit. Regardless of our cultural  
> orientation, as human beings, we are in awe of long lasting  
> monuments of great size along with their cultural distinction. We  
> are in awe of the Great Wall in Zhong-gwo and of the towering  
> pyramid temples of the Mayans and Aztecs while taking little notice  
> of neighboring peoples who simply lived their lives without such  
> cultural relics. Kamat is literally awesome regardless of  
> Eurocentric attention. That is why we pay so much attention to it  
> in addition to the Eurocentric influence.

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> the world "Shaka Zulu was Black" but we see t-shirts that say "Jesus  
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> point to an ancestor of Muhammad said to be "Black" but never do we  
> see t-shirts from those same people proudly declaring "Muhammad was  
> Black" for the very same reason we don't see them for Shaka or even  
> for notable kings of Kamat. If it's not big in Eurocentric eyes,  
> it's not big in ours.

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> As for 'Civilization', it is what it is. The problem is that it has  
> two meanings. One meaning refers to a society of urbanized  
> peoples. The other meaning refers to the peaceful ways such peoples  
> had to adopt in order to coexist within a city i.e. being 'civil'.  
> Of course, one does not have to be civil in order to establish an  
> urban society so perhaps a word like 'urbanization' would be better  
> than 'civilization' in referring to an urban society. In fact, it  
> is just such urban societies that are responsible for the mass of  
> bloodshed that has occurred throughout recorded history which, in  
> itself, is another product of such societies. Sure, there have been  
> non-urban Jaga and Turks and Mongols and Aryans, etc. from time to  
> time but the ongoing process of slaughter and subjugation has ever  
> immenated from the various 'civilizations' of the world which simply  
> haven't been all that civil.

>

> Djehuti Sundaka

>

| 22500|2007-05-18 13:12:59|Robin|Reply to Issis and Omowale|

OMOWALE: The idea is to create a new African historiography based firmly on science and facts, free of racist ideology, nationalism and historical dogmas (Hegel, for example) which have falsified human history and slandered African people.

ISSIS: It is time to stop trying to find Black influences across the world and thereby gain prestige for us by associating ourselves with peoples and cultures whom Eurocentrists call "civilized." We should do multidisciplinary research in all parts of Africa, not just Egypt, and redefine what "civilization" is if not reject it altogether.

Dear Omowale and Issis

What do you think should be included in the New African historiography outside Egypt?

Robin

| 22501|2007-05-18 15:16:16|Mahari Mengistu|REPATRIATION OF STOLEN AFRIKAN ART|

BENIN EXHIBITION: SOME REFLECTIONS ON REPATRIATION OF  
STOLEN OR ILLEGALLY

EXPORTED CULTURAL GOODS.

Africans illegally in Europe must leave.

African art objects illegally in Europe must stay.

According to a notice of the Museum fr V□□rkunde, Vienna, on the occasion of the exhibition Benin-Kings and Rituals, Court Arts from Nigeria, an international symposium will be held on 9-10 May, 2007, at the Museum, to which experts from Nigeria and other countries have been invited.

I have no doubt that the Nigerian experts will speak in the interest of Nigeria and Africa on the question of the return of cultural objects which have been stolen or illegally taken away from their place of origin. This is a very important issue for Nigeria and the other African countries as well as for Asian and Latin American countries which have been victims of imperialist greed and aggression. I need not recall here the wholly unjustified British aggression against Benin which was the occasion for the plunder of some

more than 4000 objects from the palace of the Oba of Benin in 1897. Less well-known is a similar punitive attack by the British in 1874 against Kumasi, Gold Coast (Ghana), where 6000 British soldiers ransacked the town and took everything in gold which they could find.

All African countries have been victims of similar aggressions and deprivations of their cultural objects at a time when the Europeans, including scholars like Leo Frobenius, were busy spreading their racist views that we were primitive and degenerate peoples. They called, and many still call, our art primitive art, with or without inverted commas. Others call it, primary arts or in French, "arts premiers". Whatever the difference in terminology, they are all united in their determination not to return these objects to their rightful owners, the Africans. Seldom do we see with such transparent clarity illegality and immorality united in those who never tire of preaching the respect of human rights, laws and justice.

A group of directors of some eighteen major museums in Europe and the United States of America, including the British Museum, London, the Louvre, Paris, Guggenheim Museum, New York, State Museums Berlin, Prado Museum, Madrid and the Rijksmuseum, Amsterdam, signed on 10 December, 2002, a so-called "Declaration on the Importance and Value of Universal Museums". Assuming openly an extreme Eurocentric position, these directors arrogantly declared their museums "Universal Museums" and postulated that

"Over time, objects so acquired-whether by purchase, gift, or partage-have become part of the museums that have cared for them, and by extension part of the heritage of the nations which house them." Even in claiming a universal role, these museums cannot escape their narrow Eurocentric viewpoint. They measure their universality by the extent to which they have been able to influence the European appreciation of African art:

The universal admiration for ancient civilizations would not be so deeply established today were it not for the influence exercised by the artefacts of these

cultures, widely available to an international public in major museums".

What is this "international public" consisting mainly of European and Americans and those who are allowed to enter without hassle the countries where these museums are located? And do we see any attempts by these museums to use any of our African languages which by their definitions are "primitive languages" of no importance?

The Declaration goes on to assert a universal role for these museums and to issue a warning to those claiming the return of stolen or looted cultural objects:

"Calls to repatriate objects that have belonged to museum collections for many years have become an important issue for museums. Although each case has to be judged individually, we should acknowledge that museums serve not just citizens of one nation but the people of every nation. Museums are agents in the development of culture, whose mission is to foster knowledge by a continuous process of reinterpretation. Each object contributes to that process. To narrow the focus of museums whose collections are diverse and multifaceted would therefore be a disservice to all."

This extraordinary, self-serving and illegal declaration can only be regarded as an act of intimidation and dissuasion addressed to all African, Asian and Latin-American States with claims for the repatriation of stolen or illegally exported cultural objects. The logic of the directors is simply amazing.

The cultural objects which have been taken illegally to Europe have become the property of the museums and part of the culture of the countries where they were taken. So for example, the Benin bronzes are now part of the English or British culture according this line of reasoning. This means that the spirituality and religious symbolism of the Benin sculptures have become part of the English culture and the English have become believers in African religion and the traditional veneration of ancestors.

The Declaration attempts to establish immunity against

all potential claims by asserting the ownership of these museums and the role they play. Any law student could have told the eminent directors that this attempt is bound to fail. The assertions they make are plainly illegal and go against the objectives and spirit of UNESCO conventions on the issue and all recent attempts at instituting dialogues on the matter. The directors preferred obviously to place themselves in the olden days when the Europeans and the US Americans thought the world and all the persons and objects in it belonged to them; they could dispose of human beings as they wished(See slavery) and they could take whatever they wanted(See Benin and colonization). Moreover, the directors of these museums that are likely to be sued for the return of these objects cannot be judge and defendant in their own case. They cannot pre-empt future judicial or arbitration decisions on such claims. It can only be an attempt to intimidate future claimants. It is ironic that the museums are fighting to keep African art objects illegally brought to Europe at a time when Africans in Europe are being expelled and some even killed in the process of expulsion. Moreover, the Europeans have set up an army/police to guard their coasts and to ensure that no Africans enter Europe illegally. So much for the universality of the cultural functions of the self-styled "universal museums" and their provision of access to objects belonging to the "Heritage of Mankind" and "World culture".

The Austrian answer, which is similar to that of the Germans and that of the U.S.A, to claims of illegal possession, as far as I can tell from the writings of those connected to the Museum fuer Voelkerkunde , is that the Benin pieces they have were all bought at the art market and therefore have been legitimately acquired. But as every first-year law student will tell you, purchases of stolen goods are not legitimate transactions unless the purchaser did not know they were stolen or that there was some doubt about the ownership of the seller. There must be bona fides on the part of the purchaser. At the time the Austrians bought most of their collection, it was well-known that these objects had been stolen or looted by the British from Benin. Moreover, some of these purchases

were at sales organized by the British Foreign Ministry or its agents and all those who took part in the sales were well aware of the British plunder in 1897. All those participating in such sales should be considered as accomplices after the fact. Franz Heger, who is credited to have organized the purchase of many pieces in the Museum, bought them from one English dealer, W.D. Webster. From the correspondence of the two in 1898-99, as related in BENIN-KUNST EINER KOENIGSKULTUR, by Armand Duchteau, (former Director of the African Section of the Museum), the origin of the objects was clear to both seller and purchaser. Sales of stolen items, whether purchased directly from the perpetrator or indirectly from his agents remain null and void.

The Nigerian authorities and the people of Benin have expressed the wish to have these objects returned but with little success. Direct requests have gone to the British Government and the British Museum but with little success. Indeed, the British Museum has sold some of the Benin bronzes to the Nigerians! Imagine being obliged to buy from a thief goods stolen from you.

Many European and American museums have recently developed the practice of somehow associating African scholars and others with their exhibitions. This is no doubt good for the museums which thus benefit from the experience and knowledge of these scholars. Moreover this lessens the inherent difficulties of presenting the cultures of others in a situation of master and servant, superior and inferior, conqueror and conquered. But it should be understood by all that the participation of Africans in these activities does not in anyway affect the question of the illegality and the illegitimacy of the acquisition of these cultural objects. The participation of African-Americans and African-Brazilians in the development of their respective countries has not made the issue of slavery irrelevant or the issue of the illegality and illegitimacy of slavery unimportant. On the contrary, the issue gains more significance with passing years.

My wish is that as many Nigerians and other Africans in Vienna and Austria attend this Exhibition and the



events connected thereto. I have often heard the insulting argument that Africans are not interested in these objects which, it is insinuated, mean more to Europeans than to Africans and that those Africans who argue for their return, the elite, are in any case corrupt and one cannot be sure that they will not sell these objects for their personal profit! It reminds one of the argument the Swiss made when the Nigerians requested the repatriation of the millions Abacha and co had stored in Swiss banks; the Swiss said they were willing to repatriate these sums but were not sure that they would not end up in the wrong hands.

We should not make any mistake about the value of these cultural objects. Apart from their spiritual and cultural value they symbolize, they are now worth millions of dollars and there is no reason on earth or in heaven why we should let the Europeans keep them without any guilty conscience or qualms. Visit any museum in Europe or U.S.A. and you will understand what I am trying to convey. Take a virtual tour of these museums and you will be surprised at the millions of African cultural objects now in foreign hands. Just search in the internet for "STOLEN ART", "LOOTED ART," "RETURN OF CULTURAL OBJECTS" ETC.

Some Europeans and US Americans now argue that these objects now belong to "WORLD CULTURE" or "HUMANITY" and are best kept in Europe and in the USA because African museums do not have adequate security. They think we are idiots not to see through this empty argument which sounds particularly hollow when you consider the problems Africans now have in entering Europe. Can you imagine a young Nigerian or Ghanaian going to a European embassy for visa for Vienna, London, Paris, Lisbon, Amsterdam, Berlin or Brussels or New York on the ground that he or she wants to visit one of the noble museums to see the African art objects there, including the Benin masks?

If Europeans and the U.S.A. are seriously concerned about the security of these objects, they could assist the African States in the construction of more secure museums. After all, they have derived financial benefits for hundreds of years from the tourists and other visitors to their museums. They could at least

give the Africans part of these gains as a sign of atonement and reconciliation; as a desire to have this ignominious chapter of their history closed for ever and as an indication of a strong desire to start better relations based on mutual respect and cooperation. Alas! I see no sign of this in this or other areas. The arrogance of the museum directors in their infamous Declaration is representative of the present European attitude towards Africans in many areas.

Africans and all those who believe in cultural cooperation based on mutual respect and understanding of different identities and views, must register their presence and interest in these manifestations; we must support the campaign for the return of all cultural objects stolen or illegally obtained from our continent which are in public or private possession in the U.S.A. or in Europe.

Kwame Opoku

===

HTP,  
Mahari

| 22502|2007-05-18 16:41:19|Bradenqp@aol.com|Re: My Interpretation of the Game/ A TWO POST REPLY, LARGE ATTACHME|

In a message dated 5/17/2007 7:07:14 PM Eastern Daylight Time, dp45\_2000@yahoo.com writes:

I will attempt to send a page or two that shows that ancient Egyptian and Valaf or Wolof in English, are very closely related. It is from a book I ordered from France last year: L'Antiquite Africaine Par L'Image , Cheikh Anta Diop, Presence Africaine (The is written in Peul, English, French and Wolof) pages 146-147....

Excerpts from Diop's demonstration, from Parent 預鯁tique entre l'Egyptien Pharaonique et des Langues N 駙州o-Africainesare reproduced at Obenga's website:

[www.ankhonline.com/langue1.htm](http://www.ankhonline.com/langue1.htm)

In French, but can be generally followed.

Paul Braden

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See what's free at [AOL.com](http://AOL.com).

| 22503|2007-05-18 23:13:38|OMOWALE|Re: My Interpretation of the Game/ A TWO POST REPLY, LARGE ATTACHME|

In a message dated 5/17/2007 7:07:14 PM Eastern Daylight Time, dp45\_2000@yahoo.com writes:

I will attempt to send a page or two that shows that ancient Egyptian and Valaf or Wolof in English, are very closely related. It is from a book I ordered from France last year: L'Antiquite Africaine Par L'Image, Cheikh Anta Diop, Presence Africaine (The is written in Peul, English, French and Wolof) pages 146-147....

Excerpts from Diop's demonstration, from Parent 預鯁tique entre l'Egyptien Pharaonique et des Langues N 駙o-Africaines are reproduced at Obenga's website:

[www.ankhonline.com/langue1.htm](http://www.ankhonline.com/langue1.htm)

In French, but can be generally followed.

Thanks Paul! I had completely forgotten all about Obenga's superb website-two heads are indeed better than one.

I certainly hope those who dismiss the masterful linguistic scholarship of Obenga and Diop in favor of the British and American schools of linguistics, had the opportunity to study the new African school of linguistics in English. Most of them will never learn French beyond,"comment allez-vous".

Greenberg's "Afro-asiatic" is seriously flawed, to place ancient Egyptian and Coptic in the same family as , say, Arabic and Hebrew seems to be a deliberate fraud. No valid kind of linguistic reasoning can support such placements. Greenberg's classification of African languages has become a dogma. And like most dogmas, they die hard, slow deaths.

Omowale

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| 22504|2007-05-18 23:13:56|OMOWALE|Re: Reply to Issis and Omowale|

I don't understand the question.

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| 22505|2007-05-19 02:11:45|Robin|Re: Reply to Omowale|

Dear Omowale

You have suggested the need for a new African historiography: What do you think the content of that historiography should contain?

Robin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), OMOWALE wrote:

>

> I don't understand the question.

>

> -----

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>

| 22506|2007-05-19 06:52:06|OMOWALE|Re: Reply to Omowale|

Dear Omowale

You have suggested the need for a new African historiography: What do you think the content of that historiography should contain?

I think of historiography as a conceptual framework for writing history. It has to do with methodology, chronology, interpretation, etc,...

Western scholars have falsified the writing of history by attempting to write Black African culture and Black African peoples out of history, they have created a historiography that firmly rest on racist ideology, white nationalism and dogma. For example the ideas of the German historian and theologian Hegel, clearly asserts that Africa and African peoples have no history, they stand outside of human history. The series of Black African civilizations that we call "ancient Egypt" had to be separated from Africa. So a line was drawn separating the northern part of Africa from Africa below the Sahara. The ancient Egyptians were white or "asiatic"--they were in no way connected to Black African culture. David Hume, John Locke and Montesquieu could be used as other examples. That is the old model that must be done away with.

A new historiography would correct this; placing Black African people and Black African culture at the beginning of human history where it rightly belongs.

http://snep (peace and health)

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| 22507|2007-05-19 07:56:42|Robin|Re: Reply to Omowale|

Dear Omowale

In your opinion: What fresh ideas can a new African historiography bring to the methodology, chronology and interpretations of history?

Robin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), OMOWALE wrote:

>

> Dear Omowale

>

> You have suggested the need for a new African historiography: What do

> you think the content of that historiography should contain?

>

> I think of historiography as a conceptual framework for writing history. It has to do with methodology, chronology, interpretation, etc,...

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> htp sneb (peace and health)

>

>

> -----

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>

| 22508|2007-05-19 18:18:52|Sptpy|Re: Kajbar Again!!!

The dam could be built elsewhere. Sudan is losing tourists' billions by not seeing the value of sacred Nubia. It appears that the Sudanese government is intent on destroying all that is genuinely great, to be replaced by what?

Tyrone

| 22509|2007-05-19 19:21:40|OMOWALE|Re: Reply to Omowale|

In your opinion: What fresh ideas can a new African historiography bring to the methodology, chronology and interpretations of history?

I have already posted my reply to your question. You are asking the same question in a different form.

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| 22510|2007-05-19 19:21:59|cristofori whitakara|Re: Honey: An Ancient Remedy For Modern Times|

**the bee can be a symbol for a society. there are thousand, if not millions, of worker bees who are very busy for their queen. they have to travel thousands of miles to gather honey which shows how hard they work for their mama and during these tarvels they have to be in communication with each other showing that they share information that can help each other. They guard against invaders who try to attack their queen, they sacrifice themselves for their community by doing so. they are faithful to their queen. they travel backwards(recognize heritage) sideways(we are for each other) forward (progressive) and they hover. they are communal and live as individuals (indivisible dual). Honey like the bee is a miraculos food as an anti-bacterial. a high energy source, containing natural sugars that are good for the body, and honey contains vitalminerals that are utilized by the human body and cures the body naturally. they are disciplined and the honeycomb resembles a dwelling place for protection. so the bee and its honey is important for our survival (food; honey, shelter; honeycomb, and clothing; linen or flaxseed). also the honey comb has six sides like a double**

## **pyramid or the so-called star of david/shield of abraham...**

### **Ecological Apocalypse: Why Are All The Bees Dying?**

GM, toxic chemicals, chemtrails destroying eco-system, threatening very survival of humanity

*Paul Joseph Watson*

[Prison Planet](#)

Tuesday, April 10, 2007

The alarming decline in bee populations across the United States and Europe represents a potential ecological apocalypse, an environmental catastrophe that could collapse the food chain and wipe out humanity. Who and what is behind this flagrant abuse of the eco-system?

Many people don't realize the vital role bees play in maintaining a balanced eco-system.

According to experts, if bees were to become extinct then humanity would perish after just four years.

"If the bee disappeared off the surface of the globe then man would only have four years of life left. No more bees, no more pollination, no more plants, no more animals, no more man," said Albert Einstein.

Others would say four years is alarmist and that man would find other food sources, but the fact remains that the disappearance of bees is potentially devastating to agriculture and most plant life.

Reports that bee populations are declining at rates of up to 80% in areas of the U.S. and Europe should set alarm bells ringing and demand immediate action on behalf of environmental organizations. Experts are calling the worrying trend "colony collapse disorder" or CCD.

"Bee numbers on parts of the east coast and in Texas have fallen by more than 70 percent, while California has seen colonies drop by 30 to 60 percent," [reports AFP](#).

"Approximately 40 percent of my 2,000 colonies are currently dead and this is the greatest winter colony mortality I have ever experienced in my 30 years of beekeeping," apiarist Gene Brandi, from the California State Beekeepers Association, told Congress recently.

The article states that U.S. bee colonies have been dropping since 1980 and the number of beekeepers have halved.

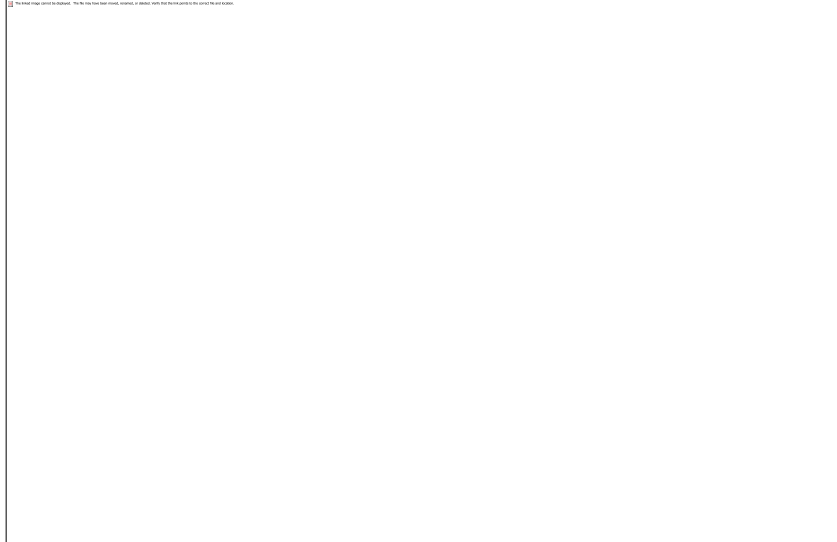
Scientists are thus far stumped as to what is causing the decline, ruling out parasites but leaning towards some kind of new toxin or chemical used in agriculture as being responsible. "Experts believe that the large-scale use of genetically modified plants in the US could be a factor," reports Germany's [Spiegel Online](#).

Bee populations throughout Germany have simultaneously dropped 25% and up to 80% in some areas. Poland, Switzerland and Spain are reporting similar declines. Studies have shown that bees are not dying in the hive, something is causing them to lose their sense of orientation so that they cannot return to the hive. Depleted hives are not being raided for their honey by other insects, which normally happens when bees naturally die in the winter, clearly suggesting some kind of poisonous toxin is driving them away.

"In many cases, scientists have found evidence of almost all known bee viruses in the few surviving bees found in the hives after most have disappeared. Some had five or six infections at

the same time and were infested with fungi -- a sign, experts say, that the insects' immune system may have collapsed."

A study at the University of Jena from 2001 to 2004 showed that toxins from a genetically modified maize variant designed to repel insects, when combined with a parasite, resulted in a "significantly stronger decline in the number of bees" than normal.



"According to Hans-Hinrich Kaatz, a professor at the University of Halle in eastern Germany and the director of the study, the bacterial toxin in the genetically modified corn may have "altered the surface of the bee's intestines, sufficiently weakening the bees to allow the parasites to gain entry -- or perhaps it was the other way around. We don't know."  
Kaatz was desperate to continue his studies but funding was cut off.

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While we are lectured by government to change our lifestyle and cough up more taxes for the supposed peril of man-made global warming, an environmental catastrophe that could eliminate the human race in the figurative blink of an eye is looming.

Why are major environmental groups and lobbyists ignoring this mammoth threat to our very existence? Where is Greenpeace?

The hyperbole surrounding man-made global warming is swallowing up all the attention while real dangers like the rapid die-off of bee populations and its link to GM food is largely shunned by governments and activist foundations.

Is it a stretch to hypothesize that government mandated spraying of crops with deadly chemicals as well as toxic substances contained in chemtrails could be part of a deliberate program to eliminate the bee population? Or is this just another example of big business flagrantly abusing the eco-system in order to drive up profits?

The elite have publicly stated their desire to significantly reduce world population on numerous occasions. Just yesterday we [featured a story](#) about a British Government Ministry of Defence report that postulated on the future use of bio-weapons to thin the human population in under 30 years.



Making bees all but extinct would be a swift and plausibly deniable method of enacting global population reduction long dreamed of by the maniacal sociopaths that control the world. Either way, this issue represents an overwhelming threat to the food chain and an environmental crime of the highest order, for which the perpetrators need to be brought up on charges of accessories to genocide, should a deliberate effort to endanger the food chain be proven, and the chemicals responsible immediately banned. Please circulate this article to environmental groups and demand they investigate who and what is killing our bees!

***Djehuti Sundaka*** wrote:

Honey could save diabetics from amputation

Fri May 4, 5:36 PM ET

Spreading honey on a diabetic ulcer could prevent the need to amputate an infected foot, researchers say.

A doctor at the University of Wisconsin who helped about half a dozen of her diabetic patients avoid amputation has launched a controlled trial to promote the widespread use of honey therapy.

The therapy involves squeezing a thick layer of honey onto the wound after dead skin and bacteria have been removed.

The honey kills bacteria because it is acidic and avoids the complication of bacterial resistance found with standard antibiotics, Jennifer Eddy, a professor at the University's School of Medicine and Public Health, told AFP.

"This is a tremendously important issue for world health," Eddy said.

Diabetics typically have poor circulation and decreased ability to fight infection and ulcers can be hard to treat. An amputation is performed every 30 seconds somewhere in the world, Eddy said.

"If we can prove that honey promotes healing in diabetic ulcers, we can offer new hopes for many patients, not to mention the cost benefit, and the

issue of bacterial resistance. The possibilities are tremendous."

Honey therapy is already used to treat bed sores in New Zealand and as an alternative form of medicine in Europe, but has largely been relegated to history books in the United States.

Eddy first heard of it in medical school when a professor commented that of all the ancient remedies, honey actually seemed to work when he tried it out in the laboratory.

She tried honey therapy as a last resort six years ago with a 79-year-old diabetic patient who had developed foot wounds resistant to standard treatments.

"I tried it only after everything else had failed and... we had essentially sent him home to die," she said. "All antibiotics were stopped when we started honey, and his wounds rapidly healed."

Eddy hopes to have the trial completed and the results published by 2008 or 2009.

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| 22511|2007-05-19 20:23:00|Paul Kekai Manansala|Re: Honey: An Ancient Remedy For Modern Times|

I don't think it has any thing to do with cell phones or the bees in Japan would be the first to go.

Regards,

Paul Kekai Manansala

| 22512|2007-05-19 21:57:04|Sptpy|The Sacred Narrative of Africans|

"... it is important that we reaffirm who we are and our obligation to honor this identity and the

awesome legacy in which it is grounded. It is a fundamental teaching of Kawaïda philosophy

that we African people must understand and assert ourselves as *chosen* and *challenged* by both

heaven and history. And in this regard, we say no other people are more chosen, elect, holy or divinely

endowed than our own; and likewise, no history or narrative is more sacred or serves more as a source of

lessons and light than our own."

<http://72.14.253.104/search?q=cache:VdP6huzStBAJ:www.us-organization.org/position/documents/>

or

<http://www.us-organization.org/position/documents/SacredNarrativeofAfricans.pdf>.

| 22513|2007-05-20 08:02:48|saeedsheikhali|Re: What is "proto-Afro-asiatic"???

Ancient Egypt belonged to all of Africa, meaning that it provided an intersection for All the African in the interior. But the origin of the civilization does not lie in West Africa or North but the Horn and Sahel region of the North-East. Egyptians themselves pointed to punt which was most likely situated in todays Somaliland. What I dont understand is why some object to the concept that there are different indigenous black Africans? For example, its foolish to suggest straight hair in East Africa is secondary to genetic flow from outside as some here openly suggest. Hamitic, ethiopioid or ancient Kush at the end of the day its Black Africa, what we need to insist on is clear definitions for any elusive terminology. We should be weary of such terms as "true negro" which are used to compartmentalize Africans into some neat mythical divisions. Because one can argue that the East African populations were the original stock and members of these group populated the west. I think the term Hamitic was a useful term and I do not celebrate its demise, I also think the objections to this term in large part came from Eurocentric circles, because it went against their white superiority ideology and world domination agenda, by placing origin of civilization rightly in Africa, including the greco-roman civilization. Eurocentrism is driven by need to explain there current dominance, which has neither divine inspiration nor precedence in the the ancient order, in the hope of giving it some permanence. Eurocentrism is not benign but its futile. Afrocentrism or other centrism is in large part an effort to push back this phenomenon, which like pac man tends to swallow everything it comes across.

Enlightened Sufi Somalis believe that the story of Kush, ethiopia, Egypt etc., is a story that unfolds in the scriptures of ancients and in the torah, gospel and most importantly the last revelation the Quran. These secrets are illuminated and maintained within the

Spiritual Orders of the region, its a story that has an end and will take its due course.

that is my two cents for what is worth

Mukhtar

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>

>

> --- OMOWALE wrote:

>

> > What is "proto-Afroasiatic"? At best, it is highly

> > speculative, having no existence in the real world

> > and without any valid linguistic methodology to

> > support it.....in the worst case, it is a

> > deliberate fraud!

> > Was it not part of the effort, which continues

> > until today, by European and American scholars to

> > separate Ancient Egypto-Nubian civilizations from

> > the very Black African cultures and Black African

> > peoples who created them?

> >

> >.

>

> Hi

> This is so true. It is a shame that some people

> perpetuate myths simply because they then reside with

> the status quo. If not for DuBois, Diop and etc.,

> challenging the status quo we would continue to remain

> ignorant of our history. God bless the men and women

> who teach the truth rather than fall for a big lie.

>

> Clyde

>

>

>

>

>

>

---

Choose

the right car based on your needs. Check out Yahoo! Autos new Car Finder tool.

> <http://autos.yahoo.com/carfinder/>

>

| 22514|2007-05-20 08:03:40|saeedsheikhali|Re: Honey: An Ancient Remedy For Modern Times|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

wrote:

>

> Honey could save diabetics from amputation

>

> Fri May 4, 5:36 PM ET

>

>

>

> Spreading honey on a diabetic ulcer could prevent the need to

amputate an

> infected foot, researchers say.

>

> A doctor at the University of Wisconsin who helped about half a

dozen of her

> diabetic patients avoid amputation has launched a controlled trial to

> promote the widespread use of honey therapy.

>

> The therapy involves squeezing a thick layer of honey onto the wound

after

> dead skin and bacteria have been removed.

>

> The honey kills bacteria because it is acidic and avoids the

complication of

> bacterial resistance found with standard antibiotics, Jennifer Eddy, a

> professor at the University's School of Medicine and Public Health,

told

> AFP.

>

> "This is a tremendously important issue for world health," Eddy said.

>

> Diabetics typically have poor circulation and decreased ability to

fight

> infection and ulcers can be hard to treat. An amputation is

performed every

> 30 seconds somewhere in the world, Eddy said.

>

> "If we can prove that honey promotes healing in diabetic ulcers, we can

> offer new hopes for many patients, not to mention the cost benefit,

and the

> issue of bacterial resistance. The possibilities are tremendous."

>

> Honey therapy is already used to treat bed sores in New Zealand and

as an

> alternative form of medicine in Europe, but has largely been

relegated to

> history books in the United States.

>

> Eddy first heard of it in medical school when a professor commented

that of

> all the ancient remedies, honey actually seemed to work when he

tried it out

> in the laboratory.

>

> She tried honey therapy as a last resort six years ago with a

79-year-old

> diabetic patient who had developed foot wounds resistant to standard

> treatments.

>

> "I tried it only after everything else had failed and... we had

essentially

> sent him home to die," she said. "All antibiotics were stopped when we

> started honey, and his wounds rapidly healed."

>

> Eddy hopes to have the trial completed and the results published by

2008 or

> 2009.

>

>

>

>

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> contained in the AFP News report may not be published, broadcast,

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> or redistributed without the prior written authority of Agence France

> Presse.

>

>

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She tried honey therapy as a last resort six years ago with a 79-year-old diabetic patient who had developed foot wounds resistant to standard treatments.

"I tried it only after everything else had failed and... we had essentially sent him home to die," she said. "All antibiotics were stopped when we started honey, and his wounds rapidly healed."

Holy Quran 16:69- then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it (the bee) a beverage of many colors, in which there is healing for men; most surely there is a sign in this for a people who reflect.

Mukhtar

| 22515|2007-05-20 08:04:07|Sptpy|The Sacred Narrative of Africans|

"... it is important that we reaffirm who we are and our obligation to honor this identity and the

awesome legacy in which it is grounded. It is a fundamental teaching of Kwaiaida philosophy

that we African people must understand and assert ourselves as *chosen* and *challenged* by both

heaven and history. And in this regard, we say no other people are more chosen, elect, holy or divinely

endowed than our own; and likewise, no history or narrative is more sacred or serves more as a source of



lessons and light than our own."

<http://72.14.253.104/search?q=cache:VdP6huzStBAJ:www.us-organization.org/position/documents/>

or

<http://www.us-organization.org/position/documents/SacredNarrativeofAfricans.pdf>.

Tyrone

| 22516|2007-05-20 08:04:21|saeedsheikhali|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

Ancient Egypt belonged to all of Africa, meaning that it provided an intersection for All the African in the interior. But the origin of the civilization does not lie in West Africa or North but the Horn and Sahel region of the North-East. Egyptians themselves pointed to punt which was most likely situated in today's Somaliland. What I don't understand is why some object to the concept that there are different indigenous black Africans? For example, it's foolish to suggest straight hair in East Africa is secondary to genetic flow from outside as some here openly suggest. Hamitic, Ethiopian or ancient Kush at the end of the day it's Black Africa, what we need to insist on is clear definitions for any elusive terminology. We should be weary of such terms as "true negro" which are used to compartmentalize Africans into some neat mythical divisions. Because one can argue that the East African populations were the original stock and members of these groups populated the west. I think the term Hamitic was a useful term and I do not celebrate its demise, I also think the objections to this term in large part came from Eurocentric circles, because it went against their white superiority ideology and world domination agenda, by placing origin of civilization rightly in Africa, including the Greco-Roman civilization. Eurocentrism is driven by need to explain their current dominance, which has neither divine inspiration nor precedence in the ancient order, in the hope of giving it some permanence. Eurocentrism is not benign but it's futile. Afrocentrism or other centrism is in large part an effort to push back this phenomenon, which like Pac-Man tends to swallow everything it comes across.

Enlightened Sufi Somalis believe that the story of Kush, Ethiopia, Egypt etc., is a story that unfolds in the scriptures of ancients and in the Torah, Gospel and most importantly the last revelation the Quran. These secrets are illuminated and maintained within the Spiritual Orders of the region, it's a story that has an end and will take its due course.

that is my two cents for what is worth

Mukhtar

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Issis" wrote:

>

> It seems to me that it is not really about keeping the "Hamitic" myth alive in a different

> guise, but about dispelling the "true Negro" myth. The peoples whom Eurocentrists called

> "Hamites" in the 19th century and even in the 20th are native Black African populations

> who are no less Black and no less African than the stereotype of West Africans. Straight

> noses are found in Africa among unmixed populations, just as prognathism is not a

> universal African trait. Egyptian mummies have "straight" hair because of different

> chemical processes; from this one cannot determine whether the living person had

> straight or curly hair.

>

> Saying that Afrocentrists use "Hamitic" peoples to claim Egypt for Blacks is tantamount to

> accepting the idea that the only "true" Black Africans are ones with prognathism and snub

> noses. In other words, it is accepting the conceptual limitations imposed by the

> Eurocentrist paradigm.

>

> I think Black scholars should move away from Eurocentrism altogether, as well as from

> Egyptocentrism to a certain degree, and focus more on exploring other civilizations in

> Africa. I think the reason so much attention is paid to Egypt is

that Europeans consider it

> one of the great "ancient civilizations." We do not have to accept anything that

> Eurocentrics say; we can move beyond their limiting framework and racist discourse

> instead of trying to invert things within their paradigm. For example, by saying that Blacks

> were "civilized" before Europeans - which is true if one accepts the European definition of

> "civilization" - one is still trapped by their value system and devaluing cultures around the

> world who did not build cities or invent writing but are still no less worthy or less

> intelligent than those whom they consider "civilized."

>

> It is time to stop trying to find Black influences across the world and thereby gain prestige

> for us by associating ourselves with peoples and cultures whom Eurocentrists call

> "civilized." We should do multidisciplinary research in all parts of Africa, not just Egypt,

> and redefine what "civilization" is if not reject it altogether.

After all, the definition we use

> is that of Europeans who travelled all over the world subjugating, raping, murdering, and

> torturing peoples and exploiting their environments in order to go back home, create a

> bourgeoisie, start an "Industrial Revolution," and then claim that they are the most

> civilized people. (Aime Cesaire wrote a really interesting book on this, "Discourse on

> Colonialism.")

>

>

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>>

>>

>> --- "Emeagwali, Gloria (History)"

>> wrote:

>>

>>> The African populations that

>>> most people who identify themselves as

>>> `Afrocentrists` mention in

>>> order to claim Egypt are the very ones that were  
>>> classed by the  
>>> openly racist 19th century anthropologists as  
>>> 'Hamitic'. It is only the term that is no longer  
>>> used but the  
>>> concept is alive and well.'

>>>

>>>

>>>

>>> Brilliant? Crooked logic if you ask me. The  
>>> Afrocentric position rejects the fascist racists  
>>> and embraces the various branches of the African  
>>> family.

>>>

>>>

>>>

>>> Gloria Emeagwali

>>>

>>>

>>>

>>

>> Hi

>>

>> This is so true. Afrocentrist usually see a clear  
>> connection between ancient Egyptians and African  
>> speakers especially in West, Central and East Africa.

>>

>>

>>

>> You will find though, that people who embrace the idea  
>> that ancient Egypt was a Black civilization based on  
>> genetics, usually make a point of having every lineage  
>> in the world coming out of Ethiopia (from among  
>> Semitic speaking people)---thus perpetuating the myth  
>> that African civilization was a product of the  
>> "hamitic" people. These people don't even recognize  
>> that the geneticists are still propagating the  
>> "hamitic" myth in a different package.  
>> These are the same people who claim that a person can  
>> be black in ancient time, but not African.

>>

>>

>> Clyde

>>

>>

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>

---

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> >

>

| 22517|2007-05-20 20:53:45|OMOWALE|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

intersection for All the African in the interior. But the origin of the civilization does not lie in West Africa or North but the Horn and Sahel region of the North-East. Egyptians themselves pointed to Punt which was most likely situated in today's Somaliland. What I don't  
Would you be so kind as to provide some **archaeological, cultural, written or linguistic evidence** to support your bold assertion that the "Egyptians themselves pointed to Punt....." as "the origin of the civilization."

And when we speak of 'Ancient Egypt', are we not speaking of a whole series of ancient African river valley civilizations that originated in the heart of Africa, in the Great Lakes region, and eventually moved down the 4,000 mile long Nile river towards the delta.

Diop puts forth the view that "that the likelihood that the Nile Valley was peopled by a progressive descent of the Black peoples from the region of the Great Lakes, the cradle of Homo sapiens sapiens." \*

Excavations conducted by the University of Chicago, Keith Seele, at the Qostul cemetery in Nubia clearly show that key elements of Egyptian culture originated in Nubia. See Diop's

\*Civilization or Barbarism for details, pp.103-108.

---

Boardwalk for \$500? In 2007? Ha!

[Play Monopoly Here and Now](#) (it's updated for today's economy) at Yahoo! Games.

| 22518|2007-05-20 20:53:55|seventiessoulchild|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

There are so many theories regarding where Egyptians came from originally, but I think that it is generally agreed among our community that they were of black African origin and non-white. This has been proven by scientists of European and African descent alike. Now as far as the term Hamito-Semitic... are you regarding racial genetic classification or referring to linguistic classification. Please explain your usage of that term because I want to understand what perspective you're coming from on this. Thanks.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saeedsheikhali" wrote:

>

> Ancient Egypt belonged to all of Africa, meaning that it provided

an

> intersection for All the African in the interior. But the origin

of

> the civilization does not lie in West Africa or North but the Horn

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> Sahel region of the North-East. Egyptians themselves pointed to

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> which was most likely situated in todays Somaliland. What I dont

> understand is why some object to the concept that there are

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> straight hair in East Africa is secondary to genetic flow from

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> as some here openly suggest. Hamitic, ethiopioid or ancient Kush at

> the end of the day its Black Africa, what we need to insist on is

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> East African populations were the original stock and members of

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- > in the torah, gospel and most importantly the last revelation the
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- > Spiritual Orders of the region, its a story that has an end and

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- >
- > that is my two cents for what is worth
- >
- > Mukhtar
- >
- >
- >
- >
- >
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>>> "hamitic" people. These people don't even recognize

>>> that the geneticists are still propagating the

>>> "hamitic" myth in a different package.

>>> These are the same people who claim that a person can

>>> be black in ancient time, but not African.

>>>

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>>> Clyde

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>>

>

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> > >

> >

>

| 22519|2007-05-21 06:13:24|Dexter Harper|Belgians find tomb of ancient Egypt courtier|

[http://news.yahoo.com/s/nm/20070520/sc\\_nm/egypt\\_discovery\\_dc](http://news.yahoo.com/s/nm/20070520/sc_nm/egypt_discovery_dc)

| 22520|2007-05-21 06:39:37|Ferg|Re: Words for the sun in afroasiatic|

Hi Clyde

Exactly!

Sorry I could not get back to you sooner.

Thanks.

Somo

----- Original Message -----

**From:** [clcyde winters](mailto:clcyde.winters@yahoogroups.com)

**To:** [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)

**Sent:** Thursday, May 17, 2007 5:50 PM

**Subject:** Re: [Ta\_Seti] Words for the sun in afroasiatic

Hi

It is the use of examples like this by students of Afro-Asiatic that indicates the none existence of this family.

Clyde

--- Ferg <[egyptology@theunit.fsnet.co.uk](mailto:egyptology@theunit.fsnet.co.uk)> wrote:

> Hi.

>

> Would someone like to comment on these Afroasiatic  
> words for the sun. The Afroasiatic database gives  
> the following etymologies. You may access it. The  
> word 'ra' is particularly interesting. ...see below.

>

> Somo

>

>

>

>

> Proto-Afro-Asiatic: \*bVhVw-

>  
> Meaning: shine  
>  
> Borean etymology:  
>  
> Semitic: \*bVhVw- 'shine'  
>  
> Western Chadic: \*b?way- < \*bwaH- 'sun, day'  
>  
> Central Chadic: \*bVHVw-/ \*bVHVy- 'light' 1, 'shine' 2  
>  
>  
>  
>

-----  
>  
>  
> Proto-Afro-Asiatic: \*yipa?-  
>  
> Meaning: shine  
>  
> Semitic: \*yVpV?- 'shine'  
>  
> Western Chadic: \*?af- 'sun'  
>  
> Central Chadic: \*pay- 'day'  
>  
> Low East Cushitic: \*yVf- 'light (n.); shine (v.)'  
>  
>  
>

-----  
>  
>  
> Proto-Afro-Asiatic: \*yam-  
>  
> Meaning: day  
>  
> Semitic: \*yawm- 'day'  
>  
> Egyptian: Imy (ME) 'sun (as an eye)'  
>  
> Western Chadic: \*yam(m)- 'evening (before sunset)'  
> (?)  
>  
> East Chadic: \*yam- 'day' (?)

- >
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- >
- > Proto-Afro-Asiatic: \*pVc?ah?- ~ \*puh?ac?-
- >
- > Meaning: shine, day
- >
- > Borean etymology:
- >
- > Semitic: \*pVs?Vh?- 'be bright'
- >
- > Western Chadic: \*puHac?- 'sun'
- >
- > Central Chadic: \*pac?- sun
- >
- >
- >
- 
- >
- >
- > Proto-Afro-Asiatic: \*limaH-
- >
- > Meaning: shine, day
- >
- > Borean etymology:
- >
- > Semitic: \*IVma?/h?- 'shine'
- >
- > Western Chadic: \*liHam- 'sun' 1, 'sky' 2, 'God' 3,
- > 'moon' 4
- >
- >
- >
- 
- >
- >
- > Proto-Afro-Asiatic: \*IV?-
- >
- > Meaning: shine
- >
- > Borean etymology:
- >
- > Semitic: \*IV?-IV?- 'shine'

>  
> Western Chadic: \*lya?- 'begin (of day)'  
>  
> East Chadic: \*lal- shine (sun)  
>  
> Saho-Afar: \*lela?- 'day'  
>  
> Notes: Any relation to Irq lo?a 'sun, God', Bur letu  
> 'sun', Alg lele?a id. in Rift? Cf. also Eg r? 'sun'.  
>  
>  
>  
>

---

>  
>  
> Proto-Afro-Asiatic: \*c^ur-  
>  
> Meaning: make warm  
>  
> Semitic: \*s^ur- 'keep in the sun'  
>  
> Egyptian: ?sr (pyr) 'roast'  
>  
>  
>

---

>  
>  
> Proto-Afro-Asiatic: \*yatin-/\*?etin-  
>  
> Meaning: day, sun  
>  
> Borean etymology:  
>  
> Egyptian: Itn (ME) 'sun'  
>  
> East Chadic: \*(?)yatin-H- 'day'  
>  
>  
>

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>  
>  
> Proto-Afro-Asiatic: \*bi?-  
>

- > Meaning: sun, day
- >
- > Egyptian: bzy 'Sun-god' (reg)
- >
- > Central Chadic: \*bya?- 'day'
- >
- > Low East Cushitic: BAY bara?-a 'star' (hardly unrel.
- > to \*be?/?-; with -r- inserted? Cf. also NOmot: Dokka
- > b?rse id.)
- >
- > High East Cushitic: SID bedd-akko 'star'
- > (cf. Kambatta bezze, BRJ biz-iik?o 'small star')
- >
- > Omotic: DIZ bi?z, DIM bez 'star'
- >
- >
- >
- 
- >
- >
- > Proto-Afro-Asiatic: \*wan-/\*wun-
- >
- > Meaning: day, sun
- >
- > Egyptian: wnw (gr) 'light (n.); Sun-god'
- >
- > Western Chadic: \*wun- 'day (from sunrise to sunset)'
- > 1, 'day (24 hours) 2
- >
- > Central Chadic: \*wan-H- 'day'
- >
- > East Chadic: \*wan/Vy/- 'day'
- >
- >
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- 
- >
- >
- > Proto-Afro-Asiatic: \*s^Vw-
- >
- > Meaning: light (n.)
- >
- > Semitic: \*s^xVw- 'south (wind)'
- >
- > Egyptian: sw (ME) 'light, sun' ( NK)
- >

> Central Chadic: \*(?a-)z^Vw- 'lightning'

>

>

>

-----

>

>

> Proto-Afro-Asiatic: \*?/yun-

>

> Meaning: day, sun

>

> Egyptian: In 'today' (BD) ~ Iwnw (gr) 'sun'

>

> Western Chadic: \*yuni- 'day'

>

>

==== message truncated ====

---

Don't get soaked. Take a quick peak at the forecast  
with the Yahoo! Search weather shortcut.

[http://tools.search.yahoo.com/shortcuts/#loc\\_weather](http://tools.search.yahoo.com/shortcuts/#loc_weather)

| 22521|2007-05-21 08:24:33|saeedsheikhali|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

What are the different theories? PN2 clad which is African and to which greater than 90% of the African population carry and of which its E3b1 derivative, proven to be of Somali origin has penetrated Europe in particular the Mediterranean is an indication that the the their was no Greek Miracle, but Africans who established their ancient civilization in this region.

As far as the Ancient Egyptians my opinion is that almost all Africans partook in it during its long history, that is why it essentially remained black for thousands of years until recently in large part because egypt being physically located within the continent accessible true land, the Nile and the Red Sea to Africans, this has not been the case for other Kushite civilizations such as Sumer in the Mesopotamia or the Indian subcontinent and it will take some resourcefulness for Africans to reclaim it, from the race obsessed white world who view the blacks in particular the West Africans as occupying the bottom of the Darwinian pyramid; since they have enlisted many shallow minded folks of lighter complexion in the region who are dazzled and spell-bound by the current dominant regime.

As far as the Semites are concerned and their relationship to Africa,



well linguistically they are African, in other words, I think the term hamito-semitic would be misleading, because semitic language is hamitic if we understand hamitic to be interchangeable with the kushites.

Finally, I think its not possible to grasp the essence of the ancients without the even more important and valuable spiritual connections, which I mentioned earlier grounded in its origin in monotheism and scriptures of which the holy quran is the reminder, and the protected final revelation; not to say that Egypt had not deviated from its original doctrines nevertheless it was not secular; as the godless ruling white order of today.

Unfortunately, although many African-Americans have turned to Islam, they have often been lost to the spiritual dimension of Islam such as the Sufi spiritual orders, like the Tijaniya African Sufi order that dominates Senegal, Gambia. They have been hoodwinked by the Saudi state sponsored Wahhabi deviant school to which they have developed allegiance. The Wahhabi doctrine is an empty shell devoid of the spiritual dimension of Islam, its an innovation that dawned with the imperialistic designs of the European colonialist and it owes its continued existence to the petrol dollars of the Saudi Client State. I have always found it intriguing that large number of whites who have turned to Islam being more educated are more likely initiated in these orders and can put vanity aside and can grasp both the spiritual and material dimensions of the ancients and the meaning of the current world order, which is trying to find substance for its existence in the most base ideologies.

Mukhtar

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "seventiessoulchild" wrote:

>

> There are so many theories regarding where Egyptians came from  
> originally, but I think that it is generally agreed among our  
> community that they were of black african origin and non-white. This  
> has been proven by scientists of European and African descent alike.  
> Now as far as the term Hamito-Semetic... are you regarding racial  
> genetic classification or referring to linguistic classification.  
> Please explain your usage of that term because I want to understand  
> what perspective you're coming from on this. Thanks.

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saeedsheikhali"  
> wrote:  
>>  
>> Ancient Egypt belonged to all of Africa, meaning that it provided  
> an  
>> intersection for All the African in the interior. But the origin  
> of  
>> the civilization does not lie in West Africa or North but the Horn  
> and  
>> Sahel region of the North-East. Egyptians themselves pointed to  
> punt  
>> which was most likely situated in todays Somaliland. What I dont  
>> understand is why some object to the concept that there are  
> different  
>> indigenous black Africans? For example, its foolish to suggest  
>> straight hair in East Africa is secondary to genetic flow from  
> outside  
>> as some here openly suggest. Hamitic, ethiopiod or ancient Kush at  
>> the end of the day its Black Africa, what we need to insist on is  
>> clear definitions for any elusive terminology. We should be weary  
> of  
>> such terms as "true negro" which are used to compartmentalize  
> Africans  
>> into some neat mythical divisions. Because one can argue that the  
>> East African populations were the original stock and members of  
> these  
>> group populated the west. I think the term Hamitic was a useful  
> term  
>> and I do not celebrate its demise, I also think the objections to  
> this  
>> term in large part came from Eurocentric circles, because it went  
>> against their white superiority ideology and world domination  
> agenda,  
>> by placing origin of civilization rightly in Africa, including the  
>> greco-roman civilization. Eurocentrism is driven by need to  
> explain  
>> there current dominance, which has neither divine inspiration nor  
>> precedence in the the ancient order, in the hope of giving it some  
>> permanence. Eurocentrism is not benign but its futile.  
> Afrocentrism  
>> or other centrism is in large part an effort to push back this  
>> phenomenon, which like pac man tends to swallow everything it comes  
>> across.  
>>  
>> Enlightened Sufi Somalis believe that the story of Kush, ethiopia,

> > Egypt etc., is a story that unfolds in the scriptures of ancients  
> and  
> > in the torah, gospel and most importantly the last revelation the  
> > Quran. These secrets are illuminated and maintained within the  
> > Spiritual Orders of the region, its a story that has an end and  
> will  
> > take its due course.  
> >  
> > that is my two cents for what is worth  
> >  
> > Mukhtar  
> >  
> >  
> >  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Issis" wrote:  
> > >  
> > > It seems to me that it is not really about keeping the "Hamitic"  
> > myth alive in a different  
> > > guise, but about dispelling the "true Negro" myth. The peoples  
> whom  
> > Eurocentrists called  
> > > "Hamites" in the 19th century and even in the 20th are native  
> Black  
> > African populations  
> > > who are no less Black and no less African than the stereotype of  
> > West Africans. Straight  
> > > noses are found in Africa among unmixed populations, just as  
> > prognathism is not a  
> > > universal African trait. Egyptian mummies have "straight" hair  
> > because of different  
> > > chemical processes; from this one cannot determine whether the  
> > living person had  
> > > straight or curly hair.  
> > >  
> > > Saying that Afrocentrists use "Hamitic" peoples to claim Egypt  
> for  
> > Blacks is tantamount to  
> > > accepting the idea that the only "true" Black Africans are ones  
> with  
> > prognathism and snub  
> > > noses. In other words, it is accepting the conceptual limitations  
> > imposed by the  
> > > Eurocentrist paradigm.  
> > >

> > > I think Black scholars should move away from Eurocentrism  
> > altogether, as well as from  
> > > Egyptocentrism to a certain degree, and focus more on exploring  
> > other civilizations in  
> > > Africa. I think the reason so much attention is paid to Egypt is  
> > that Europeans consider it  
> > > one of the great "ancient civilizations." We do not have to  
> accept  
> > anything that  
> > > Eurocentricists say; we can move beyond their limiting framework and  
> > racist discourse  
> > > instead of trying to invert things within their paradigm. For  
> > example, by saying that Blacks  
> > > were "civilized" before Europeans - which is true if one accepts  
> the  
> > European definition of  
> > > "civilization" - one is still trapped by their value system and  
> > devaluing cultures around the  
> > > world who did not build cities or invent writing but are still no  
> > less worthy or less  
> > > intelligent than those whom they consider "civilized."  
> > >  
> > > It is time to stop trying to find Black influences across the  
> world  
> > and thereby gain prestige  
> > > for us by associating ourselves with peoples and cultures whom  
> > Eurocentricists call  
> > > "civilized." We should do multidisciplinary research in all  
> parts of  
> > Africa, not just Egypt,  
> > > and redefine what "civilization" is if not reject it altogether.  
> > After all, the definition we use  
> > > is that of Europeans who travelled all over the world  
> subjugating,  
> > raping, murdering, and  
> > > torturing peoples and exploiting their environments in order to  
> go  
> > back home, create a  
> > > bourgeoisie, start an "Industrial Revolution," and then claim  
> that  
> > they are the most  
> > > civilized people. (Aime Cesaire wrote a really interesting book  
> on  
> > this, "Discourse on  
> > > Colonialism.")  
> > >

>>>  
>>>  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
> wrote:  
>>>>  
>>>>  
>>>> --- "Emeagwali, Gloria (History)"  
>>>> wrote:  
>>>>  
>>>>> 'The African populations that  
>>>>> most people who identify themselves as  
>>>>> `Afrocentrists` mention in  
>>>>> order to claim Egypt are the very ones that were  
>>>>> classed by the  
>>>>> openly racist 19th century amthropologists as  
>>>>> `Hamitic`. It is only the term that is no longer  
>>>>> used but the  
>>>>> concept is alive and well.'  
>>>>>  
>>>>>  
>>>>>  
>>>>> Brilliant? Crooked logic if you ask me. The  
>>>>> Afrocentric position rejects the fascist racists  
>>>>> and embraces the various branches of the African  
>>>>>  
>>>>> family.  
>>>>>  
>>>>>  
>>>>>  
>>>>> Gloria Emeagwali  
>>>>>  
>>>>>  
>>>>>  
>>>>>  
>>>>> Hi  
>>>>>  
>>>>> This is so true. Afroctrlist usually see a clear  
>>>>> connection between ancient Egyptians and African  
>>>>> speakers especially in West, Central and East Africa.  
>>>>>  
>>>>>  
>>>>>  
>>>>> You will find though, that people who embrace the idea  
>>>>> that ancient Egypt was a Black civilization based on

>>>> genetics, usually make a point of having every lineage  
>>>> in the world coming out of Ethiopia (from among  
>>>> Semitic speaking people)---thus perpetuating the myth  
>>>> that African civilization was a product of the  
>>>> "hamitic" people. These people don't even recognize  
>>>> that the geneticists are still propagating the  
>>>> "hamitic" myth in a different package.  
>>>> These are the same people who claim that a person can  
>>>> be black in ancient time, but not African.

>>>>

>>>>

>>>> Clyde

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> \_\_\_\_\_Get

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> surfing.

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>>>>

>>>>

>>>>

>>>>

> | 22522|2007-05-21 08:26:14|saeedsheikhali|Re: Suggestion: East African, not Afro-Asiatic or  
Hamito-Semitic (R|

Queen hatsheput's expedition to Punt is a case in example: Ancient  
Egyptians called this the land of the divine, it was a land of  
pilgrimage for the Egyptians. The connection is both ethnic and  
spiritual Kush or Punt being the land that gave both the rites and  
legitimacy to the ancients. There is genetic, phenotypic, linguistic  
links, and much more that we can not do full justice in this e-mail.

[http://altreligion.about.com/library/texts/bl\\_wisdomegyptians4.htm](http://altreligion.about.com/library/texts/bl_wisdomegyptians4.htm)

Here is another link that expands on Kush and Punt echoing some of the  
things I might have boldly asserted.

<http://www.sacred-texts.com/afr/we/we05.htm>

best regards,

Mukhtar

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), OMOWALE wrote:

>

>

> intersection for All the African in the interior. But the origin of  
> the civilization does not lie in West Africa or North but the Horn and  
> Sahel region of the North-East. Egyptians themselves pointed to Punt  
> which was most likely situated in today's Somaliland. What I don't

>

> Would you be so kind as to provide some archaeological, cultural,  
written or linguistic evidence to support your bold assertion that  
the "Egyptians themselves pointed to Punt....." as "the origin of  
the civilization."

> And when we speak of 'Ancient Egypt', are we not speaking of a  
whole series of ancient African river valley civilizations that  
originated in the heart of Africa, in the great lakes region, and  
eventually moved down the 4,000 mile long Nile river towards the delta.

> Diop puts forth the view that "that the likelihood that the Nile  
Valley was peopled by a progressive descent of the Black peoples from  
the region of the Great Lakes, the cradle of Homo sapiens sapiens." \*

> Excavations conducted by the University of Chicago, Keith Seele,  
at the Qostul cemetery in Nubia clearly show that key elements of  
Egyptian culture originated in Nubia. See Diop's \*Civilization or  
Barbarism for details, pp. 103-108.

>

>

> -----

> Boardwalk for \$500? In 2007? Ha!

> Play Monopoly Here and Now (it's updated for today's economy) at  
Yahoo! Games.

>

| 22523|2007-05-21 09:02:36|clyde winters|Re: Suggestion: East African, not Afro-Asiatic or  
Hamito-Semitic (R|

You are oh so right Wahhabism has traditionally been  
unpopular among African Muslims. Uthman dan Fodio did  
not like it and spoke against it in his writings. In  
the 1980's as Arab money spread throughout the world ,  
even Muslims in Nigeria have adopted Wahhabi ideas.

Today Saudi oil money has financed the Jihadists  
around the world. The Jihadists acceptance of blood  
money from the Saudis have led them to adopt Wahhabi  
attitudes that are not good for Islam and eventually  
will lead to the enslavement and bondage of their  
people to participation in a cult, instead of worship

of God.

Afro-American Muslims, should have embraced Sufi ideas--then they could continue to acknowledge their devotion and love of god in poetry and music--just like the Afro-Christians who took white Christianity and made it into there own image.

Sadly, most Afro-Muslims don't understand that Allah only ask one to believe and do good, and that many traditions Muslims from the East associate with Islam is based on their local customs and false traditions--not Quran and authentic Sunna.

Clyde

--- saeedsheikhali <[saeedsheikhali@yahoo.com](mailto:saeedsheikhali@yahoo.com)> wrote:

- > Unfortunately, although many African-Americans have
- > turned to Islam,
- > they have often been lost to the spiritual dimension
- > of Islam such as
- > the Sufi spiritual orders, like the Tijaniya African
- > Sufi order that
- > dominates Senegal, Gambia. They have been hoodwinked
- > by the Saudi
- > state sponsored Wahhabi deviant school to which they
- > have developed
- > allegiance. The Wahhabi doctrine is an empty shell
- > devoid of the
- > spiritual dimension of Islam, its an innovation that
- > dawned with the
- > imperialistic designs of the European colonialist
- > and it owes its
- > continued existence to the petrol dollars of the
- > Saudi Client State. I
- > have always found it intriguing that large number of
- > whites who have
- > turned to Islam being more educated are more likely
- > initiated in these
- > orders and can put vanity aside and can grasp both
- > the spiritual and
- > material dimensions of the ancients and the meaning
- > of the current
- > world order, which is trying to find substance for



- > its existence in
- > the most base ideologies.
- >
- >
- > Mukhtar

---

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<http://answers.yahoo.com/dir/?link=list&sid=396545433>

| 22524|2007-05-21 10:01:01|asar\_imhotep|Rare Video Interview of Cheikh Anta Diop|  
<http://video.google.com/videoplay?docid=3593353877278698111&q=cheikh+anta+diop>

African Origins of Humanity by Dr. **Cheikh Anta Diop**

Asar Imhotep

<http://www.mochasuite.com>

| 22525|2007-05-21 11:53:04|Fari Supiya|Re: What is "proto-Afro-asiatic"???

Then apparently it is not very different from Negro-African-Egyptian which, one could argue, was formulated specifically with reverse motive. Do we forget that Chadic speakers who include such peoples as the Hausa are also Afroasiatic? How is this trying to separate Egyptian from its African context?

G.O.R.E

**OMOWALE** wrote:

What is "proto-Afroasiatic" ? At best, it is highly speculative, having no existence in the real world and without any valid linguistic methodology to support it.....in the worst case, it is a deliberate fraud!

Was it not part of the effort, which continues until today, by European and American scholars to separate Ancient Egypto-Nubian civilizations from the very Black African cultures and Black African peoples who created them?

---

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| 22526|2007-05-21 11:55:44|Fari Supiya|Re: Lack of Proposed Afroasiatic System of Sound Changes?|

Dr W:"So you're rejecting the entire comparison of terms because of the Wolof term. These seems odd to me."

GOR: No I reject the technique Obenga has used and your summary of his evidence. Remember the idea was to summarise evidence that is near enough conclusive, that is, cannot occur by chance. If there is no significance to the fact that the Wolof term isn't similar then why should we make an issue of Berber and Semitic. And why specifically pick on Berber and Semitic? Again for all the 'Afrocentric' claims of Semitic 'blackness' we can see those who make such claims are unsure enough to want to distance the ancient Semites from Egyptians.

"I respectfully disagree with your interpretation of Obenga's demonstration of the lack of cognition between Egyptian, and the Berber and Semitic languages. Obenga clearly shows that the Berber, Semitic and Egyptian terms for sun fail to agree. If they fail to show agreement these languages can not be related. It is clear from a cursory view of the linguistic material provided by Obenga that the Afro-Asiatic family does not exist.

Clyde"

GOR: And I respectfully disagree with you too. I only hope it is clear why G.O.R.E

*clyde winters* wrote:

--- Fari Supiya <[goredema\\_99@yahoo.com](mailto:goredema_99@yahoo.com)> wrote:

> "Here Obenga makes vividly clear that where as the  
> Egyptian and Black-African terms for 'sun' agree,  
> the  
> Semitic and Berber terms show no relationship. This  
> supports the Obenga and Diop theory that Egyptian  
> and  
> Black African languages are genetically related,  
> while  
> the Semitic and Berber languages show that the  
> so-called Afro-Asiatic family of languages does not  
> exist.  
>  
> Clyde"  
>  
> GOR: Dr Winters thank you for posting some

> linguistic data. I don't think the data proves  
> anything because the Wolof word for sun is  
> different, something like nance, from the  
> 'Black-African' forms. Furthermore I don't see the  
> evidence that all these ra-like forms are related to  
> each other. That's why the Benchmark post was there.  
> Obenga's evidence hasn't reached that standard.

>  
> G.O.R.E

>  
Hi

So you're rejecting the entire comparison of terms  
because of the Wolof term. These seems odd to me.

I respectfully disagree with your interpretation of  
Obenga's demonstration of the lack of cognition  
between Egyptian, and the Berber and Semitic  
languages. Obenga clearly shows that the Berber,  
Semitic and Egyptian terms for sun fail to agree. If  
they fail to show agreement these languages can not be  
related. It is clear from a cursory view of the  
linguistic material provided by Obenga that the  
Afro-Asiatic family does not exist.

Clyde

---

\_\_\_\_\_ \_Choose the right car based on your needs. Check out Yahoo!  
Autos new Car Finder tool.  
<http://autos.yahoo.com/carfinder/>

---

Got a little couch potato?  
Check out fun [summer activities for kids.](#)

| 22527|2007-05-21 11:55:59|Fari Supiya|Re: Suggestion: East African, not Afro-Asiatic or  
Hamito-Semitic|

I'll continue with the responses tomorrow.  
The NOTORIOUS G.O.R.E

**Alex van Deelen** wrote:

Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic  
Posted by: "Emeagwali, Gloria (History)" [emeagwali@mail.ccsu.edu](mailto:emeagwali@mail.ccsu.edu)  
Tue May 15, 2007 1:48 pm (PST)

>

- > Alex,
- >
- > I have always thought of the need to rename Afro-Asiatic.
- > You make a good suggestion. Ehret, in, 'The Civilizations
- > of Africa' has renamed it 'Afrasan' but to tell the truth I
- > think this is still too close to the original name - although
- > it is an improvement. We can name it after the Nile but
- > there will be a collision with Nilotic. How about 'Hapitic'
- > from Hapi or just plain 'East African' as you suggest.
- > Not a bad idea.

I think East African is relatively descriptive and neutral. It also forces Semitic speakers to recognize the African origin and nature of their language.

And maybe it will bring them a step closer to seeing Ancient Egypt for what it really was.

- > I agree also with Mahari. It is truly pathetic to see the
- > 100 year timelag between the eurocentrists and others,
- > on the Egyptian identity of the true originators of
- > medical research.

But if we go back 100 years before that, there were the likes (I forget his name, Dupuis, Dubois) and his animal parables.

Martin Bernal had several chapters on 'Egyptomania' in France and among masons.

Maybe we are coming full circle again.

- > The ancestors of a lot of the present day Egyptians
- > are Arab and Turkish (with some cases of Persian,
- > Greek and Roman ancestry, given the way imperialism
- > played out in antiquity.) We all know that the African
- > presence in contemporary Egypt has been substantially
- > modified, demographically speaking.

Try telling that to Zahi Hawass. :) Or the Discovery Channel.

- > In the last sentence of the report, however, the authors
- > pretend that there is some unbroken line of continuity
- > back to 1500BCE. That is like saying that the USA
- > today mirrors the demographic structure of the

> pre-Columbian and pre-conquest era, when Native  
> Americans were in charge of their destiny and were  
> predominant, demographically speaking.

> Most people on this list know this but I felt that I  
> should still mention it - for whatever it's worth.

> Gloria Emeagwali

One of the most famous Egyptians, Omar Sharif,  
is of Lebanese descent. And I'm sure so it goes  
on and on. But it irks me when they are trying  
to make Black Egyptians out as foreigners.

Alex

Alex

---

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| 22528|2007-05-21 11:56:38|Fari Supiya|Re: Suggestion: East African, not Afro-Asiatic or  
Hamito-Semitic (R|

Issis:"It seems to me that it is not really about keeping the "Hamitic" myth alive in a different  
guise, but about dispelling the "true Negro" myth."

GOR: I don't have a problem with this.

Issis:"The peoples whom Eurocentrists called

"Hamites" in the 19th century and even in the 20th are native Black African populations  
who are no less Black and no less African than the stereotype of West Africans."

GOR: If by that you mean flat nose and thick lips the fact is these not only predominate in West  
Africa but also in other parts of the sub-saharan region. The fact that other types of faces are  
found does not change the fact of predominance. The lie the Europeans told was in trying to  
suggest some racial difference between an African with a pointed nose and one with a flat nose.  
That's nonsense because they could be members of the same nuclear family.

Issis:"Straight

noses are found in Africa among unmixed populations, just as prognathism is not a  
universal African trait."

GOR: I am aware of this and have never conducted myself as if I am not. I can even give you an  
anatomical reference for the lack of prognathism in a vast african cranial sample from Mali  
(Dogon), it is in WW Howells, 1973 who has the largest data base of cranial measurements from  
samples from around the world. I've dropped skeletal anatomical facts here before so I'm  
surprised you're trying to tell me like it's supposed to be something new to me.

Issis:"Egyptian mummies have "straight" hair because of different  
chemical processes; from this one cannot determine whether the living person had  
straight or curly hair."

GOR: I've written an article on the subject which has since become a quite referenced on the internet. Your not just preaching to the converted: Your preaching to the converter.

Issis: "Saying that Afrocentrists use "Hamitic" peoples to claim Egypt for Blacks is tantamount to accepting the idea that the only "true" Black Africans are ones with prognathism and snub noses. In other words, it is accepting the conceptual limitations imposed by the Eurocentrist paradigm."

GOR: My point was that if you want to understand ancient Egyptian facial feature diversity, particularly in the predynastic, as evidenced by the crania you need to look at populations already resident on the Nile like the much genocided southern Sudanese. You could use the part-Arab Northern Sudanese or the equally mixed non-Nile dwelling Somali's but why do you have to use mixed populations to prove the point. Saying they are as African ignores the biological, and sadly, the political reality. Anyone who doesn't consider themselves African will act like a cancer to those of us who do.

Issis: "I think Black scholars should move away from Eurocentrism altogether, as well as from Egyptocentrism to a certain degree, and focus more on exploring other civilizations in Africa. I think the reason so much attention is paid to Egypt is that Europeans consider it one of the great "ancient civilizations." We do not have to accept anything that Eurocentrists say; we can move beyond their limiting framework and racist discourse instead of trying to invert things within their paradigm. For example, by saying that Blacks were "civilized" before Europeans - which is true if one accepts the European definition of "civilization" - one is still trapped by their value system and devaluing cultures around the world who did not build cities or invent writing but are still no less worthy or less intelligent than those whom they consider "civilized."

GOR: I agree.

Issis: "It is time to stop trying to find Black influences across the world and thereby gain prestige for us by associating ourselves with peoples and cultures whom Eurocentrists call "civilized." We should do multidisciplinary research in all parts of Africa, not just Egypt, and redefine what "civilization" is if not reject it altogether. After all, the definition we use is that of Europeans who travelled all over the world subjugating, raping, murdering, and torturing peoples and exploiting their environments in order to go back home, create a bourgeoisie, start an "Industrial Revolution," and then claim that they are the most civilized people. (Aime Cesaire wrote a really interesting book on this, "Discourse on Colonialism.")"

GOR: I agree that our motives should not be to prove we are `civilised` or to put more value on the concept. In the last part of When We Ruled, Robin Walker, 2006 I talk about the difference between technologically advanced and non-technologically advanced societies: very little. On the other hand if there were Black people in a distant part of the world then surely the question of what happened to them must be answered. It may have relevance to our current predicament.

G.O.R.E

-

*Issis* wrote:

It seems to me that it is not really about keeping the "Hamitic" myth alive in a different guise, but about dispelling the "true Negro" myth. The peoples whom Eurocentrists called "Hamites" in the 19th century and even in the 20th are native Black African populations who are no less Black and no less African than the stereotype of West Africans. Straight noses are found in Africa among unmixed populations, just as prognathism is not a universal African trait. Egyptian mummies have "straight" hair because of different chemical processes; from this one cannot determine whether the living person had straight or curly hair.

Saying that Afrocentrists use "Hamitic" peoples to claim Egypt for Blacks is tantamount to accepting the idea that the only "true" Black Africans are ones with prognathism and snub noses. In other words, it is accepting the conceptual limitations imposed by the Eurocentrist paradigm.

I think Black scholars should move away from Eurocentrism altogether, as well as from Egyptocentrism to a certain degree, and focus more on exploring other civilizations in Africa. I think the reason so much attention is paid to Egypt is that Europeans consider it one of the great "ancient civilizations. " We do not have to accept anything that Eurocentrics say; we can move beyond their limiting framework and racist discourse instead of trying to invert things within their paradigm. For example, by saying that Blacks were "civilized" before Europeans - which is true if one accepts the European definition of "civilization" - one is still trapped by their value system and devaluing cultures around the world who did not build cities or invent writing but are still no less worthy or less intelligent than those whom they consider "civilized."

It is time to stop trying to find Black influences across the world and thereby gain prestige for us by associating ourselves with peoples and cultures whom Eurocentrists call "civilized." We should do multidisciplinary research in all parts of Africa, not just Egypt, and redefine what "civilization" is if not reject it altogether. After all, the definition we use is that of Europeans who travelled all over the world subjugating, raping, murdering, and torturing peoples and exploiting their environments in order to go back home, create a bourgeoisie, start an "Industrial Revolution," and then claim that they are the most civilized people. (Aime Cesaire wrote a really interesting book on this, "Discourse on Colonialism. ")

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>  
>  
> --- "Emeagwali, Gloria (History)"  
> wrote:  
>  
>> 'The African populations that  
>> most people who identify themselves as  
>> `Afrocentrists` mention in  
>> order to claim Egypt are the very ones that were  
>> classed by the  
>> openly racist 19th century anthropologists as  
>> `Hamitic`. It is only the term that is no longer  
>> used but the  
>> concept is alive and well.'  
>>  
>>  
>>  
>> Brilliant? Crooked logic if you ask me. The  
>> Afrocentric position rejects the fascist racists  
>> and embraces the various branches of the African  
>>  
>> family.  
>>  
>>  
>>  
>> Gloria Emeagwali  
>>



> >  
> >  
>  
> Hi  
>  
> This is so true. Afrocentrists usually see a clear  
> connection between ancient Egyptians and African  
> speakers especially in West, Central and East Africa.  
>  
>  
>  
> You will find though, that people who embrace the idea  
> that ancient Egypt was a Black civilization based on  
> genetics, usually make a point of having every lineage  
> in the world coming out of Ethiopia (from among  
> Semitic speaking people)---thus perpetuating the myth  
> that African civilization was a product of the  
> "hamitic" people. These people don't even recognize  
> that the geneticists are still propagating the  
> "hamitic" myth in a different package.  
> These are the same people who claim that a person can  
> be black in ancient time, but not African.  
>  
>  
> Clyde  
>  
>  
>  
>  
>

---

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>

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| 22529|2007-05-21 11:57:11|Fari Supiya|Re: Unconscious of European Damage to the Mind|  
"Well, it seems that no one has ingested Hamitic theory as much as  
yourself!

Your ideas about "micro-curl" and "straight hair" as sure evidence to  
distinguish between "regular Black Africans" is straight out of the  
Hamitic bible.

Regards,

Paul Kekai Manansala"

I don't have any `ideas` about micro-curled hair being what the majority of Africans have, that's just the statistical reality which one can see in South Africa or Ghana. The straight-haired Black Africans don't exist. Africans with hair similar to racially mixed individuals do exist and they occur near non-Black populations. We've had this discussion before and our respective positions are known. My position bears no resemblance to the curse of Canaan in the Babylonian Talmud, which is what I assume your referring to by the `Hamitic bible`.

peace

G.O.R.E

---

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| 22530|2007-05-21 12:26:44|Peter Gray|Re: Unconscious of European Damage to the Mind|

Since all human beings alive today are African *Homo sapiens sapiens* (including strighthaired Europeans, Japanese, etc.),all distictions based on strasightnerss of hair,prognathism, etc , are rendered redundant.Thes are the genetic/evolutionary facts. Terms like "*HAmitic*" exist only in the geopolitiocal realm, and are employed only to cause division between Tutsi and Hutu, etc., etc.

I am suggesting that all these "racial" criteria are a crock of excrement. and furthermore, that by incessantly utilising such terms we inevitably run into contrdiction and futile debate, transforming this forum into a directiuonless blog.

Just my perspective on the ongoing exchanges.

Peter

---

From: *Fari Supiya*

Reply-To: *Ta\_Seti@yahoogroups.com*

To: *Ta\_Seti@yahoogroups.com*

Subject: *Re: [Ta\_Seti] Re: Unconscious of European Damage to the Mind*

Date: *Mon, 21 May 2007 08:51:38 -0700 (PDT)*

"Well, it seems that no one has ingested Hamitic theory as much as yourself!

Your ideas about "micro-curl" and "straight hair" as sure evidence to distinguish between "regular Black Africans" is straight out of the Hamitic bible.

Regards,

Paul Kekai Manansala"

I don't have any `ideas` about micro-curved hair being what the majority of Africans have, that`s just the statistical reality which one can see in South Africa or Ghana. The straight-haired Black Africans don't exist. Africans with hair similar to racially mixed individuals do exist and they occur near non-Black populations. Wev'e had this discussion before and our respective positions are known. My position bears no resemblance to the curse of Canaan in the Babylonian Talmud, which is what I assume your referring to by the `Hamitic bible`.

peace  
G.O.R.E

---

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| 22531|2007-05-21 12:54:30|OMOWALE|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

I can agree with this part of your evidence:

.....Egyptian tradition of the Dynastic period held that the aboriginal home of the Egyptians was Punt, and though our information about the boundaries of this land is of the vaguest character, it is quite certain that a very large portion of it was in central Africa, and it probably was near the country called in our times 'Uganda.'.....

That part of your evidence seems to agree with the more modern scientific opinions. As a matter of fact it agrees with Dr. Diop.I am not going to argue the point here; but Central Africa, not the Sahel and the Horn, was the location of "Ta-Merry" and the "Holy Land" or the "Land of the Ancestors".....

Thanks  
Omowale

---

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| 22532|2007-05-21 12:55:45|Paul Kekai Manansala|Re: Unconscious of European Damage to the Mind|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

>

>

The straight-haired Black Africans don't exist. Africans with hair similar to racially mixed individuals do exist and they occur near non-Black populations. >

You keep saying this but provide no evidence at all, absolutely zero.

This idea was conceived by Hamitic theorists and that's where you got the idea from also.

Regards,

Paul Kekai Manansala

| 22533|2007-05-21 15:28:01|saeedsheikhali|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|  
Omowale,

You are preaching to the choir, you can extend the borders of Punt to the cape of good hope, since the king of kushites was known as the king of all blacks, not only the kushites.

But if some of the limited phenotypical difference in Africa is an obstacle for you, I would say you're afflicted with the same shallow bug as the eurocentrics. Suffice it to say all evidence points to Kush and you are stuck between the devil and the blue seas.

Mukhtar

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), OMOWALE wrote:

>

> I can agree with this part of your evidence:

> .....Egyptian tradition of the Dynastic period held that the aboriginal home of the Egyptians was Punt, and though our information about the boundaries of this land is of the vaguest character, it is quite certain that a very large portion of it was in central Africa, and it probably was near the country called in our times 'Uganda.'.....

>

>

>

> That part of your evidence seems to agree with the more modern scientific opinions. As a matter of fact it agrees with Dr. Diop. I am not going to argue the point here; but Central Africa, not the Sahel and the Horn, was the location of "Ta-Merry" and the "Holy Land" or the "Land of the Ancestors".....

>

> Thanks

> Omowale

>

>

> -----

> You snooze, you lose. Get messages ASAP with AutoCheck

> in the all-new Yahoo! Mail Beta.

>

| 22534|2007-05-21 15:28:27|OMOWALE|Re: What is "proto-Afro-asiatic"???/ HERE WE GO AGAIN!!|

Then apparently it is not very different from Negro-African- Egyptian which, one could argue, was formulated specifically with reverse motive. Do we forget that Chadic speakers who include such peoples as the Hausa are also Afroasiatic? How is this trying to separate Egyptian from its African context?

I don't know how many Hausa people you know but all of the Hausa people I know are African people! Of course there are mixtures with Tauregs and other groups. But Hausa people are mainly African people. The Hausa language is a lingua franca of Nigeria spoken by 26 million people of various ethnicities, over a very wide area.

I really don't have time to untangle your thinking. If you want to hang on to Greenberg's classification (Chadic, a subgroup of invalid "Afro-asiatic") of African languages - more power to you. Have fun!!

---

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| 22535|2007-05-21 19:37:09|OMOWALE|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

You are preaching to the choir, you can extend the borders of Punt to the cape of good hope, since the king of kushites was known as the king of all blacks, not only the kushites.

But if some of the limited phenotypical difference in Africa is an obstacle for you, I would say you are inflicted with the same shallow bug as the eurocentrics. Suffice it to say all evidence points to Kush and you are stuck between the devil and the blue seas.

Mukhtar

The Horn of Africa and the Sahel regions and the Great Lake regions can not be lumped together as you seem to be doing. Perhaps you are trying to place the origin of ancient Egyptian civilization in the Sahel and the Horn regions based on ideological, religious (Islam) or nationalistic considerations. You say "you can extend the borders of Punt to the Cape of Good Hope...." That is a pure nonsense. Then you say "suffice it to say all evidence points to Kush". You seem to have retreated from your Sahel and Horn of Africa origins. Your own evidence placed the origin in the Great Lakes region....today in the region of UGANDA, KENYA, TANZANIA...I sense confusion here...you seem to be caught in the grip of a failed theory! I never mentioned any "limited phenotypical difference in Africa"-you seem to like to throw that around! You seem to enjoy setting up straw men and then knocking them down.

htp sneb

Omowale

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| 22536|2007-05-22 08:39:58|Fari Supiya|Re: I will check b4 responding|

I'm not going to make the mistake of responding to someone who selects an easy part of my post outside its whole context or who ignores other things I've written on the subject which might happen not to be in this post. I will first check the original post for I suspect I said things that would invalidate your challenge.

**OMOWALE** wrote:

GOR2: Because Obenga looks at a word like `water`

> and then picks a

> handful out of the two or three thousand plus

> languages in Africa

> which have forms somewhat similar to the AE form,

> and then juxtaposes

> this with Berber and Semitic forms that look

> different

Dr. Obenga did not just "look at a word like "water"..... ..he chose that word because it is most often an inherited word. Any population, living anywhere on earth would have a word for "water". Everybody needs it. Water is most often never borrowed. No language could be so poor as to lack a word for "water". The handful, you agree, "looked somewhat similar". They should look "similar--keep in mind sound changes over a very long period of time. This similarity which you saw indicates to linguists that at one time in the very distant past, these different languages could have evolved from a common predialectal source language.... keep in mind that no language is so poor as to lack a basic word such as "water". Obenga assumed you had a basic understanding of linguistics.

You go on to state that Obenga "then picks a handful out of the two or three thousand plus languages in Africa....". The amazing thing is that he could have used many, many more. You were reading a short chapter in a small book that also dealt with African philosophy, Greek philosophy, male and female relationships in ancient Egypt, notes on Greece and Kemet, plus questions for students--all in only 152 pages! Ancient Egypt & Black Africa is not, properly speaking, a book for scholars. It's for high school students. Let me also add that I find the book to be very useful and helpful in the study of the new scholarship coming mainly out of Francophone Africa.

Diop has demonstrated that Wolof (Wolof in French) is essentially the same language as ancient Egyptian, separated by thousands of years in time and perhaps in geography.

You will be amazed if you can set aside, at least for a while, your own views on which family of languages we should place the ancient Egyptian language and Coptic which is also an African language, genetically related to modern Black African languages..

I will attempt to send a page or two that shows that ancient Egyptian and Wolof or Wolof in English, are very closely related. It is from a book I ordered from France last year:

L'Antiquite Africaine Par L'Image, Cheikh Anta Diop, Presence Africaine (The is written in Peul, English, French and Wolof) pages 146-147....

I urge you to study the basics first, then engage in your research....

sneb

htp

---

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| 22537|2007-05-22 08:40:14|Fari Supiya|Re: Unconscious of European Damage to the Mind|

"Since all human beings alive today are African *Homo sapiens sapiens* (including strsigghaired Europeans, Japanese, etc.),all distictions based on strasightnerss of hair,prognathism, etc , are rendered redundant.Thes are the genetic/evolutionar y facts. Terms like "*HAmitic*" exist only in the geopolitiocal realm, and are employed only to cause division between Tutsi and Hutu, etc., etc.

I am suggesting that all these "racial" criteria are a crock of excrement. and furthermore, that by incessantly utilising such terms we inevitably run into contrdiction and futile debate, transfoming this forum into a directiuonless blog.

Just my perspective on the ongoing exchanges.

Peter"

GOR: Peter your perspective is welcome. But surely we should look at the context that the term`s are being used in and not just that they were used. I for one did not introduce the term `Hamite`.

G.O.R.E

***Peter Gray*** wrote:

Since all human beings alive today are African *Homo sapiens sapiens* (including strsigghaired Europeans, Japanese, etc.),all distictions based on strasightnerss of hair,prognathism, etc , are rendered redundant.Thes are the genetic/evolutionar y facts. Terms like "*HAmitic*" exist only in the geopolitiocal realm, and are employed only to cause division between Tutsi and Hutu, etc., etc.

I am suggesting that all these "racial" criteria are a crock of excrement. and furthermore, that by incessantly utilising such terms we inevitably run into contrdiction and futile debate, transfoming this forum into a directiuonless blog.

Just my perspective on the ongoing exchanges.

Peter

---

From: *Fari Supiya*

Reply-To: *Ta\_Seti@yahooogroups .com*

To: *Ta\_Seti@yahooogroups .com*

Subject: *Re: [Ta\_Seti] Re: Unconscious of European Damage to the Mind*

Date: *Mon, 21 May 2007 08:51:38 -0700 (PDT)*

"Well, it seems that no one has ingested Hamitic theory as much as yourself!

Your ideas about "micro-curl" and "straight hair" as sure evidence to distinguish between "regular Black Africans" is straight out of the Hamitic bible.

Regards,

Paul Kekai Manansala"

I don't have any `ideas` about micro-curled hair being what the majority of Africans have, that's just the statistical reality which one can see in South Africa or Ghana. The straight-haired Black Africans don't exist. Africans with hair similar to racially mixed individuals do exist and they occur near non-Black populations. Wev'e had this discussion before and our respective positions are known. My position bears no resemblance to the curse of Canaan in the Babylonian Talmud, which is what I assume your referring to by the `Hamitic bible`.

peace

G.O.R.E

---

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| 22538|2007-05-22 08:40:33|Fari Supiya|Re: Suggestion: East African, not Afro-Asiatic or Hamito-Semitic (R|

Mukht:"from the race obsessed white world who view the blacks in particular the west africans as occupying the bottom of the darwinian pyramid; since they have enlisted many shallow minded folks of lighter complexion in the region who are dazzled and spell-bound by the current dominant regime."

G.O.R: Mukhtar could you expand on this point, particularly the last bit.

G.O.R.E

*saeedsheikhali* wrote:

What are the different theories? PN2 clad which is African and to which greater than 90% of the African population carry and of which its E3b1 derivative, proven to be of Somali origin has penetrated Europe in particular the Mediterranean is an indication that the the their was no Greek Miracle, but Africans who established their ancient civilization in this region.



As far as the Ancient Egyptians my opinion is that almost all Africans partook in it during its long history, that is why it essentially remained black for thousands of years until recently in large part because Egypt being physically located within the continent accessible true land, the Nile and the Red Sea to Africans, this has not been the case for other Kushite civilizations such as Sumer in the Mesopotamia or the Indian subcontinent and it will take some resourcefulness for Africans to reclaim it, from the race obsessed white world who view the blacks in particular the West Africans as occupying the bottom of the Darwinian pyramid; since they have enlisted many shallow minded folks of lighter complexion in the region who are dazzled and spell-bound by the current dominant regime.

As far as the Semites are concerned and their relationship to Africa, well linguistically they are African, in other words, I think the term Hamito-Semitic would be misleading, because Semitic language is Hamitic if we understand Hamitic to be interchangeable with the Kushites.

Finally, I think it's not possible to grasp the essence of the ancients without the even more important and valuable spiritual connections, which I mentioned earlier grounded in its origin in monotheism and scriptures of which the Holy Quran is the reminder, and the protected final revelation; not to say that Egypt had not deviated from its original doctrines nevertheless it was not secular; as the godless ruling white order of today.

Unfortunately, although many African-Americans have turned to Islam, they have often been lost to the spiritual dimension of Islam such as the Sufi spiritual orders, like the Tijaniya African Sufi order that dominates Senegal, Gambia. They have been hoodwinked by the Saudi state sponsored Wahhabi deviant school to which they have developed allegiance. The Wahhabi doctrine is an empty shell devoid of the spiritual dimension of Islam, it's an innovation that dawned with the imperialistic designs of the European colonialist and it owes its continued existence to the petrol dollars of the Saudi Client State. I have always found it intriguing that large number of whites who have turned to Islam being more educated are more likely initiated in these orders and can put vanity aside and can grasp both the spiritual and material dimensions of the ancients and the meaning of the current world order, which is trying to find substance for its existence in the most base ideologies.

Mukhtar

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "seventiessoulchild "

wrote:

>  
> There are so many theories regarding where Egyptians came from  
> originally, but I think that it is generally agreed among our  
> community that they were of black african origin and non-white. This  
> has been proven by scientists of European and African descent alike.  
> Now as far as the term Hamito-Semitic. .. are you regarding racial  
> genetic classification or referring to linguistic classification.  
> Please explain your usage of that term because I want to understand  
> what perspective you're coming from on this. Thanks.

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saeedsheikhali"

> wrote:

>>  
>> Ancient Egypt belonged to all of Africa, meaning that it provided  
> an  
>> intersection for All the African in the interior. But the origin  
> of  
>> the civilization does not lie in West Africa or North but the Horn  
> and  
>> Sahel region of the North-East. Egyptians themselves pointed to  
> punt  
>> which was most likely situated in todays Somaliland. What I dont  
>> understand is why some object to the concept that there are  
> different  
>> indigenous black Africans? For example, its foolish to suggest  
>> straight hair in East Africa is secondary to genetic flow from  
> outside  
>> as some here openly suggest. Hamitic, ethiopioid or ancient Kush at  
>> the end of the day its Black Africa, what we need to insist on is  
>> clear definitions for any elusive terminology. We should be weary  
> of  
>> such terms as "true negro" which are used to compartmentalize  
> Africans  
>> into some neat mythical divisions. Because one can argue that the  
>> East African populations were the original stock and members of  
> these  
>> group populated the west. I think the term Hamitic was a useful  
> term  
>> and I do not celebrate its demise, I also think the objections to  
> this  
>> term in large part came from Eurocentric circles, because it went  
>> against their white superiority ideology and world domination  
> agenda,  
>> by placing origin of civilization rightly in Africa, including the  
>> greco-roman civilization. Eurocentrism is driven by need to

> explain  
>> there current dominance, which has neither divine inspiration nor  
>> precedence in the the ancient order, in the hope of giving it some  
>> permanence. Eurocentrism is not benign but its futile.  
> Afrocentrism  
>> or other centrism is in large part an effort to push back this  
>> phenomenon, which like pac man tends to swallow everything it  
comes  
>> across.  
>>  
>> Enlightened Sufi Somalis believe that the story of Kush, ethiopia,  
>> Egypt etc., is a story that unfolds in the scriptures of ancients  
> and  
>> in the torah, gospel and most importantly the last revelation the  
>> Quran. These secrets are illuminated and maintained within the  
>> Spiritual Orders of the region, its a story that has an end and  
> will  
>> take its due course.  
>>  
>> that is my two cents for what is worth  
>>  
>> Mukhtar  
>>  
>>  
>>  
>>  
>>  
>>  
>> --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Issis" wrote:  
>>>  
>>> It seems to me that it is not really about keeping the "Hamitic"  
>> myth alive in a different  
>>> guise, but about dispelling the "true Negro" myth. The peoples  
> whom  
>> Eurocentrists called  
>>> "Hamites" in the 19th century and even in the 20th are native  
> Black  
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>>> who are no less Black and no less African than the stereotype of  
>> West Africans. Straight  
>>> noses are found in Africa among unmixed populations, just as  
>> prognathism is not a  
>>> universal African trait. Egyptian mummies have "straight" hair  
>> because of different  
>>> chemical processes; from this one cannot determine whether the  
>> living person had  
>>> straight or curly hair.

>>>  
 >>> Saying that Afrocentrists use "Hamitic" peoples to claim Egypt  
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 >> Blacks is tantamount to  
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 >> that Europeans consider it  
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 >> example, by saying that Blacks  
 >>> were "civilized" before Europeans - which is true if one accepts  
 > the  
 >> European definition of  
 >>> "civilization" - one is still trapped by their value system and  
 >> devaluing cultures around the  
 >>> world who did not build cities or invent writing but are still no  
 >> less worthy or less  
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 >>> "civilized." We should do multidisciplinary research in all  
 > parts of  
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 >>> and redefine what "civilization" is if not reject it altogether.  
 >> After all, the definition we use  
 >>> is that of Europeans who travelled all over the world  
 > subjugating,

> > raping, murdering, and  
> > > torturing peoples and exploiting their environments in order to  
> go  
> > back home, create a  
> > > bourgeoisie, start an "Industrial Revolution," and then claim  
> that  
> > they are the most  
> > > civilized people. (Aime Cesaire wrote a really interesting book  
> on  
> > this, "Discourse on  
> > > Colonialism. ")  
> > >  
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> > >  
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> > > --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
> wrote:  
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> > > >  
> > > > --- "Emeagwali, Gloria (History)"  
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> > > > > "The African populations that  
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> > > > > order to claim Egypt are the very ones that were  
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> > > > > used but the  
> > > > > concept is alive and well.'  
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> > > > > Afrocentric position rejects the fascist racists  
> > > > > and embraces the various branches of the African  
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> > > > > family.  
> > > > >  
> > > > >  
> > > > >  
> > > > > Gloria Emeagwali  
> > > > >  
> > > > >

>>>>>  
>>>>  
>>>> Hi  
>>>>  
>>>> This is so true. Afrocentrist usually see a clear  
>>>> connection between ancient Egyptians and African  
>>>> speakers especially in West, Central and East Africa.  
>>>>  
>>>>  
>>>>  
>>>> You will find though, that people who embrace the idea  
>>>> that ancient Egypt was a Black civilization based on  
>>>> genetics, usually make a point of having every lineage  
>>>> in the world coming out of Ethiopia (from among  
>>>> Semitic speaking people)---thus perpetuating the myth  
>>>> that African civilization was a product of the  
>>>> "hamitic" people. These people don't even recognize  
>>>> that the geneticists are still propagating the  
>>>> "hamitic" myth in a different package.  
>>>> These are the same people who claim that a person can  
>>>> be black in ancient time, but not African.  
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>>>> Clyde  
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>>>> <http://new.toolbar.yahoo.com/toolbar/features/mail/index.php>  
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64oz of Coconut Water per day (there is an option of getting the fresh green coconuts)

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7 days of Bentonite Clay Drinks

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Green Enzymes

Natuarally Occuring Sulphur for Tissue and Bone Marrow Cleaning

African Herbal Teas for Parasite Purging

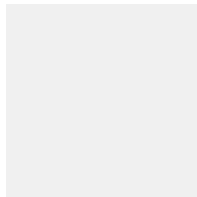
Herbs for Spiritual Bathing

Herbal Remedy for Endocrine Tonification

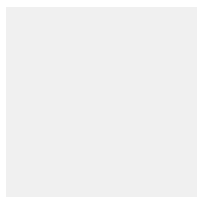
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\$250 option payed after June 1st 2007



| 22540|2007-05-22 08:40:48|Fari Supiya|Re: It helps to understand the point one is challenging|

GOR said: "Then apparently it is not very different from Negro-African- Egyptian which, one could argue, was formulated specifically with reverse motive. Do we forget that Chadic speakers who include such peoples as the Hausa are also Afroasiatic? How is this trying to separate Egyptian from its African context?"

Omo responded: "I don't know how many Hausa people you know but all of the Hausa people I know are African people! Of course there are mixtures with Tauregs and other groups. But Hausa people are mainly African people. The Hausa language is a lingua franca of Nigeria spoken by 26 million people of various ethnicities, over a very wide area.

I really don't have time to untangle your thinking. If you want to hang on to Greenberg's classification (Chadic, a subgroup of invalid "Afro-asiatic") of African languages - more power to you. Have fun!!

What more can be said. One needs to understand the point before challenging it.  
G.O.R.E

**OMOWALE** wrote:

Then apparently it is not very different from Negro-African- Egyptian which, one could argue, was formulated specifically with reverse motive. Do we forget that Chadic speakers who include such peoples as the Hausa are also Afroasiatic? How is this trying to separate Egyptian from its African context?

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---

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---

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| 22541|2007-05-22 08:41:07|Fari Supiya|Re: My Interpretation of the Game/ A TWO POST  
REPLY, LARGE ATTACHME|

Omo: "Greenberg's "Afro-asiatic" is seriously flawed, to place ancient Egyptian and Coptic in the same family as, say, Arabic and Hebrew seems to be a deliberate fraud. No valid kind of linguistic reasoning can support such placements. Greenberg's classification of African languages has become a dogma. And like most dogmas, they die hard, slow deaths.

Omowale"

GOR: You mean in the same way Diop and Obenga's evidence has become dogma which is slow to die even when a benchmark is set and it fails to reach it.

g.o.r.e

**OMOWALE** wrote:



In a message dated 5/17/2007 7:07:14 PM Eastern Daylight Time, dp45\_2000@yahoo.com writes:

I will attempt to send a page or two that shows that ancient Egyptian and Valaf or Wolof in English, are very closely related. It is from a book I ordered from France last year: L'Antiquite Africaine Par L'Image , Cheikh Anta Diop, Presence Africaine (The is written in Peul, English, French and Wolof) pages 146-147....

Excerpts from Diop's demonstration, from Parent 預鯁tique entre l'Egyptien Pharaonique et des Langues N 駙o-Africaines are reproduced at Obenga's website:

[www.ankhonline.com/langue1.htm](http://www.ankhonline.com/langue1.htm)

In French, but can be generally followed.

Thanks Paul! I had completely forgotten all about Obenga's superb website-two heads are indeed better than one.

I certainly hope those who dismiss the masterful linguistic scholarship of Obenga and Diop in favor of the British and American schools of linguistics, had the opportunity to study the new African school of linguistics in English. Most of them will never learn French beyond, "comment allez-vous".

Greenberg's "Afro-asiatic" is seriously flawed, to place ancient Egyptian and Coptic in the same family as , say, Arabic and Hebrew seems to be a deliberate fraud. No valid kind of linguistic reasoning can support such placements. Greenberg's classification of African languages has become a dogma. And like most dogmas, they die hard, slow deaths.

Omowale

---

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| 22542|2007-05-22 08:41:19|Fari Supiya|Re: Obenga did not reach the benchmark|

You haven't told me anything that it wasn't abundantly clear I knew already. I know what words have a tendency to be inherited. The point was that there were no recurrent correspondences that reach my benchmark evidence of the relationship between Proto-Bantu and Yoruba. The evidence which, incidentally, you have not criticised. Why didn't you reproduce this part from my post?:

GOR: "I have shown that complex linguistic data can be summarised effectively, that is convincingly. My Benchmark post with Yoruba and Proto-Bantu was for that purpose as well as to give us a standard. The strength of that evidence has not been reproduced by either your or Dr Winters reproduction of Obenga."

Readers have every reason for suspecting it was because you could not answer G.O.R.E

PS:Iv'e also seen your `attachment` evidence numerous times (b4 u posted it). It is from Diop. It is the same term kef repeated over and over with some morphemes that are similar and others that are not. Where is the recurrent correspondences of the morphemes? I'm not convinced.

**OMOWALE** wrote:

GOR2: Because Obenga looks at a word like `water`

> and then picks a

> handful out of the two or three thousand plus

> languages in Africa

> which have forms somewhat similar to the AE form,

> and then juxtaposes

> this with Berber and Semitic forms that look

> different

Dr. Obenga did not just "look at a word like "water"..... ..he chose that word because it is most often an inherited word. Any population, living anywhere on earth would have a word for "water". Everybody needs it. Water is most often never borrowed. No language could be so poor as to lack a word for "water". The handful, you agree, "looked somewhat similar". They should look "similar--keep in mind sound changes over a very long period of time. This similarity which you saw indicates to linguists that at one time in the very distant past, these different languages could have evolved from a common predialectal source language.... keep in mind that no language is so poor as to lack a basic word such as "water". Obenga assumed you had a basic understanding of linguistics.

You go on to state that Obenga "then picks a handful out of the two or three thousand plus languages in Africa....". The amazing thing is that he could have used many, many more. You were reading a short chapter in a small book that also dealt with African philosophy, Greek philosophy, male and female relationships in ancient Egypt, notes on Greece and Kemet, plus questions for students--all in only 152 pages! Ancient Egypt & Black Africa is not, properly speaking, a book for scholars. It's for high school students. Let me also add that I find the book to be very useful and helpful in the study of the new scholarship coming mainly out of Francophone Africa.

Diop has demonstrated that Wolof (Wolof in French) is essentially the same language as ancient Egyptian, separated by thousands of years in time and perhaps in geography.

You will be amazed if you can set aside, at least for a while, your own views on which family of languages we should place the ancient Egyptian language and Coptic which is also an African language, genetically related to modern Black African languages..

I will attempt to send a page or two that shows that ancient Egyptian and Wolof or Wolof in English, are very closely related. It is from a book I ordered from France last year:

L'Antiquite Africaine Par L'Image, Cheikh Anta Diop, Presence Africaine (The is written in Wolof, English, French and Wolof) pages 146-147....

I urge you to study the basics first, then engage in your research....

sneb

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---

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| 22543|2007-05-22 08:42:19|Fari Supiya|Re: Who should study the basics?|

Omo"Dr. Obenga did not just "look at a word like "water" ..... ..he chose that word because it is most often an inherited word. Any population, living anywhere on earth would have a word for "water". Everybody needs it. Water is most often never borrowed. No language could be so poor as to lack a word for "water".The handful , you agree, "looked somewhat similar". They should look "similar--keep in mind sound changes over a very long period of time. This similarity which you saw indicates to linguistthat at one time in the very distant past, these different languages could have evolved from a common predialectal source language.... keep in mind that no language is so poor as to lack a basic word such as "water".Obenga assumed you had a basic understanding of linguistics."

GOR: If the intimation is that I don't understand the basics then ask yourself why I'm the only one to have posted personal research which has not been challenged by you or anyone else. You haven't presented anything of your own so you can't tell me about the basics, and I mean that in the nicest possible way. We must be cordial but we must also take account of the reality of those who presented their own research and who hasn't.

G.O.R.E

**OMOWALE** wrote:

GOR2: Because Obenga looks at a word like `water`

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> handful out of the two or three thousand plus

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> which have forms somewhat similar to the AE form,

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You go on to state that Obenga "then picks a handful out of the two or three thousand plus languages in Africa....". The amazing thing is that he could have used many, many more. You were reading a short chapter in a small book that also dealt with African philosophy, Greek philosophy, male and female relationships in ancient Egypt, notes on Greece and Kemet, plus questions for students--all in only 152 pages! Ancient Egypt & Black Africa is not, properly speaking, a book for scholars. It's for high school students

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I urge you to study the basics first, then engage in your research....

sneb

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| 22544|2007-05-22 08:44:23|Fari Supiya|Re: Unconscious of European Damage to the Mind|  
GOR1:"The straight-haired Black Africans don't exist. Africans with hair similar to racially mixed individuals do exist and they occur near non-Black populations. >"

PKM:"You keep saying this but provide no evidence at all, absolutely zero.

This idea was conceived by Hamitic theorists and that's where you got the idea from also.

Regards,

Paul Kekai Manansala"

GOR: I hinted at this b4 but now I'll say it explicitly. Our positions are known, neither of us are going to change our opinion, you do not accept my evidence or my logic (I'm not sure you've ever accurately presented it), so what are we still discussing?

G.O.R.E

---

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| 22545|2007-05-22 08:44:45|seventiessoulchild|Reference Material|

Good evening all. You all have posted a lot of great information here on the message board. This is an area of African history that I am just now starting to study within the last 4 months actually with a group called Ta-Seti in Houston, TX.

In an effort to exchange ideas and converse about this important time in the history of human kind, I am trying to gather all of the sources of the information that you all have posted here. I have started reading Dr. Ben and Dr. Cheik Anta Diop. Dr. Diop's works are being scientifically proven accurate year by year which is exciting. Any other authors or works that are relevant to the study, please make any recommendations of studies or literature that I should be reading that would expand my knowledge on this subject.

Thanks so much

Seventies SoulChild

| 22546|2007-05-22 09:01:34|Paul Kekai Manansala|Re: Unconscious of European Damage to the Mind|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> GOR: I hinted at this b4 but now I'll say it explicitly. Our

positions are known, neither of us are going to change our opinion, you do not accept my evidence or my logic (I'm not sure you've ever accurately presented it), so what are we still discussing?

>

I'm brought up your views in reference to the idea of Afrocentrists as "unconscious of European damage to the mind" in your discussion with Prof. Emeagwalil.

My point was to highlight your own "Hamitic" conditioning.

I have no problem with you maintaining your viewpoints.

Regards,

Paul Kekai Manansala

| 22547|2007-05-22 09:02:46|Paul Kekai Manansala|Re: Unconscious of European Damage to the Mind|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

> >

>

>

> I'm brought up your views in reference to the idea of Afrocentrists as  
> "unconscious of European damage to the mind" in you discussion with  
> Prof. Emeagwalil.

>

>

Sorry, that should be "Prof. Emeagwali."

Regards,

Paul Kekai Manansala

| 22548|2007-05-22 09:56:05|Peter Gray|Re: Unconscious of European Damage to the Mind|

Good question, GOR. What ARE you still discussing?

Peter

---

From: *Fari Supiya*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *Re: [Ta\_Seti] Re: Unconscious of European Damage to the Mind*  
Date: *Tue, 22 May 2007 06:28:24 -0700 (PDT)*

GOR1:"The straight-haired Black Africans don't exist. Africans with hair similar to racially mixed individuals do exist and they occur near non-Black populations. >"

PKM:"You keep saying this but provide no evidence at all, absolutely zero.

This idea was conceived by Hamitic theorists and that's were you got the idea from also.

Regards,

Paul Kekai Manansala"

GOR: I hinted at this b4 but now I'll say it explicitly. Our positions are known, neither of us are going to change our opinion, you do not accept my evidence or my logic (I'm not sure you've ever accurately presented it), so what are we still discussing?

G.O.R.E

---

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---

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| 22549|2007-05-22 11:24:09|asar\_imhotep|Re: Reference Material|  
Htp

Are you studying under bros. Ta-ha and Jabade? I would first visit the Links section of the yahoogroups home page. There you will find great resources.

Another great resource for books to read, you could visit [www.menofrespect.com](http://www.menofrespect.com). They have an extensive list.

Have they resurrected the Ta-Seti African Historical society in Houston? I haven't heard much from em lately. Would be nice if they held classes again.

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "seventiessoulchild" wrote:

>

> Good evening all. You all have posted a lot of great information

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> of the information that you all have posted here. I have started

> reading Dr. Ben and Dr. Cheik Anta Diop. Dr. Diop's works are

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> scientifically proven accurate year by year which is exciting. Any

> other authors or works that are relevant to the study, please make

any

> recommendations of studies or literature that I should be reading  
> that would expand my knowledge on this subject.

>

> Thanks so much

>

> Seventies SoulChild

>

| 22550|2007-05-22 13:35:37|Robin|Re: Reference Material (Reply to Seventies SoulChild)|

Dear Seventies SoulChild

If you are interested in history of Ancient Nubia and Ancient Egypt interests you could check out:

Cheikh Anta Diop, *Civilization or Barbarism*, US, Lawrence Hill Books, 1991

John Jackson, *Man, God and Civilization*, US, Citadel Press, 1972

Théophile Obenga, *African Philosophy: The Pharaonic Period 2780-330 BC*, Senegal, Per Ankh, 2004

Michael Rice, *Egypt's Making*, UK, Routledge, 1991

Ivan Van Sertima ed, *Black Women in Antiquity*, US, Transaction Publishers, 1988

Ivan Van Sertima ed, *Egypt Revisited*, US, Transaction Publishers, 1989

Bruce Beyer Williams, *The A-Group Royal Cemetery at Qustul: Cemetery L*, US, The Oriental Institute of the University of Chicago, 1986

For general ancient and medieval African history, check out:

Charles S. Finch, *The Star of Deep Beginnings*, US, Khenti, 1998

John Jackson, *Introduction to African Civilizations*, US, Citadel Press, 1970

For Blacks in the early history of Asia Minor

Ishakamusa Barashango, *Afrikan Genesis, Volume I*, US, IVth Dynasty Publishing Co., 1991

Runoko Rashidi ed, *African Presence in Early Asia*, US, Transaction Publishers, 1995

I also have a book and a website at [www.whenweruled.com](http://www.whenweruled.com)

This also has a link called 100 Great Black History Book and Where to Get Them.

Get back to me if you want more information.

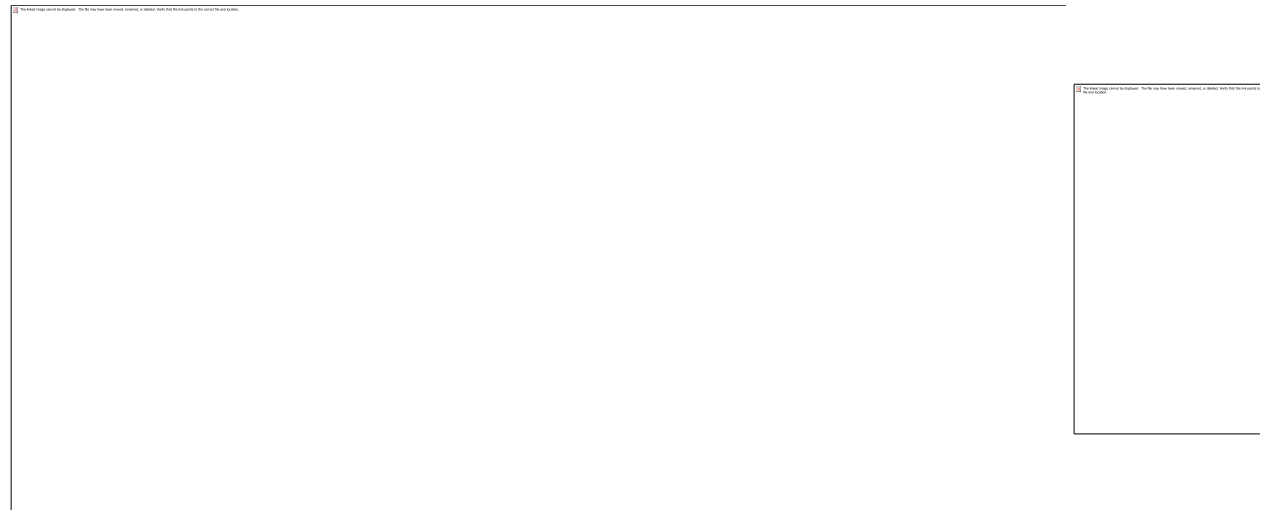
Robin



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> that would expand my knowledge on this subject.  
>  
> Thanks so much  
>  
> Seventies SoulChild  
>

| 22551|2007-05-22 19:52:31|Paul Kekai Manansala|The Tomb of Henu at Dayr al-Barsha|



<http://www.arts.kuleuven.be/egyptology/Henu.htm>

Regards,

Paul Kekai Manansala

| 22552|2007-05-22 20:01:25|Paul Kekai Manansala|"Surprising Truth" behind the Great Pyramids|

# The Surprising Truth Behind the Construction of the Great Pyramids

By [Sheila Berninger](#), and [Dorilona Rose](#)

posted: 18 May 2007 09:42 am ET

*This article was provided to LiveScience in partnership with the National Science Foundation.*



Professor Michel Barsoum stands before one of the Egyptian pyramids for which he has found evidence suggesting some of the stone blocks were cast, not quarried. Credit: Michel Barsoum, Drexel University

"This is not my day job." So begins Michel Barsoum as he recounts his foray into the mysteries of the Great Pyramids of Egypt. As a well respected researcher in the field of ceramics, Barsoum never expected his career to take him down a path of history, archaeology, and "political" science, with materials research mixed in.

As a distinguished professor in the Department of Materials Science and Engineering at Drexel University, his daily routine consists mainly of teaching students about ceramics, or performing research on a new class of materials, the so-called MAX Phases, that he and his colleagues discovered in the 1990s. These modern ceramics are machinable, thermal-shock resistant, and are better conductors of heat and electricity than many metals-making them potential candidates for use in nuclear power plants, the automotive industry, jet engines, and a range of other high-demand systems.

Then Barsoum received an unexpected phone call from Michael Carrell, a friend of a retired colleague of Barsoum, who called to chat with the Egyptian-born Barsoum about how much he knew of the mysteries surrounding the building of the [Great Pyramids of Giza](#), the only remaining of the seven wonders of the ancient world.

The widely accepted theory-that the pyramids were crafted of carved-out giant limestone blocks

that workers carried up ramps-had not only not been embraced by everyone, but as important had quite a number of holes.

### **Burst out laughing**

According to the caller, the mysteries had actually been solved by Joseph Davidovits, Director of the Geopolymer Institute in St. Quentin, France, more than two decades ago. Davidovits claimed that the stones of the pyramids were actually made of a very early form of concrete created using a mixture of limestone, clay, lime, and water.

"It was at this point in the conversation that I burst out laughing," says Barsoum. If the pyramids were indeed cast, he says, someone should have proven it beyond a doubt by now, in this day and age, with just a few hours of electron microscopy.

It turned out that nobody had completely proven the theory...yet.

"What started as a two-hour project turned into a five-year odyssey that I undertook with one of my graduate students, Adrish Ganguly, and a colleague in France, Gilles Hug," Barsoum says.

A year and a half later, after extensive scanning electron microscope (SEM) observations and other testing, Barsoum and his research group finally began to draw some conclusions about the pyramids. They found that the [finest structures](#) within the inner and outer casing stones were indeed consistent with a [reconstituted limestone](#). The cement binding the limestone aggregate was either silicon dioxide (the building block of quartz) or a calcium and magnesium-rich silicate mineral.

The stones also had a high water content-unusual for the normally dry, natural limestone found on the Giza plateau-and the cementing phases, in both the inner and outer casing stones, were amorphous, in other words, their atoms were not arranged in a regular and periodic array. Sedimentary rocks such as limestone are seldom, if ever, amorphous.

The sample chemistries the researchers found do not exist anywhere in nature. "Therefore," says Barsoum, "it's very improbable that the outer and inner casing stones that we examined were chiseled from a natural limestone block."

More startlingly, Barsoum and another of his graduate students, Aaron Sakulich, recently discovered the presence of silicon dioxide nanoscale spheres (with diameters only billionths of a meter across) in one of the samples. This discovery further confirms that these blocks are not natural limestone.

### **Generations misled**

At the end of their most recent paper reporting these findings, the researchers reflect that it is "ironic, sublime and truly humbling" that this 4,500-year-old limestone is so true to the original that it has misled generations of Egyptologists and geologists and, "because the ancient Egyptians were the original-albeit unknowing-nanotechnologists."

As if the scientific evidence isn't enough, Barsoum has pointed out a number of common sense reasons why the pyramids were not likely constructed entirely of chiseled limestone blocks.

Egyptologists are consistently confronted by unanswered questions: How is it possible that some of the blocks are so perfectly matched that not even a human hair can be inserted between them? Why, despite the existence of millions of tons of stone, carved presumably with copper chisels, has not one copper chisel ever been found on the Giza Plateau?

Although Barsoum's research has not answered all of these questions, his work provides insight into some of the key questions. For example, it is now more likely than not that the [tops of the pyramids are cast](#), as it would have been increasingly difficult to drag the stones to the summit.

Also, casting would explain why some of the stones fit so closely together. Still, as with all great mysteries, not every aspect of the pyramids can be explained. How the Egyptians hoisted 70-ton granite slabs halfway up the great pyramid remains as mysterious as ever.

Why do the results of Barsoum's research matter most today? Two words: earth cements.

"How energy intensive and/or complicated can a 4,500 year old technology really be? The answer to both questions is not very," Barsoum explains. "The basic raw materials used for this early form of concrete-limestone, lime, and diatomaceous earth-can be found virtually anywhere in the world," he adds. "Replicating this method of construction would be cost effective, long lasting, and much more environmentally friendly than the current building material of choice: Portland cement that alone pumps roughly 6 billion tons of CO2 annually into the atmosphere when it's manufactured."

"Ironically," says Barsoum, "this study of 4,500 year old rocks is not about the past, but about the future."

| 22553|2007-05-23 07:34:01|clyde winters|Re: Obenga did not reach the benchmark|

--- Fari Supiya <[goredema\\_99@yahoo.com](mailto:goredema_99@yahoo.com)> wrote:

- > You haven't told me anything that it wasn't
- > abundantly clear I knew already. I know what words
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> of Obenga."  
>  
> Readers have every reason for suspecting it was  
> because you could not answer  
>  
> G.O.R.E  
>  
> PS:Iv`e also seen your `attachment` evidence  
> numerous times (b4 u posted it). It is from Diop. It  
> is the same term kef repeated over and over with  
> some morphemes that are similar and others that are  
> not. Where is the recurrent correspondences of the  
> morphemes? I'm not convinced.  
>  
>

Hi

It is a waste of time replying to you on this issue.  
You have made up your mind that what ever is done by  
whites is right, while research done by Blacks is  
wrong.

G.O.R.E you claim to have read linguistics, but you  
find no merit in the work of Obenga and Diop whoes  
linguistic methods are precise and clear. You have  
decided that these (Black) linguists have nothing to  
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get nothing from their work.

Africans have written tens of articles on the  
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"your" standard of linguistic research, eventhough you  
admit you have read a little in the field, while, some  
of these researchers like Anselin and Obenga have PhDs  
in the field.

You have stated in earlier post Obenga and Diop's work  
is not convincing, like you do in this post. If the  
work of these researchers have not convinced you,  
clearly you believe that only linguistic research done  
by whites is convincing, since you find no fault in  
their research--only the research done by Blacks.

Clyde

---

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<http://farechase.yahoo.com/>

| 22554|2007-05-23 08:20:06|shalom|Re: Unconscious of European Damage to the Mind|

Sorry to barge in on your debate, but I have a question relative to hair.

Is it as important to examine the texture of the hair, or is it more distinctive to determine the melanin content, or COLOR of the hair. I'm asking this question because recently I'm beginning to think the only major differences physically between WHITES and BLACKS is the amount of melanin they possess and produce. Black or dark brown hair contains higher concentrations of melanin, while blond hair contains the least amount.

The same is true of eye color, where dark brown or black looking eyes have higher concentrations while blue or light brown eyes have lower melanin content.

From what I've read, if the hair is kinky or straight makes no difference if the melanin content is the same. They will both absorb and convert heat just the same.

So, regardless of if a black person's hair is straight, if the melanin content is the same as a black with kinky hair, are they not both, as black as the other? Please forgive the way I phrased the question. I am no researcher, but a curious engineer.

<http://astro.temple.edu/~karanja/Melanin%20Factors.htm>

Peace

meninarmarmer

-----Original Message-----

**From:** Ta\_Seti@yahoogroups.com

[mailto:Ta\_Seti@yahoogroups.com]**On Behalf Of** Peter Gray

**Sent:** Tuesday, May 22, 2007 12:43 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: Unconscious of European Damage to the Mind

Good question, GOR. What ARE you still discussing?

Peter

---

From: Fari Supiya

Reply-To: Ta\_Seti@yahoogroups .com

To: Ta\_Seti@yahoogroups .com

Subject: Re: [Ta\_Seti] Re: Unconscious of European Damage to the Mind

Date: Tue, 22 May 2007 06:28:24 -0700 (PDT)

GOR1: "The straight-haired Black Africans don't exist. Africans with hair similar to racially mixed individuals do exist and they occur near non-Black populations. >"

PKM: "You keep saying this but provide no evidence at all, absolutely zero."

This idea was conceived by Hamitic theorists and that's where you got the idea from also.

Regards,  
Paul Kekai Manansala

GOR: I hinted at this b4 but now I'll say it explicitly. Our positions are known, neither of us are going to change our opinion, you do not accept my evidence or my logic (I'm not sure you've ever accurately presented it), so what are we still discussing?  
G.O.R.E

---

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---

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| 22555|2007-05-23 08:26:09|Paul Kekai Manansala|Raman spectroscopy of natron: shedding light on ancient Egyptian mummification. Anal Bioanal Chem. 2007 Jun;388(3):683-9. Epub 2007 Apr 3.

Raman spectroscopy of natron: shedding light on ancient Egyptian mummification.

Edwards HG, Currie KJ, Ali HR, Jorge Villar SE, David AR, Denton J.

Chemical and Forensic Sciences, School of Life Sciences,  
University of Bradford, Bradford, BD7 1DP, UK,  
[h.g.m.edwards@bradford.ac.uk](mailto:h.g.m.edwards@bradford.ac.uk).

The mummification ritual in ancient Egypt involved the evisceration of the corpse and its desiccation using natron, a naturally occurring evaporitic mineral deposit from the Wadi Natrun, Egypt. The deposit typically contains sodium carbonate, sodium bicarbonate and impurities of chloride and sulfate as its major elemental components. It is believed that the function of the natron was to rapidly remove the water from the cadaver to prevent microbial attack associated with subsequent biological tissue degradation and putrefaction. Several specimens of natron that were recently collected

from the Wadi Natrun contained coloured zones interspersed with the mineral matrix that are superficially reminiscent of extremophilic cyanobacterial colonisation found elsewhere in hot and cold deserts. Raman spectroscopy of these specimens using visible and near-infrared laser excitation has revealed not only the mineral composition of the natron, but also evidence for the presence of cyanobacterial colonies in several coloured zones observed in the mineral matrix. Key Raman biosignatures of carotenoids, scytonemin and chlorophyll have been identified. Figure The mummification ritual in ancient Egypt involved the evisceration of the corpse and its desiccation using natron, a naturally occurring evaporitic mineral deposit from the Wadi Natrun, Egypt. The deposit typically contains sodium carbonate, sodium bicarbonate and impurities of chloride and sulfate as its major elemental components. It is believed that the function of the natron was to rapidly remove the water from the cadaver to prevent microbial attack associated with subsequent biological tissue degradation and putrefaction. Several specimens of natron that were recently collected from the Wadi Natrun contained coloured zones interspersed with the mineral matrix that are superficially reminiscent of extremophilic cyanobacterial colonisation found elsewhere in hot and cold deserts. Raman spectroscopy of these specimens using visible and near-infrared laser excitation has revealed not only the mineral composition of the natron, but also evidence for the presence of cyanobacterial colonies in several coloured zones observed in the mineral matrix. Key Raman biosignatures of carotenoids, scytonemin and chlorophyll have been identified.

| 22556|2007-05-23 13:44:13|OMOWALE|Re: Unconscious of European Damage to the Mind| There is never any doubt about who is a white person. Yet there are blonde Swedes and dark haired Sicilians.....there are pale Russians and Germans and swathy Portugese. Few would deny that they are all white people.

But with black people it is not so simple. So we have these lunatic debates about who is black and who is not black. One can have black skin and still be white. Kinky hair or curly, wavy or nappy or straight, short, long...big thick lips, medium lips, thin lips, high cheek bones, wide nose, flat nose, narrow nose, brown skin, black, tan, long heads, not so long heads....long arms..not so long arms. a true negro, a hamitic negro, a nilotic negro, the West African negro, mixed negro.....the debate will go on: around and around endlessly because people are not really saying what they really mean!!

There is a reason for this. There is an unstated premise. European and American scholars, following in the footsteps of the German philosopher and theologian Hegel, are convinced that Africa stands outside of human history. Africa has played no part in the history of mankind. Maybe they were slaves but that is it. Hegel's pure assertion has influenced the study of history and the writing of history. The ancient Egyptians were white or perhaps "eastern" people and their culture belonged to the European cultural universe. This ancient culture had nothing to do with "Black Africa" or those hideous African negroes south of the Sahara.

There was absolutely no cultural, linguistic or ethnic relationship with other Africans. thus the attempt to take Egypt out of Africa and Africans out of Egypt.



The West traces its intellectual, philosophical and cultural roots to Classical Greece. We hear endlessly about the "Greek Miracle" and the sudden flowering of Greek culture...etc,..

But there is one great problem with this: The Greeks scholars themselves said that they went to Africa to study under the authority of the Egyptian priest. Pythagoras of Samos 6th century BC, philosopher and mathematician, founder of the Pythagorean school, spent almost 22 years studying in Egypt at Memphis and at Thebes, and above all at Heliopolis with the Egyptian sage/priest Onuphis. Socrates c.470-399BC says to Phaedrus that he(Socrates) heard from the Elders(ton proteron) that the Egyptian god Thoth was the first (proton) to discover the science of numbers (arithmon), calculus(logismon), geometry(geometrian), astronomy(astronomian), and writing(grammata). Plato, Phaedrus, 274c-d

28 of Plato's dialogues have survived. 42% deal closely with Africa. Plato studied in Memphis Egypt with the priest Khnuphis and with SeKhnuphis at Heliopolis. See Dr. Theophile Obenga: pp.51-103, Ancient Egypt & Black Africa, 1992 Karnak House, London.

If there were no Greek Miracle, and the Greeks drew heavily on African Egyptian civilization; then European civilization owes as much to Africans as it owes to Greeks! Horrified, Western scholars said the Greeks were mistaken or were unreliable--its all legend and myth, unsupported heresay--certainly not to be taken as scholarly evidence. Herotodus who visited Egypt and saw Egyptians with his own eyes was dismissed as unreliable and grossly inaccurate. He just happened to mention that the Egyptians he saw were black and had kinky hair. Anyone who reads Greek can read that sentence. Most modern day scholars simply ignore it. They can not have created the ancient African Egyptian civilizations and be Black Africans too! The civilization must have come from "invaders from the East" or maybe a "wave of invaders from the Mediterranean" or somewhere in Europe!!

My God, they can't be Africans--even if the language is African, the culture is African, the techno-complex is African, the religion is African--the use of dance and music is African. Even the Pharaohs danced in certain ceremonies.....but remember Hegel ! Hegel can't be wrong!

So this debate about hair and who is black, who is African is simply another version of this cultural battle between those who agree with Hegel and the dogmas and racial ideology of his time and others who are seeking to dismantle the crude racial dogmas and replace them with a new historiography based on science and a respect for all humanity

Omowale.

---

Boardwalk for \$500? In 2007? Ha!

[Play Monopoly Here and Now](#) (it's updated for today's economy) at Yahoo! Games.

| 22557|2007-05-23 20:22:38|Mahari Mengistu|Re: Unconscious of European Damage to the Mind|

I agree with EVERYTHING you have said in this regard. I find it mind-boggling really. There is so much evidence to support Egypt's Afrikaness that it is incredible to hear contrary arguments.

This is why I contend that eurocentrics are psychotically racist.

BTW, Paul thanks for that post re Henu. You'll notice that the image at the top of the page has him in profile - a profile that some would classify as caucasian. Right. I wouldn't. In that profile he looks like one of my deceased uncles who WAS NOT caucasian.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), OMOWALE wrote:

>

>

> There is never any doubt about who is a white person. Yet there are blonde Swedes and dark haired Sicilians.....there are pale Russians and Germans and swathy Portugese. Few would deny that they are all white people.

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>

| 22558|2007-05-24 13:04:54|Jerry Royce|CFS: Any published or un-published authors in this group|

Greetings Members,

My name is JR, and thank you for allowing me to join this group. Your

debates and discussions are fantastic! I'm the producer for [www.iRockTalkRadio.com](http://www.iRockTalkRadio.com), and we're interested in scheduling a published or un-published author for our Internet Radio Talk-show to discuss their literary work on African or African-American History.

Please contact me at [business@iRockTalkRadio.com](mailto:business@iRockTalkRadio.com) for consideration to be on our program, and please include your web urls and publishers contact information.

Sincerely,

JR

Producer

[iRockTalkRadio.com](http://iRockTalkRadio.com)

410-581-8100 ? studio office

| 22559|2007-05-24 13:06:04|Mahari Mengistu|RACE TO SAVE EGYPT'S ANCIENT SITES|  
STORY:

Newswise ? University of Alabama at Birmingham (UAB) Egyptologist Sarah Parcak, Ph.D., is in a race against time. In Egypt, thousands of known and unknown archaeological sites are at risk of destruction from urban sprawl, expanding development and looting. Twenty-three percent of ancient sites in the East Delta region alone have disappeared in the past 30 years, with 8 percent lying under towns and 76 percent undergoing full to partial removal. Should the same rate of site destruction continue and increase, by 2050, virtually all archaeological sites, or tells, could be wiped out in the region.

"Only 1/100th of one percent of archaeological sites in Egypt have been discovered, Parcak said. "Our entire understanding of Egyptian history is based on these few discoveries. What we [Egyptologists] have discovered so far is just the tip of the iceberg."

WHAT:

Parcak is using satellite imagery to find and identify tells. The technology allows her to find tells in just weeks instead of years. She became the first Egyptologist to use the methodology in 2003-2004, when she located 132 sites, some dating as far back at 3,000 B.C. Among the sites she located:

- A major town in the East Delta dating to the time of the pyramids
- A large monastery from 400 A.D. in Middle Egypt
- A massive, largely buried city beneath the field on the East Delta dating to 600 B.C.

In her latest study, Parcak tested several different types of satellite imagery to determine which ones are most effective in

locating tells under various environmental conditions. It's the first step toward the general use of satellite remote sensing in Egyptology. Her findings appear in this month's issue of the Journal of Field Archaeology.

Satellite remote sensing will change the field of Egyptology and may alter current theories about ancient Egypt, Parcak said. Her work is supported by the Supreme Council of Antiquities in Egypt, directed by Zahi Hawass, Ph.D.

===

HTP,

Mahari

| 22560|2007-05-24 13:08:56|Fari Supiya|Re: Obenga did not reach the benchmark|

Dr W:"Hi

It is a waste of time replying to you on this issue.

You have made up your mind that what ever is done by whites is right, while research done by Blacks is wrong."

G.O.R.E : I have never given race as a reason for rejecting people`s work. In fact I have always been transparent in why I do not accept their evidence. In any case I accept my own evidence and I am Black.

Dr W:"G.O.R.E you claim to have read linguistics, but you find no merit in the work of Obenga and Diop whoes linguistic methods are precise and clear."

GOR: My methodis also clear, the comparative method. Iv`e demonstrated it so, I respectfully suggest,there is no need to speak of a `claim`.

Dr W:"You have decided that these (Black) linguists have nothing to offer you in method and example. As a result, you will get nothing from their work.

Africans have written tens of articles on the relationship between Egyptian and Black African languages.Yet you find none of these works to meet "your" standard of linguistic research, eventhough you admit you have read a little in the field, while, some of these researchers like Anselin and Obenga have PhDs in the field."

GOR:I don`t have a standard. The comparative method and the way it works can be learnt from any textbook on historical linguistics. A linguists qualifications do notmake him correct. His evidence makes him correct irrespective of whether he is an amateur linguist or a Dr. There are cases in the world of linguistics where a Dr propounds a hypothesis which is rejected by other Drs in the field because they do not think he has correctly applied the comparative method. I have actually dealt with this in a previous post butI notice people talk to mein a way that shows they do not remember what my core positions are.

By the way Dr Winters I never said I've read 'little in the field' of 'linguistic research'. I said to Omo that I knew little of Egyptian. But that wouldn't stop me from assessing, up to a point, whether standard methodology has been followed. If you would like to see evidence for linguistic comparative research, of benchmark standard, being carried out on languages the researcher is not really familiar with see [nigercongo@yahoo.com](mailto:nigercongo@yahoo.com).

Dr W: "You have stated in earlier post Obenga and Diop's work is not convincing, like you do in this post. If the work of these researchers have not convinced you, clearly you believe that only linguistic research done by whites is convincing, since you find no fault in their research--only the research done by Blacks. Clyde"

GOR: I have reported that the work of at least three (Ehret, Orel and Stolbova) White researchers has been criticised. I even mentioned what the criticism was. I also received an offline communication from Jamie Pretell, remember him. Linguists, almost certainly White, were reviewing the ANE evidence on a Sumerian-Bantu link. I only agreed with one out of about five of these reviewers. Is this consistent with accepting arguments because they are coming from White people? Incidentally I am glad Mr Pretell took this step. Attack from the mainstream should be tackled head on (if only there were such a forum) and would help all to sharpen their/our work. I like my evidence to be challenged. This isn't about Mr Pretell's motives, of which I cannot prove. It's about the idea of getting professional opinions about a controversial theory coming from an amateur (all be it that even professionals can be biased). There are many charges that have been thrown, and continue to be thrown at me. I have answered all of them and in a way that is reasonable in content and tone. Nobody said we have to agree on everything. What is important is that you can ALWAYS articulate why you hold a particular position.

And of course no one has still criticised my benchmark evidence on Yoruba and Proto-Bantu. All people have done is asked me to accept something that is not as mathematically convincing. The NOTORIOUS G.O.R.E

*clyde winters* wrote:

--- Fari Supiya <[goredema\\_99@yahoo.com](mailto:goredema_99@yahoo.com)> wrote:

- > You haven't told me anything that it wasn't
- > abundantly clear I knew already. I know what words
- > have a tendency to be inherited. The point was that
- > there were no recurrent correspondences that reach
- > my benchmark evidence of the relationship between
- > Proto-Bantu and Yoruba. The evidence which,
- > incidentally, you have not criticised. Why didn't
- > you reproduce this part from my post?:
- >

> GOR: "I have shown that complex linguistic data  
> can be summarised effectively, that is convincingly.  
> My Benchmark post with Yoruba and Proto-Bantu was  
> for that purpose as well as to give us a standard.  
> The strength of that evidence has not been  
> reproduced by either your or Dr Winters reproduction  
> of Obenga."  
>  
> Readers have every reason for suspecting it was  
> because you could not answer  
>  
> G.O.R.E  
>  
> PS:Iv`e also seen your `attachment` evidence  
> numerous times (b4 u posted it). It is from Diop. It  
> is the same term kef repeated over and over with  
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Clyde

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| 22561|2007-05-24 13:08:59|Fari Supiya|Re: What`s the real issue!!!|

Anyone who shares my PAST (literal slavery, genocidal colonialism), my PRESENT (contemporary racism) and my FUTURE (their children will probably marry my children and therefore part of my gene pool) is my brother or sister whether I like it or not. Rape does not count as `marriage`.

There are a number of ethnic groups in Africa who do not share my FUTURE because they separate themselves from other Africans based on their difference in hair form and sometimes skin shade. That wouldn't be so bad but many have taken the next step of engaging in the genocide of those with microcurled hair at the behest of outside powers. It is they who have removed themselves from my ethnic group not me booting them out. Whether they have real or imaginary non-African blood is not the point. It is their behaviour which is determinative. That is why John G Jackson is my elder brother and the Janjaweed (who are much darker) are not. The question of whether any Africans with baby curls are mixed is thus really irrelevant.

The NOTORIOUS G.O.R.E

**OMOWALE** wrote:

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Boardwalk for \$500? In 2007? Ha!

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| 22562|2007-05-24 15:27:27|Mahari Mengistu|WITH MODERATOR'S PERMISSION: AMMA OF INDIA|

Since we discuss India and blacks here is a video of Amma, India's spiritual mother who has millions of followers. She is from the lowest caste of India. She is blacker than any of my living relatives; her hair is very curly if it were not pulled back and brushed down. She is a wonderful woman who pushes up and out with the effect of her love while those at the top push down.

[http://youtube.com/watch?v=zpKvj\\_Jo3EE](http://youtube.com/watch?v=zpKvj_Jo3EE)

HTP,  
Mahari

| 22563|2007-05-24 15:54:01|Paul Kekai Manansala|Re: What's the real issue!!!|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

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The difference between Janjaweed and those they victimize is one of Arab culturalization and not "microcurls" vs. "babycurls."

Both the Janjaweed and the other neighboring Sudanese and Chadian groups have people with microcurl and babycurl hair.

Regards,

Paul Kekai Manansala

| 22564|2007-05-24 17:19:56|Paul Kekai Manansala|Re: What`s the real issue!!!

I'm referring mainly to the current situation in Darfur.

In South Sudan there is also the difference in religion.

Regards,

Paul Kekai Manansala

| 22565|2007-05-24 18:27:25|OMOWALE|Re: What`s the real issue!!! Olori buruku!

I'll respond to this in Yoruba: OLORI BURUKU!

Omowale

There are a number of ethnic groups in Africa who do not share my FUTURE because they separate themselves from other Africans based on their difference in hair form and sometimes skin shade. That wouldn't be so bad but many have taken the next step of engaging in the genocide of those with microcurled hair at the behest of outside powers. It is they who have removed themselves from my ethnic group not me booting them out. Whether they have real or imaginary non-African blood is not the point. It is their behaviour which is determinative. That is why John G Jackson is my elder brother and the Janjaweed (who are much darker) are not. The question of whether any Africans with babycurls are mixed is thus really irrelevant.

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There is a reason for this. There is an unstated premise. European and American scholars, following in the footsteps of the German philosopher and theologian Hegel, are convinced that Africa stands outside of human history. Africa has played no part in the history of mankind. Maybe they were slaves but that is it. Hegel's pure assertion has influenced the study of history and the writing of history. The ancient Egyptians were white or perhaps "eastern" people and their culture belonged to the European cultural universe. This ancient culture had nothing to do with "Black Africa" or those hideous African negroes south of the Sahara. There was absolutely no cultural, linguistic or ethnic relationship with other Africans. thus the attempt to take Egypt out of Africa and Africans out of Egypt.

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| 22566|2007-05-25 11:30:39|OMOWALE|Re: Obenga did not reach the benchmark-A NEW BENCHMARK|

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> can be summarised effectively, that is convincingly.  
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Can you reach this "benchmark"?

You claim to be able to handle the Yoruba language at a complex linguistic level.Before getting to"complex linguistic data",here is a, very, very simple "benchmark": Please translate and explain the grammatical structure of this very simple Yoruba phrase: "**apo ti ko si nkankan ninu re....**".

After you pass this "benchmark", we'll move on to more "complex linguistic"considerations. I know this is a benchmark that any Yoruba 5 year old could reach, but I want to start at step one and move on from there.  
Omowale

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| 22567|2007-05-25 11:30:46|OMOWALE|Re: WITH MODERATOR'S PERMISSION: AMMA OF INDIA|

The beauty of the human soul.....a soul free from nationalism, bigotry and petty ideology.....may the gods bless Amma forever  
Thank You

omowale

---

Boardwalk for \$500? In 2007? Ha!

[Play Monopoly Here and Now](#) (it's updated for today's economy) at Yahoo! Games.

| 22568|2007-05-25 11:31:01|Fari Supiya|Re: What`s the real issue!!!|

The Sudanese I have spoken to do not share your opinion.

The NOTORIOUS G.O.R.E

**Paul Kekai Manansala** wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

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| 22569|2007-05-25 11:31:53|Mahari Mengistu|A Tenure Not Soon Forgotten - Dr. Tony Martin of Wellesley College|

This article answers a couple of questions regarding jews: 1. How do jews feel about ancient Egypt's being a black civilization? 2.

Did the jews really NOT PARTICIPATE in the slave trade? I couldn't imagine them missing out on making lots of money in the lucrative business of slavery - especially considering the fact that so much of jewish writing clearly degrades and minimize the worth and value of the black Afrikan. They of course are not alone in their contempt

and predation. Their brothers - according to the bible - the Arabs write with equal contempt of the black Afrikan.

=====

## A Tenure Not Soon Forgotten

by Kenneth J. Cooper  
May 24, 2007, 12:00 Email article  
Printer friendly

After 34 years on the Wellesley College faculty, Dr. Tony Martin's teachings have at times been controversial, but his mentoring of Black women is what his students will remember most.

Wellesley, Mass.

Scan references to Dr. Tony Martin in newspaper databases, and you would think the Africana studies professor has devoted his long academic career at Wellesley College solely to the Jewish role in the African slave trade.

You would get only a clue or two that Martin, a historian who retires this spring after 34 years at the small all-female school outside Boston, is a prolific scholar of Marcus Garvey. You would have no idea that Garvey was the subject not only of Martin's doctoral dissertation at Michigan State University, but also nine of the dozen books he has written or edited.

What you find instead are articles since the early 1990s about a controversy over Martin assigning his students readings from a 1991 book published by the Nation of Islam, *The Secret Relationship Between Blacks and Jews*, Vol. 1. There followed denunciations from national Jewish organizations, clashes between Martin and Wellesley classics professor Mary Lefkowitz, his charge that the college unfairly denied him a merit raise and two unsuccessful libel suits he filed, one against Lefkowitz, who is Jewish and retired in 2005.

But Martin mentions none of that when asked about his legacy.

"I'd like to be remembered for my Garvey work," replies Martin, 65, who plans to move back to his native Trinidad after the spring semester.

Academic databases do reflect his scholarship on Garvey. His latest book is a biography of Amy Ashwood Garvey, the Jamaican Pan-Africanist's widow. Only one of his books, *The Jewish Onslaught*, self-published in 1993, concerns the slave trade controversy that raged in

newspapers.

"I think that's a reflection of the power of the Jewish lobby that arrayed itself against me," Martin says. "They consider that an anti-Semitic statement when you say they are powerfully positioned in the media, but this kind of thing, I think, proves it."

A decade later, Martin, an Afrocentrist brimming with West Indian pride, is not backing down. He says he has no regrets about his response, wishing only that newspapers had told his side of the story more fully and accurately.

"I kind of almost stumbled into all of this," he says, about the controversy. Martin says he had not known that The Boston Globe and Harvard University's Dr. Henry Louis Gates, writing in the New York Times, condemned the Nation of Islam book before he added it in 1992 to a Black studies course he had taught for 20 years. Martin says he did "a normal thing that all professors do" in introducing material reflecting new information.

I had just discovered that Jews had a role in the slave trade, so I added a couple of chapters from this book," he says. "This was about less than one day's worth of readings in a whole semester course."

Martin calls the assignment a "nonissue" that was overblown in the media. The debate centered on the extent of the Jewish role in the Atlantic slave trade, an involvement that some Jewish scholars had denied existed at all. The scholarly distinction he makes now was blurred in the media: He says that role was "major" in Brazil and Suriname, but only "important" in the United States and several Caribbean islands.

"It was certainly important enough to be the subject of historical inquiry," he says.

Lefkowitz, who says Martin doesn't speak to her, gives a balanced response when asked about his impact on the suburban campus, where he spent nearly all his teaching career.

"Like everything else, it's complicated because he did a certain amount of good and harm," says Lefkowitz, who taught at Wellesley for 46 years.

One source of harm, she suggests, was a tendency to "preach instead of teach," particularly about what she describes as an inaccurate account of the Egyptian role in shaping the civilization of ancient



Greece, her academic specialty.

Lefkowitz so disagreed with Martin's Afrocentric history lessons that she wrote two books, both published in 1996, disputing the extent of Egyptian influence on the philosophy, religion and science of ancient Greece and Rome.

"I don't think the evidence is there for the Afrocentric interpretation of ancient history," she says. "It's just a misunderstanding, a myth ? not history."

More than using the Nation of Islam book in his class, Lefkowitz criticizes Martin's response to the controversy, especially his writing of *The Jewish Onslaught*, which she describes as "open anti-Semitism."

"I know he felt he was being attacked by Jews, but he really wasn't," she says. "Don't assume people who disagree with you are necessarily doing it out of racism."

Lefkowitz says the book and its "ad hominem attacks" on Dr. Selwyn Cudjoe, a fellow Trinidadian on the Wellesley faculty, left Martin isolated on campus. He denounced Cudjoe, then chairman of the Black studies department, as one of the "Uncle Toms" who had criticized his teachings about Jews and the slave trade. Cudjoe didn't respond to messages seeking comment about Martin's legacy.

As for the good Martin has done at Wellesley, Lefkowitz praises his mentoring of many of the college's Black students. "He made a significant difference for them," she says.

Two former students who chose Martin as their advisor credit him with shaping their racial identity and furthering their intellectual growth.

"He has literally shaped and impacted Black women as intellectuals for the past 35 years," says Dr. LaTrese Adkins, an adjunct professor of history at Southern Methodist University, who graduated from Wellesley in 1993.

Adkins says Martin helped develop her "Black consciousness" and sense of racial integrity.

"He had to go through a lot, decade after decade" at Wellesley, she says. "And yet, he had to stay true to what he believes in. He showed me how to do that."

Adkins so identified with Martin that she went to Michigan State University to get her doctorate, just as he had done.

Azizah Yasin, a member of the class of 1994 who is now a lawyer in suburban Quincy, Mass., says she can't even remember how many of Martin's classes she took as an undergraduate.

"When I took my first class from him, it opened a magic doorway to things I didn't know about myself and my people," she says.

"He was a personal favorite of mine because the way he taught enriched my soul. I think he is the most powerful and influential male role model in my life."

Both Adkins and Yasin describe Martin's teaching style differently than Lefkowitz does.

"He would say to check what he said," Yasin recalls. "He taught history from the perspective of truth and fact."

Adkins was in the class that read parts of the Nation of Islam book.

"We didn't spend more than a week or two weeks on that particular subtopic," she says. "It was intriguing and fascinating because we had never looked at the particular trade in Africans of one particular ethnic group. It was not accusatory of the Jewish faith or people."

Looking back on his tenure at Wellesley, Martin says his friendships with students have been deeper and richer than his faculty peers.

"I've never been much a part of the broader scene at Wellesley.

I never socialized much with Wellesley faculty," he says. "Most of the lifelong friends I've made at Wellesley were students, rather than faculty."

After he retires on June 30 and moves to Trinidad, Martin says he will live in the hills above the capital of Port of Spain with his wife, Paloma Mohamed, and infant son, Shabaka, who is named for a pharaoh who ruled over Egypt and Nubia. Mohamed is a noted playwright and poet in her native Guyana. It is his first marriage.

Martin intends to give lectures around the world on Garvey, as he has for years, and also research and write books.

He is completing biographies of two prominent 20th-century Trinidadian women, Audrey Jeffers and Kathleen Davis, both icons in the Caribbean nation. Jeffers founded a women's group in 1921 that provided social services. Davis had a radio program for decades that discovered children with musical and theatrical talent.

Martin is also completing a book on Jewish refugees from Europe to Trinidad in the 1930s and early 1940s. The unrepentant target of Jewish condemnation says he sees no irony in his plan to write about the refugees from the Holocaust. He says he came across the subject in the 1980s while scouring Trinidadian newspapers for articles about Jeffers. That was years before the controversy about Jews and the slave trade.

--Kenneth J. Cooper

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HTP,

Mahari

| 22570|2007-05-25 11:32:12|Fari Supiya|Re: What`s the real issue!!! Olori buruku!|

Why not respond in a constructive way?

G.O.R.E

**OMOWALE** wrote:

I'll respond to this in Yoruba: OLORI BURUKU!

Omowale

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There is a reason for this. There is an unstated premise. European and American scholars, following in the footsteps of the German philosopher and theologian Hegel, are convinced that Africa stands outside of human history. Africa has played no part in the history of mankind. Maybe they were slaves but that is it. Hegel's pure assertion has influenced the study of history and the writing of history. The ancient Egyptians were white or perhaps "eastern" people and their culture belonged to the European cultural universe. This ancient culture had nothing to do with "Black Africa" or those hideous African negroes south of the Sahara.

There was absolutely no cultural, linguistic or ethnic relationship with other Africans. thus the attempt to take Egypt out of Africa and Africans out of Egypt. The West traces its intellectual, philosophical and cultural roots to Classical Greece. We hear endlessly about the "Greek Miracle" and the sudden flowering of Greek culture...etc, ..

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28 of Plato's dialogues have survived. 42% deal closely with Africa. Plato studied in Memphis Egypt with the priest Khnuphis and with SeKhnuphis at Heliopolis. See Dr. Theophile Obenga:pp.51- 103, Ancient Egypt& Black Africa, 1992 Karnak House, London.

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| 22571|2007-05-25 11:33:21|Paul Kekai Manansala|Re: What`s the real issue!!!  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>  
> The Sudanese I have spoken to do not share your opinion.  
>  
>

So you're saying Sudanese believe in your theory of microcurls vs. babycurls???

I know it's no use, but could you provide some refs, evidence, etc.?

Regards,

Paul Kekai Manansala

| 22572|2007-05-25 13:33:13|Peter Gray|Re: What`s the real issue!!! Olori buruku!

"...the question of whther any Africans with babycurls are mixed is thus really irrelevant" is correct. I couldn't have said it better, Gloria. Thank you.

Peter

---

From: *Fari Supiya*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *RE: [Ta\_Seti] What`s the real issue!!! Olori buruku!*  
Date: *Fri, 25 May 2007 09:12:27 -0700 (PDT)*

Why not respond in a constructive way?  
G.O.R.E

**OMOWALE** wrote:

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Omowale

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| 22573|2007-05-25 15:42:18|OMOWALE|Re: What`s the real issue!!! Olori buruku! A NEW BENCHMARK !|

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- > can be summarised effectively, that is convincingly.
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| 22574|2007-05-25 15:45:04|OMOWALE|Re: What`s the real issue!!! Olori buruku!|

There are a number of ethnic groups in Africa who do not share my FUTURE because they seperate themselves from other Africans based on their difference in hair form and sometimes skin shade. That wouldn`t be so badbut manyhave taken the next step of engaging in the genocide of those with microcurled hair at the behest of outside powers. It is they who have removed themselves from my ethnic group not me booting them out. Whether they have real or imaginary non-African blood is not the point.It is their behaviour which is determinative. That is why John GJackson is my elder brother and the Janjaweed (who are much darker)are not. The question of whether any Africans with babycurls are mixed is thus really irrelevant.

The NOTORIOUS G.O.R.E



If we strip away the deliberately convoluted verbal and intellectual camouflage from the above posting; we would find the rot of American racism at its core. Olori buruku.  
Omowale

---

Looking for a deal? [Find great prices on flights and hotels](#) with Yahoo! FareChase.

| 22575|2007-05-26 04:29:40|olmec982000|East Indian Slaves in the U.S.|

Subject: [akandabaratam] Indian Slaves in Colonial America

[http://www.indiacur rents.com/ news/view \\_ article.html? article \\_id= e26c1cc3bcc0503da89fc4511af72bd5](http://www.indiacur rents.com/ news/view _ article.html? article _id= e26c1cc3bcc0503da89fc4511af72bd5)

## Indian Slaves in Colonial America

[http://www.indiacur rents.com/ news/view \\_ article.html? article \\_id= e26c1cc3bcc0503da89fc4511af72bd5](http://www.indiacur rents.com/ news/view _ article.html? article _id= e26c1cc3bcc0503da89fc4511af72bd5)

### Evidence of "East Indians" in 17th-18th century Virginia

FRANCIS C. ASSISI, May 16, 2007



The seeds of what was to become modern America were planted on May 13, 1607, when British colonists arrived at an island that they would come to call Jamestown in what is now Virginia.

This first permanent English settlement in the New World would eventually become "the rightful birthing ground of America"; its soil sprinkled with the blood of Native Americans, European settlers, and their African slaves.

To this racial mix we must now include people from the Indian subcontinent.

That's because, while preparations are underway for a grand commemoration of Jamestown's 400th anniversary in May-June 2007, we have uncovered compelling evidence of the presence of people from the Indian subcontinent going as far back as 375 years in Virginia: people identified in American court

documents of the time as "East Indians," "East India Indians," or "Asiatic Indians."

As these South Asians melded into the population, they would be identified variously as "Mullato," "Negro," and "colored" in the ethnic cauldron that was evolving in America, thus losing much of their racial distinctiveness with each passing generation, merging into the African-American community, largely unaware of their Indian roots.



My research into this early American history suggests that people from South Asia were transported as indentured servants or slaves? first by trading vessels belonging to the Dutch, French, and English; later, by captains of American vessels.

There is considerable evidence to suggest that "lascars" or seamen were recruited from Indian ports by European trading ships, and, on reaching Europe, succumbed to the promises of agents who enlisted indentured workers for the New World. Or else they were taken as servants by East India Company officials who amassed their fortunes in India, and subsequently returned home to England and

thence to their newly established colony in America, where they took their servants with them as a sign of their wealth and status as "nabobs."

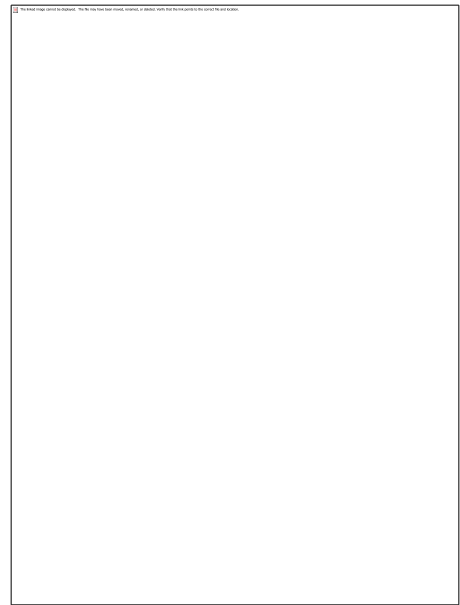
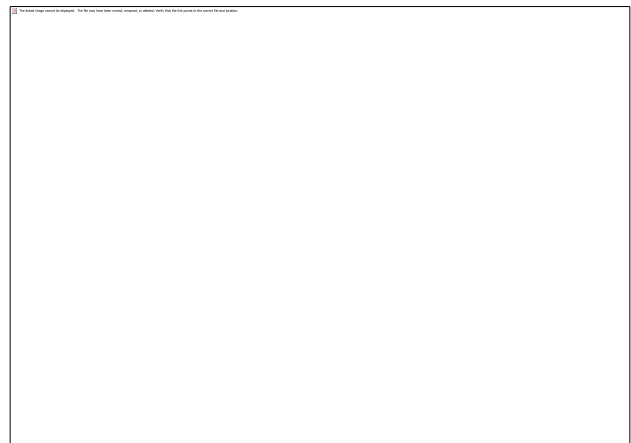
### **The First "East Indians" in America?**

A 2003 study prepared by Martha W. McCartney, a project historian for the National Park Service's Jamestown Archaeological Assessment reveals that Captain George Menefie, who was assigned 1,200 acres of land in Jamestown in 1624 and used "Tony, an East Indian," as a headright. This is further confirmed in a 2006 report from the Colonial Williamsburg Foundation, which identifies Menefie as a wealthy English merchant who arrived in Virginia in 1622, and obtained legal right to the land by paying passage for 24 immigrants, including an Indian.

At the heart of the early migration to colonial America was the headright system designed to encourage immigration. Every Englishman who "imported" a laborer or servant to the colony received a 50-acre land grant.

The evidence from Jamestown and Williamsburg suggests that the first South Asians may have been brought to Virginia within less than a generation of the arrival of European settlers in Virginia, and a decade after the Mayflower landed in Plymouth.

Social historian Thomas Brown, a faculty member at Lamar University, Beaumont, Texas, has corroborated this in a 2004 research paper. Brown explains that many Indians were imported to the American colonies by way of England, arriving already Christianized and fluent in English. Others arrived as slaves who had



been captured and sold. "It is impossible to confidently estimate the size of the South Asian population in the Western Shore counties, but 'East Indians' outnumber 'Indians' in the extant colonial records after 1710 or so," acknowledges Brown.

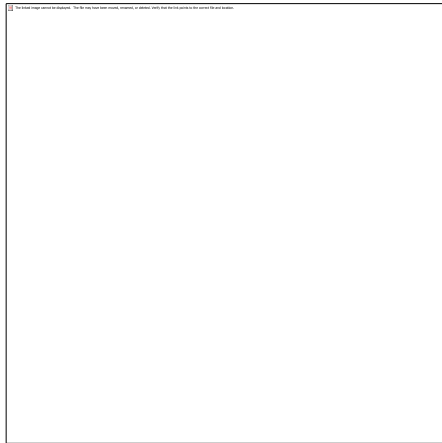
Furthermore, he claims: "In 18th century Chesapeake, South Asians stood out from sub-Saharan slaves both in culture and appearance. Since South Asians were a minority among the slave population, the community's perception of their distinctiveness persisted for a longer period of time." And most surprisingly, Brown adds: "? there was a significant contingent of 'East Indian' slaves in the colonial Chesapeake."

The other evidence I have uncovered comes from runaway slave advertisements in 18th century colonial Virginia newspapers.

### **Runaway Slave Advertisements**

Consider this. The *Virginia Gazette* of Aug. 4, 1768, describes one young "East Indian" as "a well made fellow, about 5 feet 4 inches high" who had "a thin visage, a very sly look, and a remarkable set of fine white teeth." Another is identified as "an East India negro man" who speaks French and English.

On July 13, 1776, the *Virginia Gazette* reported the escape of a "Servant Man named John Newton, about 20 Years of Age, 5 feet 5 or 6 Inches high, slender made, is an Asiatic Indian by Birth, has been about twelve Months in Virginia, but lived ten Years (as he says) in England, in the Service of Sir Charles Whitworth. He wears long black Hair, which inclines to curl, tied behind, and pinned up at the Sides; has a very sour Look, and his Lips project remarkably forward. He left his Master on the Road from



Williamsburg, between King William Courthouse and Todd's Bridge, where he was left behind to come on slowly with a tired Horse ?" The advertisement by slave owner William Brown goes on: "? he is a good Barber and Hair-Dresser, it is probable he may endeavour to follow those Occupations as a free Man. Whoever takes up the said Servant, and secures him in Gaol, giving me information thereof, so that I may get him again, shall have eight dollars Reward; and if delivered to me at Westwood, in Prince William, further reasonable Charges, paid by William Brown." Another advertisement placed in the July 19 edition of the paper by the same William Brown, ups the reward amount to ten dollars with the added information that John

Newton "shaves and dresses well, but is much addicted to liquor."

The above information is culled from a digital collection of advertisements for runaway slaves and servants found in 18th-century Virginia newspapers. There are many more such references to "East Indians" to be found in "The Geography of Slavery" project in Virginia. Compiled by Thomas Costa, professor of history, University of Virginia's College at Wise, for the Virginia Center for Digital History and Electronic Text Center, the database is available online <http://etext.lib.virginia.edu/subjects/runaways/allrecords.html>

With these findings documented in 18th-century American newspapers, Indian Americans, or South Asian Americans, or Desis, as many of them like to call

themselves, stand on the cusp of rewriting their history by acknowledging the full complement of their heritage?including that of slaves in America.

*Francis C. Assisi acknowledges the research assistance of Elizabeth F. Pothan in this project. He has been researching the presence of people from the Indian subcontinent in early colonial America for nearly a decade. He dedicates this research to third-generation desis Zadie and Riya Jivan of Berkeley.*

| 22576|2007-05-26 07:18:17|Djehuti Sundaka|Re: East Indian Slaves in the U.S.|

As a descendant of a 19th century Buddhist merchant from Ceylon (Sri Lanka), I find this quite fascinating. It would seem that an Indian heritage is to be included among those of us descended from the victims of American enslavement. I wonder if any genetic studies have supported this.

Djehuti Sundaka

--- In Ta\_Seti@yahooogroups.com, "olmec982000"  
wrote:

>

> Subject: [akandabaratam] Indian Slaves in Colonial America

> [http://www.indiacur-rents.com/news/view\\_article.html?article\\_id=](http://www.indiacur-rents.com/news/view_article.html?article_id=e26c1cc3bcc0503da89fc4511af72bd5)

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[article\\_id=e26c1cc3\](http://www.indiacur-rents.com/news/view_article.html?article_id=e26c1cc3bcc0503da89fc4511af72bd5)

> [bcc0503da89fc4511af72bd5](http://www.indiacur-rents.com/news/view_article.html?article_id=e26c1cc3bcc0503da89fc4511af72bd5)>

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- > third-generation desis Zadi and Riya Jivan of Berkeley.
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| 22577|2007-05-26 09:07:11|Fari Supiya|Re: Obenga...-A NEW BENCHMARK- Actually no new benchmark at all|

"You claim to be able to handle the Yoruba language at a complex linguistic level. Before getting to "complex linguistic data", here is a, very, very simple "benchmark": Please translate and explain the grammatical structure of this very simple Yoruba phrase: "**apo ti ko si nkankan ninu re....**".

After you pass this "benchmark", we'll move on to more "complex linguistic" considerations. I know this is a benchmark that any Yoruba 5 year old could reach, but I want to start at step one and move on from there.

Omowale"

GOR: I don't have to translate a sentence of your choosing or any other because that is not a requirement of the comparative method. I simply need to be able to translate and analyse the items or words of Yoruba that I am comparing with Proto-Bantu. If you cannot show that my translations (used in the benchmark) are wrong please do not, and I say this with warmth and an appealing tone, come to me with a red herring. I have not made out I am a Yoruba speaker and have always been forthcoming about my knowledge status.

In future your accusations should be backed up with quotes from me so we know the issue you raise is not one of your many mistakes (such as claiming I do not speak any African language). By the way. If I wanted to be dishonest I could simply ask one of my Yoruba speaking friends to translate it for me which would reduce to naught what you are trying to prove. But I'd rather be straight and transparent as always.

With much warmth

ONE BLOOD!!

The NOTORIOUS G.O.R.E

PS I did this with your last Yoruba phrase (Olori Buruku!!, let's not forget the exclamations) which was obviously an insult. When she told me it was a derogatory reference to my state of mind we both had a good laugh about it.

**OMOWALE** wrote:

GOR: "I have shown that complex linguistic data  
> can be summarised effectively, that is convincingly.  
> My Benchmark post with Yoruba and Proto-Bantu was  
> for that purpose as well as to give us a standard.  
> The strength of that evidence has not been  
> reproduced by either your or Dr Winters reproduction  
> of Obenga."

>  
>  
>

Can you reach this "benchmark"?

You claim to be able to handle the Yoruba language at a complex linguistic level. Before getting to "complex linguistic data", here is a, very, very simple "benchmark": Please translate and explain the grammatical structure of this very simple Yoruba phrase: "**apo ti ko si nkankan ninu re....**".

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Omowale

---

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| 22578|2007-05-26 09:24:59|clyde winters|Re: Obenga...-A NEW BENCHMARK- Actually no new benchmark at all|

Hi

This discussion has went on long enough. Let's just agree to disagree and move forward.

Clyde

--- Fari Supiya <[goredema\\_99@yahoo.com](mailto:goredema_99@yahoo.com)> wrote:

- > "You claim to be able to handle the Yoruba language
- > at a complex linguistic level. Before getting to
- > "complex linguistic data", here is a, very, very
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- > (used in the benchmark) are wrong please do not, and
- > I say this with warmth and an appealing tone, come
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> With much warmth  
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> Buruku!!, let's not forget the exclamations) which  
> was obviously an insult. When she told me it was a  
> derogatory reference to my state of mind we both had  
> a good laugh about it.  
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> OMOWALE <[dp45\\_2000@yahoo.com](mailto:dp45_2000@yahoo.com)> wrote:  
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>

> Omowale  
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> -----  
> It's here! Your new message!  
> Get new email alerts with the free Yahoo! Toolbar.  
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> -----  
> Get your own web address.  
> Have a HUGE year through Yahoo! Small Business.

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[http://searchmarketing.yahoo.com/arp/sponsoredsearch\\_v2.php](http://searchmarketing.yahoo.com/arp/sponsoredsearch_v2.php)

| 22579|2007-05-26 09:55:52|OMOWALE|Re: Here is my "constructive" response...I await yours!!!

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I know this is a benchmark that any Yoruba 5 year old could reach, but I want to start at step one and move on from there.

Omowale

Since you claim to be able to understand the Yoruba language at a level that would allow you to formulate "complex linguistic data" using "Proto-Bantu" and Yoruba, I sure that a simple, everyday expression such as "olori buruku" would not present an insurmountable problem, but apparently it has. Please translate the phrase above and explain the grammatical structure. If you know Yoruba, your response will be immediate!! If not.....we can expect more evasion and more rhetoric...in any case.....we await your response!

Thanks,  
Omowale

---

Park yourself in front of a world of choices in alternative vehicles.

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| 22580|2007-05-26 13:07:46|Issis|Re: A Tenure Not Soon Forgotten - Dr. Tony Martin of Wellesley Coll|

"Lefkowitz . . . gives a balanced response when asked about his impact on the suburban campus, where he spent nearly all his teaching career."

The writer of the article calls that balanced? I wonder what he thinks about her dismissing Afrocentrism as "myth"? Of course some Jewish and Arab people are not going to be comfortable with Egypt's being a Black African civilization, because they would rather believe that they were Semites from the Middle East, and thus feel better about themselves. The irony is that Semitic languages come from East Africa. People will try to claim civilizations that their ancestors did not build for themselves because it boosts their self-esteem (especially for the masses of whites, who have no other reason to feel good about themselves). This is easiest to do with Black African civilizations because of course everyone knows that "Negroes" could never have created a civilization. Heck, they can't even rule themselves (never mind that Europeans drew geographic lines regardless of ethnic distinctions). And so, some Europeans, "Asiatics," and Semites are united in the struggle against the truth of Kemet as a Black African civilization, and it does not matter which one of them wins as long as they were not Black! Gasp!

But I will not generalize about Jewish people or other whites, because stereotypes do not reflect the complexity of reality. And, there are Ethiopian Jews who are discriminated in Israel, so it is not about people like Lefkowitz being Jewish, it is about their being white and throwing their lot in with the rest of them.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

- > This article answers a couple of questions regarding jews: 1. How
- > do jews feel about ancient Egypt's being a black civilization? 2.
- > Did the jews really NOT PARTICIPATE in the slave trade? I couldn't
- > imagine them missing out on making lots of money in the lucrative
- > business of slavery - especially considering the fact that so much of
- > jewish writing clearly degrades and minimize the worth and value of
- > the black Afrikan. They of course are not alone in their contempt
- > and predation. Their brothers - according to the bible - the Arabs

> write with equal contempt of the black Afrikan.

> =====

> A Tenure Not Soon Forgotten

>

> by Kenneth J. Cooper

> May 24, 2007, 12:00 Email article

> Printer friendly

>

>

> After 34 years on the Wellesley College faculty, Dr. Tony Martin's

> teachings have at times been controversial, but his mentoring of

> Black women is what his students will remember most.

>

> Wellesley, Mass.

> Scan references to Dr. Tony Martin in newspaper databases, and you

> would think the Africana studies professor has devoted his long

> academic career at Wellesley College solely to the Jewish role in the

> African slave trade.

>

> You would get only a clue or two that Martin, a historian who retires

> this spring after 34 years at the small all-female school outside

> Boston, is a prolific scholar of Marcus Garvey. You would have no

> idea that Garvey was the subject not only of Martin's doctoral

> dissertation at Michigan State University, but also nine of the dozen

> books he has written or edited.

>

> What you find instead are articles since the early 1990s about a

> controversy over Martin assigning his students readings from a 1991

> book published by the Nation of Islam, The Secret Relationship

> Between Blacks and Jews ,Vol. 1. There followed denunciations from

> national Jewish organizations, clashes between Martin and Wellesley

> classics professor Mary Lefkowitz, his charge that the college

> unfairly denied him a merit raise and two unsuccessful libel suits he

> filed, one against Lefkowitz, who is Jewish and retired in 2005.

>

> But Martin mentions none of that when asked about his legacy.

>

> "I'd like to be remembered for my Garvey work," replies Martin, 65,

> who plans to move back to his native Trinidad after the spring

> semester.

>

> Academic databases do reflect his scholarship on Garvey. His latest

> book is a biography of Amy Ashwood Garvey, the Jamaican Pan-

> Africanist's widow. Only one of his books, The Jewish Onslaught, self-

> published in 1993, concerns the slave trade controversy that raged in

> newspapers.

>  
> "I think that's a reflection of the power of the Jewish lobby that  
> arrayed itself against me," Martin says. "They consider that an anti-  
> Semitic statement when you say they are powerfully positioned in the  
> media, but this kind of thing, I think, proves it."  
>  
> A decade later, Martin, an Afrocentrist brimming with West Indian  
> pride, is not backing down. He says he has no regrets about his  
> response, wishing only that newspapers had told his side of the story  
> more fully and accurately.  
>  
> "I kind of almost stumbled into all of this," he says, about the  
> controversy. Martin says he had not known that The Boston Globe and  
> Harvard University's Dr. Henry Louis Gates, writing in the New York  
> Times, condemned the Nation of Islam book before he added it in 1992  
> to a Black studies course he had taught for 20 years. Martin says he  
> did "a normal thing that all professors do" in introducing material  
> reflecting new information.  
>  
> I had just discovered that Jews had a role in the slave trade, so I  
> added a couple of chapters from this book," he says. "This was about  
> less than one day's worth of readings in a whole semester course."  
>  
> Martin calls the assignment a "nonissue" that was overblown in the  
> media. The debate centered on the extent of the Jewish role in the  
> Atlantic slave trade, an involvement that some Jewish scholars had  
> denied existed at all. The scholarly distinction he makes now was  
> blurred in the media: He says that role was "major" in Brazil and  
> Suriname, but only "important" in the United States and several  
> Caribbean islands.  
>  
> "It was certainly important enough to be the subject of historical  
> inquiry," he says.  
>  
> Lefkowitz, who says Martin doesn't speak to her, gives a balanced  
> response when asked about his impact on the suburban campus, where he  
> spent nearly all his teaching career.  
>  
> "Like everything else, it's complicated because he did a certain  
> amount of good and harm," says Lefkowitz, who taught at Wellesley for  
> 46 years.  
>  
> One source of harm, she suggests, was a tendency to "preach instead  
> of teach," particularly about what she describes as an inaccurate  
> account of the Egyptian role in shaping the civilization of ancient  
> Greece, her academic specialty.



>  
> Lefkowitz so disagreed with Martin's Afrocentric history lessons that  
> she wrote two books, both published in 1996, disputing the extent of  
> Egyptian influence on the philosophy, religion and science of ancient  
> Greece and Rome.  
>  
> "I don't think the evidence is there for the Afrocentric  
> interpretation of ancient history," she says. "It's just a  
> misunderstanding, a myth ? not history."  
>  
> More than using the Nation of Islam book in his class, Lefkowitz  
> criticizes Martin's response to the controversy, especially his  
> writing of The Jewish Onslaught, which she describes as "open anti-  
> Semitism."  
>  
> "I know he felt he was being attacked by Jews, but he really wasn't,"  
> she says. "Don't assume people who disagree with you are necessarily  
> doing it out of racism."  
>  
> Lefkowitz says the book and its "ad hominem attacks" on Dr. Selwyn  
> Cudjoe, a fellow Trinidadian on the Wellesley faculty, left Martin  
> isolated on campus. He denounced Cudjoe, then chairman of the Black  
> studies department, as one of the "Uncle Toms" who had criticized his  
> teachings about Jews and the slave trade. Cudjoe didn't respond to  
> messages seeking comment about Martin's legacy.  
>  
> As for the good Martin has done at Wellesley, Lefkowitz praises his  
> mentoring of many of the college's Black students. "He made a  
> significant difference for them," she says.  
>  
> Two former students who chose Martin as their advisor credit him with  
> shaping their racial identity and furthering their intellectual  
> growth.  
>  
> "He has literally shaped and impacted Black women as intellectuals  
> for the past 35 years," says Dr. LaTrese Adkins, an adjunct professor  
> of history at Southern Methodist University, who graduated from  
> Wellesley in 1993.  
>  
> Adkins says Martin helped develop her "Black consciousness" and sense  
> of racial integrity.  
>  
> "He had to go through a lot, decade after decade" at Wellesley, she  
> says. "And yet, he had to stay true to what he believes in. He showed  
> me how to do that."  
>

> Adkins so identified with Martin that she went to Michigan State  
> University to get her doctorate, just as he had done.  
>  
> Azizah Yasin, a member of the class of 1994 who is now a lawyer in  
> suburban Quincy, Mass., says she can't even remember how many of  
> Martin's classes she took as an undergraduate.  
>  
> "When I took my first class from him, it opened a magic doorway to  
> things I didn't know about myself and my people," she says.  
>  
> "He was a personal favorite of mine because the way he taught  
> enriched my soul. I think he is the most powerful and influential  
> male role model in my life."  
>  
> Both Adkins and Yasin describe Martin's teaching style differently  
> than Lefkowitz does.  
>  
> "He would say to check what he said," Yasin recalls. "He taught  
> history from the perspective of truth and fact."  
>  
> Adkins was in the class that read parts of the Nation of Islam book.  
>  
> "We didn't spend more than a week or two weeks on that particular  
> subtopic," she says. "It was intriguing and fascinating because we  
> had never looked at the particular trade in Africans of one  
> particular ethnic group. It was not accusatory of the Jewish faith or  
> people."  
>  
> Looking back on his tenure at Wellesley, Martin says his friendships  
> with students have been deeper and richer than his faculty peers.  
>  
> "I've never been much a part of the broader scene at Wellesley.  
>  
> I never socialized much with Wellesley faculty," he says. "Most of  
> the lifelong friends I've made at Wellesley were students, rather  
> than faculty."  
>  
> After he retires on June 30 and moves to Trinidad, Martin says he  
> will live in the hills above the capital of Port of Spain with his  
> wife, Paloma Mohamed, and infant son, Shabaka, who is named for a  
> pharaoh who ruled over Egypt and Nubia. Mohamed is a noted playwright  
> and poet in her native Guyana. It is his first marriage.  
>  
> Martin intends to give lectures around the world on Garvey, as he has  
> for years, and also research and write books.  
>

> He is completing biographies of two prominent 20th-century  
> Trinidadian women, Audrey Jeffers and Kathleen Davis, both icons in  
> the Caribbean nation. Jeffers founded a women's group in 1921 that  
> provided social services. Davis had a radio program for decades that  
> discovered children with musical and theatrical talent.

>

> Martin is also completing a book on Jewish refugees from Europe to  
> Trinidad in the 1930s and early 1940s. The unrepentant target of  
> Jewish condemnation says he sees no irony in his plan to write about  
> the refugees from the Holocaust. He says he came across the subject  
> in the 1980s while scouring Trinidadian newspapers for articles about  
> Jeffers. That was years before the controversy about Jews and the  
> slave trade.

>

> --Kenneth J. Cooper

>

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> ===

> HTP,

> Mahari

>

| 22581|2007-05-26 15:42:37|OMOWALE|Re: Obenga...-A NEW BENCHMARK- Actually no  
new benchmark at all|

GOR: I don't have to translate a sentence of your choosing or any other because that is not a  
requirement of the comparative method. I simply need to be able to translate and analyse the items  
or words of Yoruba that I am comparing with Proto-Bantu. If you cannot show that my  
translations (used in the benchmark) are wrong please do not, and I say this with warmth and an  
appealing tone, come to me with a red herring. I have not made out I am a Yoruba speaker and  
have always been forthcoming about my knowledge status.

Utterly invalid!! the methodology is flawed. That is the method of the American School of  
linguistics. It was the method used by Greenberg, who gave us the false classification of African  
languages. There is no way, absolutely, no way, you can competently analyse a language if you  
are not familiar with the grammatical structure of the language---you don't have to be fluent in  
speaking and writing the language. But you must have some understanding of the internal logic  
of the language. You should understand some of the basic rules of that language and know, at  
least, some of the basic words.

Even if you don't speak Yoruba, if you would be able to arrive at the meaning of this sentence:  
Emi ni Omowale. If one knows the Yoruba pronouns and the use of the word "ni" in Yoruba-then  
the meaning will be clear.

But to say you can analyze a language at various complex linguistic levels and have no  
knowledge of basic words and the grammatical structure is absurd!!

People who only speak one language think in this way!

---

Take the Internet to Go: Yahoo!Go puts the [Internet in your pocket](#): mail, news, photos & more.

| 22582|2007-05-26 18:32:14|KAMAU|WILLIE LYNCH 2--HOW TO MAKE A NEGRO  
CHRISTIAN|

In 1832, a sermon was given in the south entitled, The Religious Instruction of the Negro.

By 1906, Negro church followings increased 57.6 percent. Said another way, enslaved Afrikans were being transformed into negro christians at alarmingly fast & successful rates.

HOW TO MAKE A NEGRO CHRISTIAN reprints the entire sermon, so you can read it for yourself and adds highly critical commentary.

Read about the exact plans constructed by one Dr. Reverend Charles Colcock Jones to 'biblize' us-the enslaved Afrikan population and take notice at what happens on sundays in the majority of the Afrikan/Black communities today in 2007.

Below are a few choice quotes from the so-called 'Apostle of the Blacks.'

[www.lulu.com/kamau301](http://www.lulu.com/kamau301)

#### HOW TO MAKE A NEGRO CHRISTIAN

And having our plantations, the time and persons of our servants wholly under our control, we can arrange the manner and frequency of our instructions, as we please, and the period of these instructions with as much punctuality, and with as little interruption, as we can arrange the morning and evening devotions of our own fire-side. Our very children might become, to some extent, teachers, by reading to them plain portions of the Bible, or plain Tracts and things of such sort

page 67

#### HOW TO MAKE A NEGRO CHRISTIAN

Will the authority of the Masters be weakened by instructions of this sort? No, it will be strengthened. And we believe that their authority can be strengthened and supported in this way only; for the duty of obedience will never be felt and performed to the extent that we desire it, unless we can bottom it on religious principle

page 72

#### HOW TO MAKE A NEGRO CHRISTIAN

It is a matter of astonishment, that there should be any objection at all; for the duty of giving religious instruction to our Negroes, and the benefits flowing from it, should be obvious to all. The benefits, we conceive to be incalculably great, and [one] of them [is] there will be greater subordination . . . amongst the Negroes.

page 52

#### HOW TO MAKE A NEGRO CHRISTIAN

[I]n order to induce a sense of guilt, [you] must charge upon the Negroes those particular sins to which they are so much addicted, and

expose their enormity and consequent punishment in the world to come.  
page 55

#### HOW TO MAKE A NEGRO CHRISTIAN

[The matter of preaching to the Negroes should] deal much in parables, historical events, miracles, lives of men holy and profane, as found in the Bible, and the great and wonderful works of God: all in illustration of doctrine and practice. He must reason much by illustration. And as the great majority of them do not read, he should read and explain God's holy word to them constantly, and as extensively as possible

page 83

#### HOW TO MAKE A NEGRO CHRISTIAN

It becomes us to inquire, if, in the history of the world, any people have ever been thoroughly christianized, without the employment of their own agency to a large extent, in diffusing the gospel amongst themselves? I know of no such people.

page 86

#### HOW TO MAKE A NEGRO CHRISTIAN

Let them [the slave masters] invest a little capital in the minds and hearts of their people [us Afrikans], and it will prove to all concerned, a peace-giving and profitable investment for time and for eternity. ". . . for time and for ETERNITY"

page 102

[www.lulu.com/kamau301](http://www.lulu.com/kamau301)

| 22583|2007-05-27 04:33:22|Robin|Request for information on Ancient Egyptian religion|  
Dear Group

Can anyone recommend some books that explain the Ancient Egyptian religion? The more detailed and comprehensive the better.

What I am NOT looking for are books that compare that religion with Christianity but instead explain the religion in its own context.

Thanx

Peace

Robin

| 22584|2007-05-27 04:38:37|Robin|Re: Any published or un-published authors in this group  
(reply to J|  
Dear JR

I am the author of When We Ruled: The Ancient and Medieval History of Black Civilisations, published by Every Generation Media (London). Our web site is [www.whenweruled.com](http://www.whenweruled.com)  
If this is the sort of thing that you are looking for get back to me.

Peace

Robin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jerry Royce"  
wrote:

>  
> Greetings Members,  
>  
> My name is JR, and thank you for allowing me to join this group.

Your

> debates and discussions are fantastic! I'm the producer for  
> [www.iRockTalkRadio.com](http://www.iRockTalkRadio.com), and we're interested in scheduling a

published

> or un-published author for our Internet Radio Talk-show to discuss  
> their literary work on African or African-American History.  
>  
> Please contact me at [business@...](mailto:business@...) for consideration to  
> be on our program, and please include your web urls and publishers  
> contact information.

>  
> Sincerely,

>  
> JR  
> Producer  
> [iRockTalkRadio.com](http://iRockTalkRadio.com)  
> 410-581-8100 ? studio office

>  
| 22585|2007-05-27 06:45:04|[bonotchim@aol.com](mailto:bonotchim@aol.com)|Re: Request for information on Ancient  
Egyptian religion|

Robin if I may I would like to recommend one of my own books. The Kemetic Spirit Door: The Burial Stela of Khamuy. In this book we detail how the people of Kemet built doorways into each tomb to allow the Ka of the deceased to communicate with the physical world and receive food left by loved ones. Egyptologists call these doorways False doors. In this book we use the term Spirit Door not false doors. We also introduce the little known concept of Akh Iker n Ra. This was a ritual to transform the deceased into a Excellent Spirit of Ra. This is a book based on translations of the MDW NTR text with illustrations. This book is by the MDW NTR Study Group of Detroit. All members were students of Theophile Obenga and Rkhty Amen-Jones when this book was written.

Two other very detail works are: The Mechanics of Ancient Egyptian Magical Practice by Robert K. Ritner and the Akh Iker n Ra- Stelae: On Ancestor Worship in Ancient Egypt by Robert Johannes Demaree  
Bro. Bonotchi

---

See what's free at [AOL.com](http://AOL.com).

| 22586|2007-05-27 10:01:03|asar\_imhotep|Anu migration from Mt's of the Moon to Kmt  
(interesting read)|

<http://www.rastafarispeaks.com/cgi-bin/forum/archive1/config.pl?read=55043>

## **REAL ISTORY: ANU MIGRATION FROM MTs OF MOON TO KMT**

**Posted By: [Issembly For Rastafari Iniversal Education](#)**

**Date: Thursday, 21 April 2005, at 6:27 p.m.**

"We find when we discover Egypt in what we call the First Dynasty, under Menes, that it is at its absolute zenith of culture in painting, sculpture, architecture. From this peak period, the Egyptian culture steadily declines. It is very much as if the Egyptians found themselves the inheritors of a great ready-made culture of which they could take advantage, which they could utilize and even to some degree emulate, but which they themselves did not create . . . This very strongly suggests that it drew its greatness from a source higher than itself . . ."

--Jalandris, The Hall of Records: The Hidden secrets of the Pyramid and Sphinx, 1980

"This civilization called Egyptian in our period developed for a long time in its early cradle . . . This cycle of civilization, the longest in history, presumably lasted 10,000 years. This is a reasonable compromise between the long chronology (based on data provided by Manetho -the last student of the Ancient Egyptian Mystery School of Anu at Alexandria before it was invaded by Alexander the Great in 330 BCE-- which places the beginning at 17,000 BCE) and the short chronology [3100 BCE] of the moderns - for the latter are obliged to admit that by 4245 BCE the Egyptians had already invented the calendar (which necessarily requires the passages of thousands of years)."

--Cheik Anta Diop, The African Origin of Civilization: Myth or Reality (originally published Nations Negres et Culture) 1955(Published in English in 1974)

"In this chapter I hope to demonstrate that the origin of the civilization of Egypt (khem) was black African, specifically Ethiopian or Anu . . . The history of Black will remain suspended in air and cannot be written correctly until African historians dare connect it with the history of Egypt. In reviewing Egypt's beginnings, we find an advanced civilization already intact from the earliest Dynasty. This fact has perplexed historians down through the ages. Common sense dictates that if Egypt began fully mature, then its civilization must have originated elsewhere . . . [Herodotus] The 'Father of History' was told that the first man to rule Egypt was Min, who lived so long ago that Egypt was still under water: 'in (Min's) time the

whole country, except the district around Thebes, was marsh, none of the land below Lake Moeris, was then showing above water. To this place from the sea [Nowe] is seven days passage up the river . . . . "

--Wayne Chandler, *Of Gods and Men: Egypt's Old Kingdom*, 1989

"According to Flinders Petrie these people were the Anu whose name, known to us since the protohistoric epoch, is always written with three pillars on the few inscriptions extant from the end of the fourth millennium before our era. The natives of the country are always represented with unmistakable chiefly emblems for which one looks in vain among the infrequent portrayals of other races, who are all shown as servile foreign elements having reached the valley by infiltration (cf. Tera Neter and the Scorpion king whom Petrie (wrongly) groups together; 'The Scorpion King . . . belonged to the preceding race of Anu, moreover he worshipped Min and Set.'). As we shall see later Min, like the chief gods of Egypt, was called by the tradition of Egypt itself 'The Great Negro'. . . .

"The Palermo Stone is Egypt's oldest history book . . . revealing to us information on the early kings of Egypt, along with mythical kings prior to the dynastic era. This fragment of a 5th century basalt stele . . . was doubtless one of the documents that Manetho used to compile his history of Egypt. The king list covers the period from the Old Kingdom back thousands of years into the predynastic period. It chronicles these mythical kings until the time of the god Horus, who is said to have given the throne to the human king Menes. . . . Other interesting information recorded by the Palermo stone is the construction of a stone building called Men-netjeret (2686-2667 BCE), copper smelting and copper statues created in the 2nd Dynasty (2890-2686 BCE) and a record of forty ships that brought wood from an unknown region outside of Egypt during the reign of Sneferu . . . describing military expeditions such as campaign in Nubia that resulted in the capture of 7,000 slaves . . . . that probably resulted in the disappearance of the local Nubian culture. . . ."

--Alan Winston, *The Palermo Stone*, 1999

"More evidence comes from the Books of Thoth. It describes one of the pyramids as standing upon the sea-shore, 'the waves of which dashed in powerless fury against its base.' . . . They add that from them [Ethiopians who built the pyramids], as from their authors and ancestors, the Egyptians get most of their laws. It is from them that the Egyptians have learned to honor kings and gods and bury them with such pomp; sculpture and writing were invented by the Ethiopians. The Ethiopians cite evidence that they are more ancient than the Egyptians . . . . The most complete list of [Egyptian] kings known appeared in the Royal Papyrus of Turin, which assigned in order of dynasty the names of over 130 kings. . . . . Manetho named over a hundred kings and divided them into thirty dynasties . . . . The two most complete versions of his list are those quoted by Julius Africanus and by Eusebius. . . . According to Julius Africanus, 561 kings reigned for approximately 5,524 years in total. Eusebius, on the other hand, states that 361 kings ruled in 4,780 years. . . . Cheik Anta Diop, egyptologist, linguist, physicist and historian, allows 10,000 years for the cycle of Egyptian civilization. His logic is pure and simple and hard to refute. The Egyptian calendar was based on the cycle of the star Sirius whose rise coincides with the sun every 1,461 years. Now any astronomer will verify the fact that it takes thousands of years to study the stellar movement of celestial bodies before one may acquire information accurate enough to develop a calendar. . . . Thus, if the Egyptians had the calendar in 4245 BCE and it took the passage of several thousands years to amass enough data to create it, then it is only rational that we adhere to the logic of Professor Diop. Diop goes on to say, 'The official date, adopted until now for no special reason wavers between 3100 BCE and 3000 BCE. In actual fact, the choice of 3100 BCE results from no necessity but that of synchronizing Egyptian and Mesopotamian chronology.'

--Wayne Chandler, *Of Gods and Men: Egypt's Old Kingdom*, 1989

"The Ethiopians say that the Egyptians are one of their colonies which was brought into Egypt by Osiris. They claim that at the beginning of the world Egypt was simply a sea but that the Nile, carrying down vast quantities of loam from Ethiopia in its flood waters, finally filled it in and made it part of the continent . . . I



not only believe the people who gave me this account of Egypt, but my own conclusions strongly support what they said . . . Now it is my belief that Egypt was originally an arm of the sea. I have observed for myself that Egypt at the Nile Delta projects into the sea beyond the coast on either side; I have seen sea shells on the hills and noticed how salt exudes from the soil to such an extent that it effects even the pyramids; I have noticed too, that the only hill where there is sand is the hill above Memphis, and that the soil of Egypt does not resemble that of the neighboring country of Arabia, or Libya, or even Syria . . . but is black as one would expect of an alluvial soil . . .'

--Diodorus of Sicily

"The Egyptians are colonists sent out by the Ethiopians, Osiris having been the leader of the colony. . . . Osiris . . . gathered together a great army, with the intention of visiting all the inhabited lands and teaching the race of men how to cultivate . . . for he supposed that if he made men give up their savagery and adopt a gentle manner of life he would receive immortal honors. . . . They were the earliest, and say that the proofs of this are clear. That they did not arrive as immigrants but are the natives of the country and therefore rightly are called autochthonous is almost universally accepted. That those who live in the south are likely to be the first engendered by the earth is obvious to all . . . . They further write that it was among them that people were first taught to honor the gods and offer sacrifices and arrange processions and festivals and perform other things by which people honor the divine. For this reason their piety is famous among all men, and the sacrifices among the Ethiopians are believed to be particularly pleasing to the divinity."

--Diodorus, 1st Century BCE

"These Anu [Ethiopians] were agricultural people, raising cattle on a large scale along the Nile, shutting themselves up in walled cities for defensive purposes. To this people we can attribute without fear of error, the most ancient Egyptian books, The Book of The Dead and the Text of the Pyramids, consequently all the myths of religious teachings. I would add almost all the philosophical systems then known and still called Egyptian. They evidently knew the crafts necessary for any civilization and were familiar with the tools those trades required. They knew how to use metals . . . They made the earliest attempts at writing, for the whole Egyptian tradition attributes this art to Thoth, the great Hermes, an Anu like Osiris, who is called Onian in chapter fifteen of The Book of the Dead and in the Texts of the Pyramids. Certainly the people already knew the principal arts; it left proof of this in the architecture of the tombs at Abydos, especially the tomb of Osiris, and in those sepulchres objects have been found bearing the unmistakable stamp of their origin - such as carved ivory . . . . All those cities [Ant, Annu Menti, Aunti, Aunyt-Seni today called Esneh, Erment, Quoch, and Heliopolis] have the characteristic symbol which serves to denote the name Anu"

--Abbe Emile Amelineau 1850-1916 CE

"Once again we must turn to Amelineau for it was he that discovered the tomb of Osiris at Abydos . . . [and] the head of Osiris found in a jar in the necropolis of Abydos. Because of this discovery Osiris could no longer be considered a mythical hero. The magnitude of this discovery cannot be stressed enough. . . ."

--Wayne Chandler, Of Gods and Men: Egypt's Old Kingdom, 1989

"The common ancestor of the Annu settled along the Nile was Ani or An, a name determined by the word (khet) and which, dating from the earliest versions of the 'Book of the Dead' (4100 BCE) onwards, is given to the god Osiris. . . . The identity of the god An with Osiris has been demonstrated by Pleyte; we should indeed, recall that Osiris is also surnamed by the Anu: 'Osiris Ani' The god Anu is represented alternatively by the symbol and the symbol . Are the Aunak tribes now inhabiting the upper Nile (in Ethiopia) related to the ancient Annu? Future research will provide the answer to this question."

--Cheikh Anta Diop, Origin of The Ancient Egyptians, 1981

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."  
Acts, chapter 7:22

SO BEFORE MOSES "WROTE" THE FIRST FIVE BOOKS OF THE BIBLE, HE HAD FIRST LEARNED ALL THE WISDOM OF THE EGYPTIANS.

WHAT DID THE EGYPTIANS TEACH?

"He who is between the thighs of Nut (Goddess of sky and heaven) is the Pygmy who danceth like the god and who pleaseth the heart of the god before his great throne."

--Pyramid Text of Pepi I, 6th Dynasty, 2300 BCE "The High Priest Tera Neter of the Temples of the God Seth of the Cities of the Anu Peoples" -- Inscription on Tera Neter tile dating around 3100 BCE at a temple at Aabdu (Abydos) in Ta-Seti (Upper Egypt)

"Thou hast said in this thy letter, that thou has brought a dancing dwarf of the god from the land of spirits, like the dwarf which the treasurer of the god Burded [Ba-Wex-Djed, Chancellor of the Divine Seals of King Isesi] brought from Punt in the time of Isesi . . . Come northward to the court immediately; . . . thou shalt bring this dwarf with thee, which thou bringest living, prosperous and healthy from the land of spirits, for the dances of the god, to rejoice and [gladden] the heart of the king of Upper and Lower Egypt, Neferkare, who lives forever. . . . My majesty desires to see this dwarf more than the gifts of Sinai and of Punt. If thou arrivest at court this dwarf being with thee alive, prosperous and healthy, my majesty will do for thee a greater thing than that which was done for the treasurer of the god Burded in the time of Isesi, according to the heart's desire of my majesty to see the dwarf."

-- Inscription from the Tomb of Prince Harkhuf from reign of Pepi II 2250 BCE

TO THE EGYPTIANS . . .

"The land of Punt, with its reed, beehive shaped houses raised on stilts above water, was the most exotic and mysterious of places to visit, and from which to receive visitors, for more than once the Royalty of Punt came to the court of the Pharaoh in Egypt. It seems to have been considered by them a most unique haven; an emporium of goods for both king and gods, and gradually acquired an air of fantasy . . . ."

"Punt seems to have been a commercial center for goods not only from within its own borders, but from elsewhere in Africa. Here, the Egyptians sought and found many items that did not exist within the Two Lands. From Punt, they received the incense known as antyu, which was produced in considerable quantities near Punt in the region of Utjenet (God's Land), as well as ivory, ebony (hebny) and gum (kemy). From this mystical place they also imported the skins of giraffes, panthers and cheetahs which were worn by temple priests . . . . Cynocephalus baboons were imported from Punt. Because of the goods from Punt used by priests and to adorn temples, it was known as a region of God's Land, and considered a personal pleasure garden of the god, Amun . . . ."

"We will see below that [Queen Hatshepsut's] ambitious 'Ship and Safari Expedition to the Land of the Ancestors/Gods' (Ta Neter)' includes sailing the Red Sea by ship to the coast of Punt (today called Eritrea), and then undertaking an interior of Africa land Safari on foot across Sheba (today called Ethiopia) into the Nile River Equatorial Great Lakes region known then as Khentunefer. The 'Welcome and Tribute by the Country of Punt' Wall Relief from the Hatshepsut Deir El Bahari Burial Temple specifically shows the Puntian people bringing welcoming gifts (lower level) and later delivering tribute (upper level) to the Egyptian soldiers . . . aboard 5 ships which sailed from Egypt/Kemet by way of a canal from the Nile River to the Red Sea . . . . In 1962 the American Research Center in Egypt published a

computer enhancement of the heavily vandalized 'Safari' Wall Relief and exposed for the first time the presence of a male giraffe. Specifically the left portion of the 3rd level of the 'Safari' Wall Relief is inhabited by a male giraffe. Additionally the left portion of the 4th level of the 'Safari' Wall Relief shows a hippopotamus and baboon. . . . The proximity of the male giraffe with the hippopotamus strongly suggests that the 'Land of the Ancestors/Gods' is in the Nile River Region of the Great Lakes in Equatorial Africa starting at the northern most Lake Tana; being that these fauna naturally are found in close proximity together only in that region. Specifically it is theorized the 18th Dynasty of Pharaoh Queen Hatshepsut commissioned 'Safari' penetrated on foot into the interior of Africa, traveling through what we call today 'Sustainable Agri-Forests' or cultivated jungles. . . . Consequently, in identifying the geographical location of Ancient Egypt's 'Land of the Ancestors/Gods' (Ta Neter) the first key is the zoology of the giraffe and related fauna. . . . This Wall Relief from the Hatshepsut Deir El Bahari Burial Temple records in hieroglyphic and visual detail describe the 5 Egyptian ships being loaded visible with at least 12 Frankincense and Myrrh trees, bags of resin incense, precious woods and metals, various rare 'sacred' animals including at least 10 caged leopards, 3 baboons, and other tribute . . . [Here then] is the aboriginal paradigm of the 'Garden of Eden' . . .

THIS IS WHY ANCIENT SCHOLARS SAID:

"Eschatoi audron, 'the most distant of men . . . at earth's two verges, in sunset lands and lands of the rising sun." -- Homer, Odyssey, 850 BCE

"Blameless Ethiopians" - Homer, Iliad, 850 BCE

"Most Just Men . . . The Ethiopians, a mighty race who surpass in comeliness and stature all peoples and who are firm believers in God." - Herodotus, 450 BCE

"O Solon, Solon, You Greeks are always children . . . You Greeks are novices in all knowledge in all knowledge of antiquity. You are ignorant of what passed here or among yourselves in the days of old. The history of eight-thousand years is deposited in our sacred books, but we can ascend to much higher antiquity and tell you what our fathers have done for nine-thousand years. I mean their institutions, their laws, and their brilliant accomplishments."

--Egyptian Priest at Sais to Solon, en route from Greece in Plato's Timaios 400 BCE

"Ethiopia was the first established country on the earth, and the Ethiopians were the first who introduced the Gods and established laws." --Stephanus of Byzantium

IT SHOULD BE NOTED THAT THE BIBLE SAYS THAT ONE OF THE BORDERS OF THE GARDEN OF EDEN WAS FORMED BY THE GIHON RIVER ( BLUE NILE) WHICH ENCOMPASSED THE WHOLE LAND OF CUSH (ETHIOPIA) WHILE IT IS SPECULATED THAT THE PISHON IS THE WHITE NILE. ACCORDING TO THE FIRST BOOK OF ADAM AND EVE, A BOOK THAT WAS ARBITRARILY REMOVED FROM THE BIBLE AS WE KNOW IT:

5 But when God made Adam go out of the garden, He did not place him on the border of it northward. This was so that he and Eve would not be able to go near to the sea of water where they could wash themselves in it, be cleansed from their sins, erase the transgression they had committed, and be no longer reminded of it in the thought of their punishment.

6 As to the southern side of the garden, God did not want Adam to live there either; because, when the wind blew from the north, it would bring him, on that southern side, the delicious smell of the trees of the garden.

7 Wherefore God did not put Adam there. This was so that he would not be able to smell the sweet smell of those trees, forget his transgression, and find consolation for what he had done by taking delight in the smell of the trees and yet not be cleansed from his transgression.

8 Again, also, because God is merciful and of great pity, and governs all things in a way that He alone

knows He made our father Adam live in the WESTERN BORDER OF THE GARDEN, because on that side the earth is very broad.

9 And God commanded him to live there in a cave in a rock the Cave of Treasures below the garden.

THE WESTERN-MOST BORDER OF THE GARDEN WOULD BE THE SOURCE OF THE PISHON (WHITE NILE) NEAR MT RUWENZORI (MOUNTAINS OF THE MOON) ON THE EDGE OF THE CONGO (ITURI) FOREST. THIS AGREES WITH MODERN SCIENCE WHICH SAYS THAT OUR ANCESTORS FIRST MIGRATED OUT OF THE MT. RUWENZORI/MOUNTAINS OF THE MOON AREA 180,000 TO 200,000 YEARS AGO. THE ANCESTORS OF THESE PEOPLE remains are also found in this same area dated to 4.4 million years ago.

"There is every reason to believe that Pygmies were the sole inhabitants of the African rain forest from Liberia to Rwanda at that time . . . . It is likely [Bes and the Pygmy brought by Prince Harkhuf] are from a group that had adapted to the open forest like the Twa around Lake Kivu on the eastern side of the Mountains of the Moon. The Twa Pygmies are smiths, potters, and Jacks-of-all-trades, and are more acclimated to life outside the Ituri Forest and to the tall peoples."

--C.J. Becker, Ashes of the Phoenix

THIS IS WHY ANCIENT SCHOLARS SAID:

"Eschatoi audron, `the most distant of men . . . . at earth's two verges, in sunset lands and lands of the rising sun." -- Homer, Odyssey, 850 BCE

"To warmer seas the cranes embodied fly, with noise and order through the midway sky; to Pygmy nations wounds and death they bring, and all the war descends upon the wing." - Homer, Iliad, iii 6-10, 850 B.C.

"Which they [Nasamonians crossing the Libyan deserts] were gathering fruit, some diminutive men, less than men of middle stature, came up and seized them and carried them away." --Herodotus 450 BCE

"The cranes fly to the lakes above Egypt from which flows the Nile; there dwell the Pygmies, and this is no fable but the pure truth; there just as we are told, do men and horses of diminutive size dwell in caves." -- Aristotle 350 BCE

According to the last Student of the Kemetic Mystery School System of the Anu (called "On" in the Bible and "Heliopolis" by the Greeks), as well as recent scientific discovery, there was

1. Rule of Gods on Earth begins 34,525 BCE (Germinating shock wave, Late Wisconsin Glaciation) and lasts 13,900 years.

2. Rule of Demigods and Spirits of the Dead begins 20,625 BCE (last Glacial Maximum) and lasts 11,025 years.

3. From the Rule of Gods on Earth to the end of the Rule of Demigods and Spirits of the Dead is therefore about  $34,525 - 9,600 = 24,925$  years, which is approximately the Earth precession period of 26,000 years and the travel time of a light beam from the center of our Galaxy to our Sun, about 25,000 light years distance.

4. Rule of Mortal Humans on Earth begins 9,600 BCE at the same time the Vela X supernova caused a dramatic warming period of about 50 years that caused glaciers to melt and sea levels to rise more than

35 meters with 30 percent per year net precipitation over evaporation loss by 5,600 BCE, forcing the earth's creatures to higher ground.

ACCORDING TO RESEARCH DONE BY THE ISSEMBLY FOR RASTAFARI INIVERSAL EDUCATION:

5. In 9,600 BCE, the Bongo, Kango, Efe, Akka and Twa - the Anu peoples, lived in the forest at the foot of BABA TIBA ("Mountains of the Moon") (Mt. Ruwenzori, east of Lake Kivu, Rwanda). The ANU say that in the beginning there was ELIMA (supreme being), TA-HU (Sacred Tree) of TA-HU-TI (Moon God) on BABA TIBA ("Mountains of the Moon"). The Anu gathered fruits, nuts and plants. When the Anu could not find fruit, nuts, or plants to eat, they hunted the creatures of the land for meat. The Anu listened to the sounds of the forests and learned to mimic them, thereby learning how to sing from the creatures of the air. With their photograph aural memory preserving the intrusion of sounds, words and legends in the most ancient form, virtually unchanged compared to the changes that have occurred outside the forest, even among literate peoples, their pronunciations may be the closest to the original.

6. The Tswa say that Djakoba descended from the sky, dividing the waters by the power of ELIMA, the supreme being. The Efe say that the fruit of TA-HU (Sacred Tree of the Moon) was pillaged. The Kango say that a sinful woman caused a primordial disaster for which she is condemned to bring forth children in sorrow and do all the hardest work.

7. The Efe say that Lulu, a monster that lives deep in the forest, came out one day with a terrible roar, demolished the camps and devoured the people. The only survivor was a pregnant woman. Her son killed the Lulu and released all those swallowed alive. The Efe say that TA-WA ascended to the heavens after governing righteously his fellow Anu.

8. TA-HATO, the Anubis "dog-faced" baboon was considered the most intelligent of the land creatures. When the Anu found unknown fruits, nuts and plants, they gave them to TA-HATO to test for human consumption. The Anu also followed TA-HATO to the sources of water.

9. The Anu also watched the Sacred Ibis that appeared from time to time from the northeast.

10. The Ishango, the first to move west from Baba Tiba, along the Lualaba tributaries the Ulindi, the Lowa, the Maiko and the Lindi to Kis-Ng-Ani, made marks on the bone (dated 100,000 BCE) to calculate when the Sacred Ibis would appear. Further west along the Ng-gr (Niger river) moved the Nupe who say that an Oya (river) priest named Shango harnessed her powers, practised herbology, and defeated the priest Ologbajo wearing the Dje-n-dju (Jenju) mask in a bardic-singing contest between rainmaking gods. Shango won and established canoe-priests called Kede at Dje-abba (Jabba) on the Ng-gr river and towns called Owo and Oya. Further west and up river are the Bariba and Sorko tribes who worship Dongo, a deity that throws lightning, thunder, stones, and rain. Further north and west near the source of the Ng-gr river are the Bambara who say that Dji-Wa-Ra, an Onyx antelope, brought them knowledge of agriculture. From Gao, descendants of Nupe, Bariba, Sorko and Bambara moved north to the western foot of Mt. Ta-Hat where lived the Bel-la. Some Anu moved north along the Lualaba to Ba-ng-ui, north to N'Dja-mena to Lac Tchad, past the Te-nere to Akka-dez, Ta-sili Ta-N-Ahaggar to Ta-Men-ghesht to Mt. Ta-Hat, Mt Dje-Bel

Te-ter-Tiba (Theba), Dj-Anet and Anak in west Ta-Tjaemen. what is called Algeria today. Thus spread the Anu sounds ta, tiba, dje, ng, ai(ui) and an(ak)(et). Rock paintings found in Tasili-n-Ahaggar dated 6,000 to 4,000 BCE depict a great giant monster which destroyed the elephants, rhinos, and hippos and left only horses and camel. North of Mt. Ta-Hat is Ilezi, where all the travelers from Gao and Kis-Ng-Ani met to travel north to OEA (Ta-ra-bulus or Tripoli) the northern most part of in west Ta-Tjaemen. what is called Algeria today. Thus is the route and migration from OYA in the Gulf of Guinea to OEA in the Mediterranean Sea.

11. Frome OEA the Anu people moved east to MIS-RA-TA to BA-NG-HA-ZI and north to ANU-TA-IL-YA and IL-ANU-YA, MUT, and AD-ANU(A) along the TAU-RUS Mountains in today's Southern Turkey. There, the ANU people lived in mud bricks and practiced agriculture. Rock paintings from 6,000 to 4,000 BC found in Catal Huyuk show men wearing leopard skins hunting bulls and crop rituals for TAU ("Bull God" and "Leopard Goddess" ) symbolized by bull-horns which decorated their houses.

12. These Anu people spread south to HAY-TAU, a wooded region famous for its conifers, junipers and a red-wood called "MER" south of TA-TUS (Tartus) in a town called Byblos in today's Lebanon. The god of Hay-Tau was Ne-ga (NG-AI) and TA-AUTOS invented their first written records. The chief deity of Byblos was HAY-TAU (HA-THOR) sometimes called BA-ALAT ("Lady of Byblos"). Thousands of years later, the people of Greece pronounced TA-AUTOS as "THOTH".

13. Some Anu moved east of Baba Tiba-the Twa, Wanyambo, Maasai, Hutu and Dorobo. The Maasai say that an Anu prophet brought them religion and worshipped Ng-ai. The ayyantu (timekeepers) of the Bor-Anu used a sophisticated calendrical system based on the conjunction of seven stars (Beta Triangulum, Pleiades, Aldebaran, Belatrix, Central Orion, Saiph, and Sirius) with certain lunar phases of either 29 or 30 days. Bitotesa (New Year's day) is observed when a new moon is in conjunction with Beta Triangulum. The first six months of the calendar are started by new moon conjunctions with six specific locations in the sky marked by seven stars. The method is switched and the final six months are identified by six different phases of the moon being found in conjunction with only one position in the sky - the one marked by Beta triangulum.

14. Some Anu moved northeast of Baba Tiba - Shilluk, Nuer( Sudan) and the Anu-Ak of Ta- Seti and Ta-Nehisi (Ilubabor, Ethiopia). Ori of the Anu (Ori-Anu) is listed in Ethiopian records as the first "Ng-Ai" ("Negus") in 4530 BCE. The first calendar date of the sidereal (first known calendar) starts at 4241 BC with the helical rising of the Sirius star. The first alphabet appeared around 4100 BC.

15. Around 5,600 BCE the warm climate caused evaporation levels to supercede precipitation levels and water levels began to drop. Vast areas became deserts separated by large lakes that still existed for another 1,000 years in the area from the Baba Tiba Mountains to Taurus Mountains. This phenomenon left a remnant of highland peoples living in caves and on plateaus. These people learned from what they saw - spectacular views of the skies above. Here then is the basis for the sciences of astronomy and the zodiac. The Anu peoples living in the highlands studied the stars, the moon and the sun. Moreover, until the drying up of the lakes, the Anu peoples developed a system of water navigation between the interconnected lakes and rivers. This would explain the emergence of a well-organized civilization possessing knowledge of the celestial bodies, capable of navigation on the lakes, rivers, seas and oceans of the earth, needed to know the circumference of the planet, the length of the year, the mean length

of the Earth's orbit around the sun, the 25,920 year cycle of the equinoxes, the acceleration of gravity, and the speed of light in order to build the HU ("Sphinx") and Pyramid Complex at Dje-SAH (Giza). Clear geological signs of rain-water weathering on the HU/Sphinx indicate that it was constructed by the Anu peoples before the end of the rainy weather in the Nile River Valley.

## THE HU/SPHINX AND THE ANCIENT MYSTERY SCHOOL OF THE ANU

The pre-dawn on the vernal equinox in 10,500 BCE, with the sun 12 degrees below the horizon, HU, the Great Sphinx, would have gazed directly at his own celestial counterpart, the constellation of Leo which experienced it's "helical rising" at this moment. There is a relationship, in a scale of 1:43,200 that exists between the dimensions of the Great Pyramid and the dimensions of the earth. If you take the monument's original height (481.3949 feet) and multiply it by 43,200 you get a quotient of 3,938.685 miles. This is an underestimate by just 11 miles of the true figure for the polar radius of the earth (3949 miles) worked out by the best modern methods. Likewise, if you take the monument's perimeter at the base (3023.16 feet) and multiply by 43,200 then you get 24,734.94 miles, a result that is within 170 miles of the true equatorial circumference of the earth (24,902 miles) . . . a minus-error of only three quarters of a single percent.

Moreover, esoterically, at the Vernal (spring) Equinox of 10,500 BC, marking the beginning of the Astronomical Age of Leo the DJESAH Pyramid (Giza Egypt/Kemit) Plateau Complex located just west of the Nile River on a limestone rock plateau at the earth's 30 degree North Latitudinal Line; had the ground plan position of the Sphinx Rock Sculpture and the 3 Pyramids facing exactly due east. Together they mimicked on the ground the celestial position of the unique convergence of the Constellation Leo (rising helically due east above the horizon) with the Constellation of Orion (Ori-Anu, aligned due south on the dissecting north-south Meridian Line) in the sky over the Anu Djesah Pyramid (Giza Egypt/Kemit) Plateau Complex. Consequently, in the sky at the spring equinox of 10,500 BC, the celestial position of the Constellation Leo helically rose exactly east of the Milky Way on the Elliptical Path of the Sun and converged with the Constellation Orion (Ori-Anu) lying just west of the Milky Way exactly on the north-south Meridian line at 9 degrees 20' latitude south in the sky over the Anu Djesah Pyramid (Giza Egypt/Kemit) Plateau Complex. Consequently, on earth at the Spring Equinox of 10,500 BC the ground plan position of the Sphinx Rock Sculpture pointed directly east across the Nile River to the helically rising Constellation Leo on the eastern horizon. The First ("Great " of Khufu) Pyramid, the Second (Khefra) Pyramid and Third (Menkare) Pyramid on the ground reflected their analogous celestial positions in the Orion (Ori-Anu) Constellation as its Belt Stars of Al Nitak, Al Nilam and Mintaka respectively. The Nile River flows south to north just east of the Giza Limestone Rock Plateau on earth analogous to the celestial Milky Way spanning the length of our galaxy just east of the Orion Constellation in the sky along a south to north course.

Esoterically, prior to the Spring Equinox of 10,500 BC, from the Rule of the Gods on Earth (34,525 BCE) to the evaporation of the Nile valley lakes (4,600 BCE) . . . the astronomer, architecture and temple engineering priests of the Ancient Egyptian Mystery School of Anu, known in the Bible as the School of On, designed, surveyed and constructed the Djesah Pyramid Plateau Complex. It was the main instructional university campus based on the 42 Books of DJEHUTI, the "Moon God" and was the spirituality system initiation and training center of the Aten

Path. The leaders and staff of the Ancient Egyptian Mystery School of the ANU from TA-NETJER ("God's Land") were by definition priests who had attained spiritual deification and become 'human gods' called in the ancient documents of Egypt/Kemit as the aakhu-hammet or 'Sun People'. By 4241 BCE they had worked out the Sidereal Calendar and by 4100 BCE they were using the PER-UM-HERU ("Book of Coming Forth by Day"). The School of Anu trained amongst others Vizar Imhotep (2650 BCE), Pharaoh Amenemhet III ("Memnon" 1843 to 1797 BCE), Pharaoh-Queen Hatshepsut (1484-1462 BCE), Pharaoh Thutmose III and IV, and his Prime Minister YU-SEFI or YU-SEP (Joseph of the Bible, 1500-1429 BCE). At the Temple of WA-SET built by Amenhotep III (1391 BCE), students Pharaoh Akhenaton and Queen Nefertiti (1350-1340 BCE), Thales (600 BCE), Plato (400 BCE, studied 11 years), Socrates (15 years), Aristotle (11-13 years) Euclid (20 years), studied along with Pythagoras, Solon, Archimedes, Euripides, Herodotus and 80,000 other students.

During the first half of the 18th Dynasty, Egyptian rulers began calling themselves "Thutmose" which means "reborn son of Thoth". Thoth was the mispronunciation of Dje-Hu-Ti or Ta-Hu-Ti (shortened to Ta-Hut, Thut, and finally Thoth).

"Thoth, Thot, or Hermes as he was known to the Greeks is the last divine personage of the ancient pre-dynastic Anu. . . . To Thot we may attribute writing, medicine, chemistry, law, rhetoric, the higher aspects of mathematics, astronomy and astrology, not to mention the early Egyptian understanding of the intricate dynamics of universal order. Thoth or Thot was divine mind. He was known as the messenger of the gods. . . . The word 'thought' is derived from this deity's name Thot. Francis Barret said of Thoth, 'If God ever appeared in man, he appeared in him.' Legend holds that Thoth was the grand architect of the Great Pyramid aided by a high priest named RA or Ra Ta, and Isis, as counselor and advisor. This is said to have taken place in the year 10,490 BCE. The fourth century philosopher Iamblichus (330 CE), attributes to Thoth the writing of 1,100 books and Seleucus estimates no less than 20,000 of his works were done before the period of Menes. Eusebius saw but forty-two of these books in his time (360 CE). . . . Tradition declares that on the dead body of Thoth, at Hebron, was found by an initiate, the tablet known as the Smaragdine (the Emerald Tablet). . . . From this tablet evolved the key to comprehending the axioms of the universe and how they affect mankind; the book came to be known as the KYBALION.'

--Wayne Chandler, Of Gods and Men: Egypt's Old Kingdom, 1989

SO IF THE EGYPTIANS PRIOR TO AND DURING THE TIME WHEN MOSES WAS A STUDENT IN THEIR SCHOOL SYSTEM TAUGHT THAT "Utjenet (God's Land), " ALSO CALLED "Khentunefer" AND "Punt" WAS SOUTH OF ETHIOPIA NEAR THE MOUNTAINS OF THE MOON INHABITED BY THE ANU PYGMIES, WHY DOES MOSES WRITE THE BOOK OF GENESIS TO MAKE IT SEEM THAT THE GARDEN OF EDEN WAS IN MESOPOTAMIA?

ANSWER: BECAUSE "MOSES" WAS AN EGYPTIAN WHO WAS REJECTED BY THE EGYPTIAN PEOPLE FOR ATTEMPTING TO FORCE UPON THEM A NEW RELIGION NOT OF THEIR FATHERS. DESPERATE, MOSES WENT TO THE ONLY GROUP OF PEOPLE IN EGYPT WITH NO KNOWLEDGE OF GOD, A GROUP THAT MIGRATED INTO EGYPT FROM MESOPOTAMIA/SUMERIA, AND USING THE POWERFUL LEYDEN JAR CAPACITOR CAPABLE OF PRODUCING 100,000 VOLTS OF ELECTRICITY (ARK OF THE COVENANT), TOOK ADVANTAGE OF THE EARTH'S HEIGHTENED ELECTRICAL CONDITION CAUSED BY CELESTIAL EVENTS AT THAT TIME, AND LED THIS GROUP OUT OF EGYPT. NEEDING TO UNIFY THE HISTORIES OF THE MIXED MULTITUDE, MOSES EXTENDED THE BOUNDARIES OF GOD'S LAND TO INCLUDE MESOPOTAMIA/SUMERIA AND CONCOCTED THE STORY OF ABRAHAM THROUGH JOSEPH. LATER WRITERS RE-WROTE MOSES' CONCOCTED STORY TO SUIT THEIR OWN NEEDS, AND WHAT IS READ IN THE BIBLE TODAY IS NOT THE WORD OF GOD BUT A NOVEL WRITTEN BY MOSES AND HIS LATER REDACTORS



Asar Imhotep

<http://www.mochasuite.com>

| 22587|2007-05-27 10:21:14|Djehuti Sundaka|Re: Request for information on Ancient Egyptian religion|

"The Ancient Gods Speak: A Guide To Egyptian Religion" (2002)

by Donald B. Redford,  
Oxford University Press;

"The Complete Gods and Goddesses of Ancient Egypt" (2003)

by Richard H. Wilkinson,  
Thames & Hudson;

"The Egyptian Book Of The Dead: The Book Of Going Forth By Day"  
(1994)

by James Wasserman,  
Chronicle Books;

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:

>

> Dear Group

>

> Can anyone recommend some books that explain the Ancient Egyptian  
> religion? The more detailed and comprehensive the better.

>

> What I am NOT looking for are books that compare that religion  
with

> Christianity but instead explain the religion in its own context.

>

> Thanx

>

> Peace

>

> Robin

>

| 22588|2007-05-27 14:25:40|Fari Supiya|Re: What`s the real issue!!!...(perhaps something more  
cordial next|

Why? Does colourism go on in America too?

G.O.R.E

**OMOWALE** wrote:

There are a number of ethnic groups in Africa who do not share my  
FUTURE because they seperate themselves from other Africans based on  
their difference in hair form and sometimes skin shade. That wouldn't be  
so badbut manyhave taken the next step of engaging in the genocide of

those with microcurled hair at the behest of outside powers. It is they who have removed themselves from my ethnic group not me booting them out. Whether they have real or imaginary non-African blood is not the point. It is their behaviour which is determinative. That is why John G Jackson is my elder brother and the Janjaweed (who are much darker) are not. The question of whether any Africans with babycurls are mixed is thus really irrelevant.

The NOTORIOUS G.O.R.E

If we strip away the deliberately convoluted verbal and intellectual camouflage from the above posting; we would find the rot of American racism at its core. Olori buruku.

Omowale

---

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| 22589|2007-05-27 14:25:42|Fari Supiya|Re: What`s the real issue!!! Olori...whatever|  
Cool, just don`t forget who actually said it.  
G.O.R.E

**Peter Gray** wrote:

"...the question of whether any Africans with babycurls are mixed is thus really irrelevant" is correct. I couldn't have said it better, Gloria. Thank you.  
Peter

---

From: *Fari Supiya*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *RE: [Ta\_Seti] What`s the real issue!!! Olori buruku!*  
Date: *Fri, 25 May 2007 09:12:27 -0700 (PDT)*

Why not respond in a constructive way?  
G.O.R.E

**OMOWALE** wrote:

I'll respond to this in Yoruba: OLORI BURUKU!  
Omowale  
There are a number of ethnic groups in Africa who do not share my FUTURE because they separate themselves from other Africans based on their difference in hair form and sometimes skin shade. That wouldn't be so bad but many have taken the next step of engaging in the genocide of those with microcurled hair at the behest of outside powers. It is they who have removed themselves from my ethnic group not me booting them out. Whether they have real or imaginary

non-African blood is not the point. It is their behaviour which is determinative. That is why John G Jackson is my elder brother and the Janjaweed (who are much darker) are not. The question of whether any Africans with baby curls are mixed is thus really irrelevant. The NOTORIOUS G.O.R.E

**OMOWALE** wrote:

There is never any doubt about who is a white person. Yet there are blonde Swedes and dark haired Sicilians... ..there are pale Russians and Germans and swathy Portugese. Few would deny that they are all white people.

But with black people it is not so simple. So we have these lunatic debates about who is black and who is not black. One can have black skin and still be white. Kinky hair or curly, wavy or nappy or straight, short, long...big thick lips, medium lips, thin lips, high cheek bones, wide nose, flat nose, narrow nose, brown skin, black, tan, long heads, not so long heads....long arms..not so long arms. a true negro, a hamitic negro, a nilotic negro, the West African negro, mixed negro.....the debate will go on: around and around endlessly because people are not really saying what they really mean!!

There is a reason for this. There is an unstated premise. European and American scholars, following in the footsteps of the German philosopher and theologian Hegel, are convinced that Africa stands outside of human history. Africa has played no part in the history of mankind. Maybe they were slaves but that is it. Hegel's pure assertion has influenced the study of history and the writing of history. The ancient Egyptians were white or perhaps "eastern" people and their culture belonged to the European cultural universe. This ancient culture had nothing to do with "Black Africa" or those hideous African negroes south of the Sahara. There was absolutely no cultural, linguistic or ethnic relationship with other Africans. thus the attempt to take Egypt out of Africa and Africans out of Egypt.

The West traces its intellectual, philosophical and cultural roots to Classical Greece. We hear endlessly about the "Greek Miracle" and the

sudden flowering of Greek culture...etc, ..

But there is one great problem with this: The Greeks scholars themselves said that they went to Africa to study under the authority of the Egyptian priest. Pythagoras of Samos 6th century BC, philosopher and mathematician, founder of the Pythagorean school, spent almost 22 years studying in Egypt at Memphis and at Thebes, and above all at Heliopolis with the Egyptian sage/priest Onuphis. Socrates c.470-399BC says to Phaedrus that he(Socrates) heard from the Elders(ton proteron) that the Egyptian god Thoth was the first (proton) to discover the science of numbers (arithmon), calculus(logismon) , geometry(geometrian) , astronomy(astronomi an), and writing(grammata) . Plato, Phaedrus, 274c-d

28 of Plato's dialogues have survived. 42% deal closely with Africa. Plato studied in Memphis Egypt with the priest Khnuphis and with SeKhnuphis at Heliopolis. See Dr. Theophile Obenga:pp.51- 103, Ancient Egypt& Black Africa, 1992 Karnak House, London.

If there were no Greek Miracle, and the Greeks drew heavily on African Egyptian civilization; then European civilization owes as much to Africans as it owes to Greeks! Horrified, Western scholars said the Greeks were mistaken or were unreliable--its all legend and myth, unsupported heresay-certainly not to be taken as scholarly evidence. Herotodus who visited Egypt and saw Egyptians with his own eyes was dismissed as unreliable and grossly inaccurate. He just happened to mention that the Egyptians he saw were black and had kinky hair. Anyone who reads Greek can read that sentence. Most modern day scholars simply ignore it. They can not have created the ancient African Egyptian civilizations and be Black Africans too! The civilization must have come from "invaders from the East" or maybe a "wave of invaders from theMediterranean" or somewhere in Europe!!

My God, they can't be Africans-even if the language is African, the culture is African, the techno-complex is African, the religion is African--the

use of dance and music is African.  
Even the Pharaohs danced in certain ceremonies... but remember Hegel!  
! Hegel can't be wrong!  
So this debate about hair and who is black, who is African is simply another version of this cultural battle between those who agree with Hegel and the dogmas and racial ideology of his time and others who are seeking to dismantle the crude racial dogmas and replace them with a new historiography based on science and a respect for all humanity  
Omwale.

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---

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| 22590|2007-05-27 14:26:01|Fari Supiya|Re: Here is my "constructive" response...I await yours!!!|

If you understood my response, and for that matter historical linguistics, you would not be coming back to me on this issue.

G.O.R.E

**OMOWALE** wrote:

GOR: "I have shown that complex linguistic data  
> can be summarised effectively, that is convincingly.  
> My Benchmark post with Yoruba and Proto-Bantu was  
> for that purpose as well as to give us a standard.  
> The strength of that evidence has not been  
> reproduced by either your or Dr Winters reproduction  
> of Obenga."  
>  
>  
>

Can you reach this "benchmark"?

You claim to be able to handle the Yoruba language at a complex linguistic level. Before getting to "complex linguistic data", here is a, very, very simple "benchmark": Please translate and explain the grammatical structure of this very simple Yoruba phrase: "**apo ti ko si nkankan ninu re....**".

After you pass this "benchmark", we'll move on to more "complex linguistic" considerations.

I know this is a benchmark that any Yoruba 5 year old could reach, but I want to start at step one and move on from there.

Omowale

Since you claim to be able to understand the Yoruba language at a level that would allow you to formulate "complex linguistic data" using "Proto-Bantu" and Yoruba, I sure that a simple, everyday expression such as "olori buruku" would not present an insurmountable problem, but apparently it has. Please translate the phrase above and explain the grammatical structure. If you know Yoruba, your response will be immediate!! If not.....we can expect more evasion and more rhetoric...in any case.....we await your response!

Thanks,

Omowale

---

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---

[Food fight?](#) Enjoy some healthy debate  
in the [Yahoo! Answers Food & Drink Q&A.](#)

| 22591|2007-05-27 14:26:15|Fari Supiya|Re: Obenga...-A NEW BENCHMARK- Actually no new benchmark at all|

Then why have you not shown that the data I used in the benchmark was wrong? Because you can't.

G.O.R.E

**OMOWALE** wrote:

GOR: I don't have to translate a sentence of your choosing or any other because that is not a requirement of the comparative method. I simply need to be able to translate and analyze the items or words of Yoruba that I am comparing with Proto-Bantu. If you cannot show that my translations (used in the benchmark) are wrong please do not, and I say this with warmth and an appealing tone, come to me with a red herring. I have not made out I am a Yoruba speaker and have always been forthcoming about my knowledge status.

Utterly invalid!! the methodology is flawed. That is the method of the American School of linguist. It was the method used by Greenberg, who

gave us the false classification of African languages. There is no way, absolutely, no way, you can competently analyse a language if you are not familiar with the grammatical structure of the language---you don't have to be fluent in speaking and writing the language. But you must have some understanding of the internal logic of the language. You should understand some of the basic rules of that language and know, at least, so of the basic words.

Even if you don't speak Yoruba, if you would be able to arrive at the meaning of this sentence: Emi ni Omowale. If one knows the Yoruba pronouns and the use of the word "ni" in Yoruba-then the meaning will be clear.

But to say you can analyze a language at various complex linguistic levels and have no knowledge of basic words and the grammatical structure is absurd!!

People who only speak one language think in this way!

---

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with the [Yahoo! Search movie showtime shortcut](#).

| 22592|2007-05-27 14:26:27|Mahari Mengistu|Re: A Tenure Not Soon Forgotten - Dr. Tony Martin of Wellesley Coll|

You make valid points. One very good reason for not wanting to admit that the civilizations that they have taken charge of and "claimed" as theirs was, in fact, black, is to avoid revealing that they conquered and occupied the people and the region.

I have also wondered and continue to wonder if the reason they don't want Afrikan history taught is due to what it will reveal. If we have no history then why not let us teach to our hearts content because we will find nothing there and have nothing to teach. My belief - which is not held by most folks - is that ultimately true "ourstory" will reveal that whites have been conquering, murdering, dismantling black culture for 5000 years. Such a "realization" would have to make us say "WTF!" Clearly, they've pushed the world to the edge of destruction. The earth suffers greatly and not due to the actions of people of color - except we let it happen.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Issis" wrote:

>

> "Lefkowitz . . . gives a balanced response when asked about his impact on the suburban

> campus, where he spent nearly all his teaching career."

>

> The writer of the article calls that balanced? I wonder what he thinks about her dismissing

> Afrocentrism as "myth"? Of course some Jewish and Arab people are not going to be

> comfortable with Egypt's being a Black African civilization, because they would rather

> believe that they were Semites from the Middle East, and thus feel better about

> themselves. The irony is that Semitic languages come from East Africa. People will try to

> claim civilizations that their ancestors did not build for themselves because it boosts their

> self-esteem (especially for the masses of whites, who have no other reason to feel good

> about themselves). This is easiest to do with Black African civilizations because of course

> everyone knows that "Negroes" could never have created a civilization. Heck, they can't

> even rule themselves (never mind that Europeans drew geographic lines regardless of

> ethnic distinctions). And so, some Europeans, "Asiatics," and Semites are united in the

> struggle against the truth of Kemet as a Black African civilization, and it does not matter

> which one of them wins as long as they were not Black! Gasp!

>

> But I will not generalize about Jewish people or other whites, because stereotypes do not

> reflect the complexity of reality. And, there are Ethiopian Jews who are discriminated in

> Israel, so it is not about people like Lefkowitz being Jewish, it is about their being white

> and throwing their lot in with the rest of them.

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>> do jews feel about ancient Egypt's being a black civilization?

2.

>> Did the jews really NOT PARTICIPATE in the slave trade? I couldn't

>> imagine them missing out on making lots of money in the lucrative



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 of  
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 contempt  
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 > > =====  
 > > A Tenure Not Soon Forgotten  
 > >  
 > > by Kenneth J. Cooper  
 > > May 24, 2007, 12:00 Email article  
 > > Printer friendly  
 > >  
 > >  
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 > >  
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> > filed, one against Lefkowitz, who is Jewish and retired in 2005.  
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> > But Martin mentions none of that when asked about his legacy.  
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> > Semitic statement when you say they are powerfully positioned in  
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> > more fully and accurately.  
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> > media. The debate centered on the extent of the Jewish role in the

> > Atlantic slave trade, an involvement that some Jewish scholars had

> > denied existed at all. The scholarly distinction he makes now was

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> > Suriname, but only "important" in the United States and several

> > Caribbean islands.

> >

> > "It was certainly important enough to be the subject of historical

> > inquiry," he says.

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> > Lefkowitz, who says Martin doesn't speak to her, gives a balanced

> > response when asked about his impact on the suburban campus, where he

> > spent nearly all his teaching career.

> >

> > "Like everything else, it's complicated because he did a certain

> > amount of good and harm," says Lefkowitz, who taught at Wellesley for

> > 46 years.

> >

> > One source of harm, she suggests, was a tendency to "preach instead

> > of teach," particularly about what she describes as an inaccurate

> > account of the Egyptian role in shaping the civilization of ancient

> > Greece, her academic specialty.

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Martin

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> >

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showed  
> > me how to do that."  
> >  
> > Adkins so identified with Martin that she went to Michigan State  
> > University to get her doctorate, just as he had done.  
> >  
> > Azizah Yasin, a member of the class of 1994 who is now a lawyer  
in  
> > suburban Quincy, Mass., says she can't even remember how many of  
> > Martin's classes she took as an undergraduate.  
> >  
> > "When I took my first class from him, it opened a magic doorway  
to  
> > things I didn't know about myself and my people," she says.  
> >  
> > "He was a personal favorite of mine because the way he taught  
> > enriched my soul. I think he is the most powerful and influential  
> > male role model in my life."  
> >  
> > Both Adkins and Yasin describe Martin's teaching style  
differently  
> > than Lefkowitz does.  
> >  
> > "He would say to check what he said," Yasin recalls. "He taught  
> > history from the perspective of truth and fact."  
> >  
> > Adkins was in the class that read parts of the Nation of Islam  
book.  
> >  
> > "We didn't spend more than a week or two weeks on that particular  
> > subtopic," she says. "It was intriguing and fascinating because  
we  
> > had never looked at the particular trade in Africans of one  
> > particular ethnic group. It was not accusatory of the Jewish  
faith or  
> > people."  
> >

> > Looking back on his tenure at Wellesley, Martin says his friendships  
> > with students have been deeper and richer than his faculty peers.  
> >  
> > "I've never been much a part of the broader scene at Wellesley.  
> >  
> > I never socialized much with Wellesley faculty," he says. "Most of  
> > the lifelong friends I've made at Wellesley were students, rather  
> > than faculty."  
> >  
> > After he retires on June 30 and moves to Trinidad, Martin says he  
> > will live in the hills above the capital of Port of Spain with his  
> > wife, Paloma Mohamed, and infant son, Shabaka, who is named for a  
> > pharaoh who ruled over Egypt and Nubia. Mohamed is a noted playwright  
> > and poet in her native Guyana. It is his first marriage.  
> >  
> > Martin intends to give lectures around the world on Garvey, as he has  
> > for years, and also research and write books.  
> >  
> > He is completing biographies of two prominent 20th-century  
> > Trinidadian women, Audrey Jeffers and Kathleen Davis, both icons in  
> > the Caribbean nation. Jeffers founded a women's group in 1921 that  
> > provided social services. Davis had a radio program for decades that  
> > discovered children with musical and theatrical talent.  
> >  
> > Martin is also completing a book on Jewish refugees from Europe to  
> > Trinidad in the 1930s and early 1940s. The unrepentant target of  
> > Jewish condemnation says he sees no irony in his plan to write about  
> > the refugees from the Holocaust. He says he came across the subject  
> > in the 1980s while scouring Trinidadian newspapers for articles about  
> > Jeffers. That was years before the controversy about Jews and the  
> > slave trade.  
> >  
> > --Kenneth J. Cooper  
> >

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> > ===

> > HTP,

> > Mahari

> >

>

| 22593|2007-05-27 14:26:31|Fari Supiya|Re: A Tenure Not Soon Forgotten - Dr. Tony Martin of Wellesley Coll|

A powerful analysis Issis.

G.O.R.E

*Issis* wrote:

"Lefkowitz . . . gives a balanced response when asked about his impact on the suburban campus, where he spent nearly all his teaching career."

The writer of the article calls that balanced? I wonder what he thinks about her dismissing Afrocentrism as "myth"? Of course some Jewish and Arab people are not going to be comfortable with Egypt's being a Black African civilization, because they would rather believe that they were Semites from the Middle East, and thus feel better about themselves. The irony is that Semitic languages come from East Africa. People will try to claim civilizations that their ancestors did not build for themselves because it boosts their self-esteem (especially for the masses of whites, who have no other reason to feel good about themselves). This is easiest to do with Black African civilizations because of course everyone knows that "Negroes" could never have created a civilization. Heck, they can't even rule themselves (never mind that Europeans drew geographic lines regardless of ethnic distinctions) . And so, some Europeans, "Asiatics," and Semites are united in the struggle against the truth of Kemet as a Black African civilization, and it does not matter which one of them wins as long as they were not Black! Gasp!

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>  
> Azizah Yasin, a member of the class of 1994 who is now a lawyer in  
> suburban Quincy, Mass., says she can't even remember how many of  
> Martin's classes she took as an undergraduate.  
>  
> "When I took my first class from him, it opened a magic doorway to  
> things I didn't know about myself and my people," she says.  
>  
> "He was a personal favorite of mine because the way he taught  
> enriched my soul. I think he is the most powerful and influential  
> male role model in my life."  
>  
> Both Adkins and Yasin describe Martin's teaching style differently  
> than Lefkowitz does.  
>  
> "He would say to check what he said," Yasin recalls. "He taught  
> history from the perspective of truth and fact."  
>  
> Adkins was in the class that read parts of the Nation of Islam book.  
>  
> "We didn't spend more than a week or two weeks on that particular  
> subtopic," she says. "It was intriguing and fascinating because we  
> had never looked at the particular trade in Africans of one  
> particular ethnic group. It was not accusatory of the Jewish faith or  
> people."  
>  
> Looking back on his tenure at Wellesley, Martin says his friendships

> with students have been deeper and richer than his faculty peers.  
>  
> "I've never been much a part of the broader scene at Wellesley.  
>  
> I never socialized much with Wellesley faculty," he says. "Most of  
> the lifelong friends I've made at Wellesley were students, rather  
> than faculty."  
>  
> After he retires on June 30 and moves to Trinidad, Martin says he  
> will live in the hills above the capital of Port of Spain with his  
> wife, Paloma Mohamed, and infant son, Shabaka, who is named for a  
> pharaoh who ruled over Egypt and Nubia. Mohamed is a noted  
playwright  
> and poet in her native Guyana. It is his first marriage.  
>  
> Martin intends to give lectures around the world on Garvey, as he has  
> for years, and also research and write books.  
>  
> He is completing biographies of two prominent 20th-century  
> Trinidadian women, Audrey Jeffers and Kathleen Davis, both icons in  
> the Caribbean nation. Jeffers founded a women's group in 1921 that  
> provided social services. Davis had a radio program for decades that  
> discovered children with musical and theatrical talent.  
>  
> Martin is also completing a book on Jewish refugees from Europe to  
> Trinidad in the 1930s and early 1940s. The unrepentant target of  
> Jewish condemnation says he sees no irony in his plan to write about  
> the refugees from the Holocaust. He says he came across the subject  
> in the 1980s while scouring Trinidadian newspapers for articles about  
> Jeffers. That was years before the controversy about Jews and the  
> slave trade.  
>  
> --Kenneth J. Cooper  
>  
> Copyright 2007 by DiverseEducation. com  
> ===  
> HTP,  
> Mahari  
>

---

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| 22594|2007-05-27 21:52:18|OMOWALE|Re: Obenga...-A NEW BENCHMARK- ENOUGH  
EVASIONS AND RHETORIC.....|

You have been exposed.....there is no way you can competently analyse a language you know absolutely nothing at all about. Especially when you claim to compare the language you know absolutely nothing at all about with one version of a hypothetical, reconstructed predialectal source language such as "Proto-Bantu". Of course you are free to amuse yourself with your "data" and "benchmarks" and your outdated Swadesh word list! That methodology is flawed, and anyone who cares to look into Swadesh wordlist can quickly verify this. Enough evasion and empty rhetoric!

We consider the matter unworthy of further responses from us.

htp snb

Omowale

Then why have you not shown that the data I used in the benchmark was wrong? Because you can't.

G.O.R.E

**OMOWALE** wrote:

GOR: I don't have to translate a sentence of your choosing or any other because that is not a requirement of the comparative method. I simply need to be able to translate and analyse the items or words of Yoruba that I am comparing with Proto-Bantu. If you cannot show that my translations (used in the benchmark) are wrong please do not, and I say this with warmth and an appealing tone, come to me with a red herring. I have not made out I am a Yoruba speaker and have always been forthcoming about my knowledge status. Utterly invalid!! the methodology is flawed. That is the method of the American School of linguistics. It was the method used by Greenberg, who gave us the false classification of African languages. There is no way, absolutely, no way, you can competently analyse a language if you are not familiar with the grammatical structure of the language---you don't have to be fluent in speaking and writing the language. But you must have some understanding of the internal logic of the language. You should understand some of the basic rules of that language and know, at least, some of the basic words.

Even if you don't speak Yoruba, if you would be able to arrive at the meaning of this sentence: Emi ni Omowale. If one knows the Yoruba pronouns and the use of the word "ni" in Yoruba then the meaning will be clear.

But to say you can analyze a language at various complex linguistic levels and have no knowledge of basic words and the grammatical structure is absurd!!

People who only speak one language think in this way!

---

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(and love to hate): [Yahoo! TV's Guilty Pleasures list.](#)

| 22595|2007-05-28 06:47:46|Fari Supiya|Re: A NEW BENCHMARK- ENOUGH EVASIONS  
AND RHETORIC.....|

Omo said: "You have been exposed..... there is no way you can competently analyse a language you know absolutely nothing at all about. Especially when you claim to compare the language you know absolutely nothing at all about with one version of a hypothetical, reconstructed predialectal source language such as "Proto-Bantu" . Of course you are free to amuse yourself with your "data" and "benchmarks" and your outdated Swadesh word list! That methodology is flawed, and anyone who cares to look into Swadesh wordlist can quickly verify this. Enough evasion and empty rhetoric!

We consider the matter unworthy of further responses from us.

htp sneb

Omowale"

But GOR Observes: Since I know `nothing at all` about Yoruba why don't you show that the Yoruba words I used were either non-existent or used outside of their intended meanings. If you can't then clearly I know something, however little. I appear to be doing more with my little than you are with your plenty.

ONE LOVE

ONE BLOOD

G.O.R.E

PS `Exposed` implies that I have presented myself as a Yoruba expert. I have not so please cease these baseless accusations.

**OMOWALE** wrote:

You have been exposed..... there is no way you can competently analyse a language you know absolutely nothing at all about. Especially when you claim to compare the language you know absolutely nothing at all about with one version of a hypothetical, reconstructed predialectal source language such as "Proto-Bantu" . Of course you are free to amuse yourself with your "data" and "benchmarks" and your outdated Swadesh word list! That methodology is flawed, and anyone who cares to look into Swadesh wordlist can quickly verify this. Enough evasion and empty rhetoric!

We consider the matter unworthy of further responses from us.

htp sneb

Omowale

Then why have you not shown that the data I used in the benchmark was wrong? Because you can't.

G.O.R.E

**OMOWALE** wrote:

GOR: I don't have to translate a sentence of your choosing or any other because that is not a requirement of the comparative method. I simply need to be able to translate and analyse the items or words of Yoruba that I am

comparing with Proto-Bantu. If you cannot show that my translations (used in the benchmark) are wrong please do not, and I say this with warmth and an appealing tone, come to me with a red herring. I have not made out I am a Yoruba speaker and have always been forthcoming about my knowledge status.

Utterly invalid!! the methodology is flawed. That is the method of the American School of linguist. It was the method used by Greenberg, who gave us the false classification of African languages. There is no way, absolutely, no way, you can competently analyse a language if you are not familiar with the grammatical structure of the language---you don't have to be fluent in speaking and writing the language. But you must have some understanding of the internal logic of the language. You should understand some of the basic rules of that language and know, at least, so of the basic words. Even if you don't speak Yoruba, if you would be able to arrive at the meaning of this sentence: Emi ni Omowale. If one knows the Yoruba pronouns and the use of the word "ni" in Yoruba then the meaning will be clear. But to say you can analyze a language at various complex linguistic levels and have no knowledge of basic words and the grammatical structure is absurd!! People who only speak one language think in this way!

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| 22596|2007-05-28 07:27:20|Peter Gray|Re: East Indian Slaves in the U.S.|

Interestingly, here in Trinidad, we celebrate **Indian Arrival Day** every year at this time, at the national level. This year marks the 162nd. anniversary.

T&T was also the first country in the world to commemorate Emancipation Day, and since 1985 several other countries have adopted the practice.

Peter

---

From: "Djehuti Sundaka"  
Reply-To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
Subject: *[Ta\_Seti] Re: East Indian Slaves in the U.S.*  
Date: Sat, 26 May 2007 14:15:51 -0000

As a descendant of a 19th century Buddhist merchant from Ceylon (Sri Lanka), I find this quite fascinating. It would seem that an Indian heritage is to be included among those of us descended from the victims of American enslavement. I wonder if any genetic studies have supported this.

Djehuti Sundaka

--- In [Ta\\_Seti@yahooogroups .com](mailto:Ta_Seti@yahooogroups.com), "olmec982000" wrote:

>  
> Subject: [akandabaratam] Indian Slaves in Colonial America  
> [http://www.indiacur-rents.com/news/view\\_article.html?article\\_id=e26c1cc3bcc0503da89fc4511af72bd5](http://www.indiacur-rents.com/news/view_article.html?article_id=e26c1cc3bcc0503da89fc4511af72bd5)  
> <[http://www.indiacur-rents.com/news/view\\_article.html?article\\_id=e26c1cc3bcc0503da89fc4511af72bd5](http://www.indiacur-rents.com/news/view_article.html?article_id=e26c1cc3bcc0503da89fc4511af72bd5)> Indian Slaves in Colonial America  
> [http://www.indiacur-rents.com/news/view\\_article.html?article\\_id=e26c1cc3bcc0503da89fc4511af72bd5](http://www.indiacur-rents.com/news/view_article.html?article_id=e26c1cc3bcc0503da89fc4511af72bd5)  
> <[http://www.indiacur-rents.com/news/view\\_article.html?article\\_id=e26c1cc3bcc0503da89fc4511af72bd5](http://www.indiacur-rents.com/news/view_article.html?article_id=e26c1cc3bcc0503da89fc4511af72bd5)>  
> Evidence of "East Indians" in 17th-18th century Virginia  
> FRANCIS C. ASSISI, May 16, 2007 The seeds of what was to become  
> modern America were planted on May 13, 1607, when British colonists  
> arrived at an island that they would come to call Jamestown in what is  
> now Virginia. This first permanent English settlement in the  
> New World would eventually become "the rightful birthing ground of  
> America"; its soil sprinkled with the blood of Native Americans,  
> European settlers, and their African slaves. To this racial mix we  
> must now include people from the Indian subcontinent. That's  
> because, while preparations are underway for a grand commemoration of  
> Jamestown's 400th anniversary in May-June 2007, we have uncovered  
> compelling evidence of the presence of people from the Indian  
> subcontinent going as far back as 375 years in Virginia: people  
> identified in American court documents of the time as "East Indians,"  
> "East India Indians," or "Asiatic Indians." As these South  
> Asians melded into the population, they would be identified variously as  
> "Mullato," "Negro," and "colored" in the ethnic cauldron that was  
> evolving in America, thus losing much of their racial distinctiveness  
> with each passing generation, merging into the African-American  
> community, largely unaware of their Indian roots. My research into  
> this early American history suggests that people from South Asia



were

- > transported as indentured servants or slaves? first by trading
- > vessels belonging to the Dutch, French, and English; later, by captains
- > of American vessels. There is considerable evidence to suggest
- > that "lascars" or seamen were recruited from Indian ports by European
- > trading ships, and, on reaching Europe, succumbed to the promises of
- > agents who enlisted indentured workers for the New World. Or else they
- > were taken as servants by East India Company officials who amassed their
- > fortunes in India, and subsequently returned home to England and thence
- > to their newly established colony in America, where they took their
- > servants with them as a sign of their wealth and status as "nabobs."
- > The First "East Indians" in America?
- > A 2003 study prepared by Martha W. McCartney, a project historian for
- > the National Park Service's Jamestown Archaeological Assessment
- > reveals that Captain George Menefie, who was assigned 1,200 acres of
- > land in Jamestown in 1624 and used "Tony, an East Indian," as a
- > headright. This is further confirmed in a 2006 report from the Colonial
- > Williamsburg Foundation, which identifies Menefie as a wealthy English
- > merchant who arrived in Virginia in 1622, and obtained legal right to
- > the land by paying passage for 24 immigrants, including an Indian.
- > At the heart of the early migration to colonial America was the
- > headright system designed to encourage immigration. Every Englishman who
- > "imported" a laborer or servant to the colony received a 50-acre land
- > grant. The evidence from Jamestown and Williamsburg suggests
- > that the first South Asians may have been brought to Virginia within
- > less than a generation of the arrival of European settlers in Virginia,
- > and a decade after the Mayflower landed in Plymouth. Social
- > historian Thomas Brown, a faculty member at Lamar University, Beaumont,
- > Texas, has corroborated this in a 2004 research paper. Brown explains
- > that many Indians were imported to the American colonies by way of
- > England, arriving already Christianized and fluent in English.

Others

- > arrived as slaves who had been captured and sold. "It is impossible to
- > confidently estimate the size of the South Asian population in the
- > Western Shore counties, but `East Indians' outnumber
- > `Indians' in the extant colonial records after 1710 or so,"
- > acknowledges Brown. Furthermore, he claims: "In 18th century
- > Chesapeake, South Asians stood out from sub-Saharan slaves both in
- > culture and appearance. Since South Asians were a minority among the

- > slave population, the community's perception of their
- > distinctiveness persisted for a longer period of time." And most
- > surprisingly, Brown adds: "? there was a significant contingent of
- > 'East Indian' slaves in the colonial Chesapeake." The
- > other evidence I have uncovered comes from runaway slave advertisements
- > in 18th century colonial Virginia newspapers.
- > Runaway Slave Advertisements Consider this. The Virginia Gazette
- > of Aug. 4, 1768, describes one young "East Indian" as "a well made
- > fellow, about 5 feet 4 inches high" who had "a thin visage, a very
- > sly
- > look, and a remarkable set of fine white teeth." Another is identified
- > as "an East India negro man" who speaks French and English. On July
- > 13, 1776, the Virginia Gazette reported the escape of a "Servant Man
- > named John Newton, about 20 Years of Age, 5 feet 5 or 6 Inches high,
- > slender made, is an Asiatic Indian by Birth, has been about twelve
- > Months in Virginia, but lived ten Years (as he says) in England, in the
- > Service of Sir Charles Whitworth. He wears long black Hair, which
- > inclines to curl, tied behind, and pinned up at the Sides; has a very
- > sour Look, and his Lips project remarkably forward. He left his Master
- > on the Road from Williamsburg, between King William Courthouse and
- > Todd's Bridge, where he was left behind to come on slowly with a
- > tired Horse ?" The advertisement by slave owner William Brown goes
- > on: "? he is a good Barber and Hair-Dresser, it is probable he may
- > endeavour to follow those Occupations as a free Man. Whoever takes up
- > the said Servant, and secures him in Gaol, giving me information
- > thereof, so that I may get him again, shall have eight dollars Reward;
- > and if delivered to me at Westwood, in Prince William, further
- > reasonable Charges, paid by William Brown." Another advertisement placed
- > in the July 19 edition of the paper by the same William Brown, ups the
- > reward amount to ten dollars with the added information that John Newton
- > "shaves and dresses well, but is much addicted to liquor." The
- > above information is culled from a digital collection of advertisements
- > for runaway slaves and servants found in 18th-century Virginia
- > newspapers. There are many more such references to "East Indians" to be
- > found in "The Geography of Slavery" project in Virginia. Compiled by
- > Thomas Costa, professor of history, University of Virginia's College
- > at Wise, for the Virginia Center for Digital History and Electronic Text
- > Center, the database is available online <http://etext.lib.virginia.edu/subjects/runaways/allrecords.html>
- > <http://etext.lib.virginia.edu/subjects/runaways/allrecords.html>
- > With these findings documented in 18th-century American newspapers,
- > Indian Americans, or South Asian Americans, or Desis, as many of

them  
> like to call themselves, stand on the cusp of rewriting their  
history by  
> acknowledging the full complement of their heritage?including that  
> of slaves in America. Francis C. Assisi acknowledges the  
research  
> assistance of Elizabeth F. Pothen in this project. He has been  
> researching the presence of people from the Indian subcontinent in  
early  
> colonial America for nearly a decade. He dedicates this research to  
> third-generation desis Zadi and Riya Jivan of Berkeley.  
>

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| 22597|2007-05-28 07:55:12|Robin|Re: Request for information on Ancient Egyptian religion|  
Dear Djehuti and Bonotchi

Thanks for the information.

Peace

Robin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:

>  
> "The Ancient Gods Speak: A Guide To Egyptian Religion" (2002)  
> by Donald B. Redford,  
> Oxford University Press;  
>  
> "The Complete Gods and Goddesses of Ancient Egypt" (2003)  
> by Richard H. Wilkinson,  
> Thames & Hudson;  
>  
> "The Egyptian Book Of The Dead: The Book Of Going Forth By Day"  
> (1994)  
> by James Wasserman,  
> Chronicle Books;  
>  
> Djehuti Sundaka  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:  
> >

> > Dear Group  
> >  
> > Can anyone recommend some books that explain the Ancient

Egyptian

> > religion? The more detailed and comprehensive the better.  
> >  
> > What I am NOT looking for are books that compare that religion  
> with  
> > Christianity but instead explain the religion in its own context.  
> >  
> > Thanx  
> >  
> > Peace  
> >  
> > Robin  
> >  
>

| 22598|2007-05-29 09:44:29|Franklin Jones|The Secret War on Black America|

## **THE BLACK MATRIX: The Modern Mental and Social Suppression of African American Under National Interest**

2006 by Franklin G. Jones

There is neither a struggle, nor fight more pressing for we African Americans than this one, for this is how we are being systematically exploited, suppressed, confused and turned against each other. For almost half a century and as a means of ensuring that White dominance is maintained, the United States government has secretly implemented its largest ever covert operation against its Black population through a campaign of psychological warfare that uses mis-education, false statistics, and negative propaganda spread by media reports. The unrelenting daily assault on the Black psyche corrupts African Americans' sense of reason and unity thus creating the culture of failure and disparity that now afflicts modern Black America.

Because this book exposes the hidden, conspiratorial, and profound dimensions of racism that secretly exist at governmental levels in the United States, these are very dangerous waters that I am attempting to navigate. For if this book were to become a bestseller among African Americans, the U.S. Government would

most certainly dispute it and initiate a national campaign of spin control and coverage through the national media and the internet with experts lined up to dismiss its premises as a means for protecting its national interest.

Why? Because this book offers the truth for those who will listen for it; and the truth is that we, African Americans, can no longer survive as a race hanging on to lies. The reality of truth must prevail if we are to be a part of the future. The many problems now facing Black America will not be corrected by implementing outdated strategies of foot marches, speeches, the commemoration of fallen Black martyrs, nor from the preaching of scriptures from any of our religious texts?Christian or Moslem? but instead by initiating the next and more profound stage of the battle for civil rights, thus breaking into newer, previously unexplored territories, thus exposing the fiercest and most lethal system of institutionalized racism now facing Black America.

Today, the fiercest and most lethal system of racism adversely affecting Black America is neither police brutality, racial profiling, nor is it the Ku Klux Klan. But it is, instead, a modern massive system of covert White racism that is so subtle, pervasive, organized, complete, and proficient that it may be the single most aggravating factor behind the persistent national disparities and culture of failure now afflicting Black America ?and yet most African Americans are totally unaware of its existence.

Since the beginning of recorded history, ruling governmental bodies of nearly every nation have involved themselves in implementing methods to maintain and defend their positions of established power against its minority group. The American Government is in no way an exception to this rule. For it has implemented methods designed to ensure that White dominance is maintained since the time Black people first arrived in America as slaves. During slavery, Blacks were not allowed to be

educated, speak among themselves in their native language, or to congregate in large groups [except during their religious services which their master often over saw]. Even after the abolishment of slavery, methods were again implemented to ensure that White dominance was maintained in the form of Jim Crow inequalities that included many unethical methods that denied Blacks the right to vote and that fostered and sanctioned thousands of brutal lynchings of African Americans. Since the methods of the past are no longer morally acceptable, it became necessary for America's White governmental elites secretly to create and apply a system more subtle, sophisticated, and socially acceptable in its application and appearance for ensuring that White dominance is maintained. Unlike the brutal system of racism used in the past that caused African Americans to rally together and unify themselves against, this modern system of racism is not easily comprehended by Blacks. It is a method so opaque that many of its Black victims remain largely unaware of it themselves. And while most African Americans may instinctively feel that something is wrong, they cannot, however, express their suspicions and conceptualize them sufficiently so that they and others can comprehend and act to defend themselves against it. It is, in fact, so sophisticated that even very bright African American individuals have little, if any, hope of extricating themselves from its brutal effects. In fact, most Blacks cannot believe that they are being attacked or subdued because it wears the appearance [if any] of being totally self-inflicted by African Americans themselves. Most African Americans have never heard of this method of asserting White racism, therefore many will find it too shocking and stunning to contemplate?nevertheless, it is directly intertwined with the many problems adversely affecting Black America today. This

literary work will embark upon a difficult journey that exposes the conspiratorial dimension of racism that secretly exists at governmental levels in the United States . It is a journey that exposes the fundamental core character of the true existing relationship shared between the United States Government and its Black population in a new and troubling light. This journey will be quite difficult and very uncomfortable for many because it requires that African Americans reexamine some of their most basic beliefs and prior assumptions. Moreover, it requires that African Americans overcome a psychologically ingrained "White is right" preferentiality that has been indoctrinated unrelentingly upon the Black psyche and that is rarely moved. Nevertheless, the rewards will be a change from feelings of hopelessness and despair to an awareness of the most urgent issue of our time.

Today, despite the many equalities gained and opportunities that are now available, America remains largely a nation divided along Black and White racial lines, separate and unequal - one thriving and intact and the other brutally disenfranchised, struggling, and, far too often, Black. In fact, America 's Black population is far worse off in many ways than ever before. As seen, for example, in the fact that the unprecedented degree of racial pride and unity that was once so movingly demonstrated among African Americans during the 1960's has now today become replaced by widespread and profound division and internalized racism among the race. And although there exist today many wealthy and successful African Americans [greatly due to highly paid athletes and entertainers that benefit the White elites more than they do their own communities], multigenerational poverty in America still remains largely

Black and the masses of African Americans still remain the most devalued by society and the most deliberately exploited and suppressed class in America .

Today, African Americans are faced with disparities far worse than any generation before now. For never before has the Black suicidal rate ever been higher than it is now. The suicide rate among African American males between the ages of 15 and 19 has risen an astronomical 145% percent. That is eight times higher than the rate of their White counterparts, and it is the highest it's ever been since they have been keeping figures on Blacks. Statistically, Black America appears to be now literally committing cultural self- genocide. The problem is so alarming that the former Surgeon General, David Satcher, describes it as "a crisis of epidemic proportions.?"

Moreover, African Americans appear now more divided than at any other time before in American history. The Black-on-Black homicide rate is higher now than ever before. One study reveals that more Blacks have been killed by Blacks in the last twenty five years than the entire number of Americans soldiers killed during the Vietnam War. . This division is also evident in the collapse of the Black nuclear family. It is estimated that, forty years ago, less than thirty-percent of African Americans homes were headed by a single parent. Today, that number has tragically risen above eighty percent?often creating many emotionally wounded Black children living with single parents.

Moreover, the psyches of many African Americans youth appear to be now more fragile than their parents before them. For never before have so many Black male youth so openly admired criminal behavior such as thuggery and pimping; and never before have more of our young Black girls so routinely denigrated their gender; nor has the



African-American high school drop out rate been higher then it now is; it has now climbed above fifty-one percent.

Additionally, internalized racism appears to have a greater hold upon the Black psyche now than at any other time before in history for never before have African Americans more favorably referred to themselves as "niggers" than they do now; never more than now, upon attaining wealth and success, have a greater number of Blacks married White spouses --deliberately rejecting all potential Black spouses-- preferring to marry White spouses only. And never more than now have even the poorest of Blacks spent a higher percentage of their earnings each year on Europeanizing cosmetic surgeries, bleaching skin creams, chemical hair softeners, and hair weaves.

Internalized racism among African Americans is now worse than at any other time before in history. What is most particularly unsettling about this internalized racism among African Americans today is, given White America's brutal history of mistreating Black people, how it is that so many African Americans now suffer from such a massive attack of national amnesia-therefore failing to remember this historical record and have, instead, developed such a profound admiration for Whiteness and contempt for their own Blackness? Also, equally troubling here is, given White America's historical brutal record of mistreating not only African Americans but also Asian Americans and Native Americans, how is it that they (Whites) are perceived today as being the racial group of the highest moral values and ethics, contrary to the historical record of brutality?

Given that by all apparent measures racism in the United States has significantly declined, why then is today's generation of African Americans now

plagued with disparities far worse than any generation before now? Clearly, there is something terribly wrong here.

## **THE WHITE RESPONSE**

While ignoring all facts that conflict with their racist ideas and accepting no ownership or blame for the persistent economic, social, and other disparities among its Black population that still exist in the face of opportunities that are now available, America's White social critics have most often responded with a self congratulatory tone that states that, with racism no longer a significant problem in America, clearly the problem stems from an innate racial difference of intelligence or negative pathologies embedded within the Black culture itself. But are these racist premises correct -- that the problem actually stems from something about Black people themselves? Although tragically many Blacks themselves have come to accept them, the emerging evidence does not support the White racist view that the persistent disparities among African American are the result of any purportedly unequal, innate human capacities of the Black race. Such assertions are racist and totally inaccurate because the problem is a contemporary one that appeared only after integration and the abolishment of Jim Crow legalized racism and is not consistent with the past history of African Americans.

## **THIS PROBLEM IS A MODERN PHENOMENON**

The White premise that there exists an innate proclivity for division and discursiveness among African Americans is totally inaccurate because this problem is a modern phenomenon that is not consistent with the history of African Americans. While perhaps difficult to believe today, Black unity [Umoja] was, historically, the cornerstone

of the African American community and was a crucial factor in the survival of African Americans for more than four-hundred years of White racial oppression. It is credited for the success of the Underground Railroad system that secretly led to the escape of hundreds of African slaves to the north.

Black unity and cohesion also attributed to the survival of millions of African Americans not only during slavery, but also during the aftermath of brutal Jim Crow era lynchings and through the financially crippling years of the United States great depression era. Moreover, Black unity was the most significant factor in the success of the 1960's civil right movement; for the immense degree of unity among African Americans then was made evident by its massive organization and mobilizations of mass bus boycotts, marches, freedom riders, and sit ins that were nonviolently conducted through the unified protest of civil disobedience. It was these methods of civil disobedience that gave the world the many images of African Americans being violently brutalized by White attackers while not responding to the immense violence with violence themselves; therefore touching the heart and conscious of many and gaining both national and global support that eventually led to America abandoning its usage of open, blatant and legalized forms of Jim Crow racism. The demonstrated degree of unity and structure among African Americans displayed then was extraordinary and arguably remains still unrivaled by any other group in the history of America .

And in regards to the prevalence of Black behavior of self hatred commonly displayed today, clearly this is a modern problem for the display of Black ethnic pride was much more prevalent in the 1960's. For then the favorable fashion was the dashiki and the preferred hair style was the Afro and corn rows; and the popular

themes then were "Black is Beautiful?" and being "Black and Proud." Clearly, these noted facts when considered together, the profound loss of racial pride and the self hatred displayed today among many African Americans, is a modern phenomenon.

What is more, the assertion that the academic failures and profound loss of scholastic motivation among African American students stem from an innate racial difference of intelligence is also totally inaccurate. This problem is also a modern one that happened after integration. For prior to the 1954 Supreme Court decision in *Brown V. Board of Education of Topeka* and despite being wrought by Jim Crow racial oppression, inequalities, indignities, and having to attend poorly funded schools, the Black illiteracy that was 30% in 1919 had dropped to less than 7% by 1955. . It had not only almost disappeared in the South, but in some areas it was less than White illiteracy as in then New York . In 1950, Black colleges had a total of 71,000 students, and 553 African Americans had a Doctorate Degree. The intellectual growth of African Americans was extraordinary. African American contributions to advancement in the field of science, agriculture, medical and domestic inventions during and following reconstruction were remarkably astounding. This was made most evident by the extremely high number of patent applications submitted by African Americans inventors to the U.S. Patent office --which is a miraculous feat especially under such oppressive conditions and coming so shortly after slavery. The profound loss of educational motivation and aspiration among so many African American students today is also a modern phenomenon that is inconsistent with the past history of African Americans. So what then has happened to the unrivaled racial pride, unity

and cohesion, and ambitious perseverance that were once so unprecedented and so movingly demonstrated among African?

Many African American psychologists have formed the consensus view that the problem stems from historical racial brutality and past prejudices that were indoctrinated upon the minds of our slave ancestors that is being subconsciously regenerated down generational lines by cultural pathologies of self contempt embedded within the Black psyche. (Akbar, Hilliard, Nobles, etc..) A brutal slave indoctrination process commonly referred to as the Willie Lynch method of slave indoctrination is typical in describing the process of indoctrination. However, while there clearly are many behaviors that exist now among African Americans today that can be directly traced back to slavery, these noted problems are now worse today than forty years ago. Therefore, this historical mortification/indoctrination process upon our slave ancestors cannot be fully blamed for the problem. There has to be another explanation of why the problem is now worse than ever before. For the problem has become more prevalent within the last half century.

What then has happened to the once unprecedented Black unity and cohesion, educational aspiration and racial pride that was once so prevalent among many African Americans? Do we continue to accept the easy and convenient answer that Black unity, cohesion, and educational aspiration merely disintegrated when integration and other opportunities became available?

In his last public and arguably most famous speech entitled "The Mountain Top" Dr. Martin Luther King Jr., said [paraphrasing] that although he himself may not make it to the promise land [of equality for all Americans] that we as a nation nevertheless will

get to the promise land. Many Americans today believe that Dr. King's dream has been fully realized in America ; therefore Black failure to achieve now is totally the fault of Blacks alone. But has Dr. King's dream been fully realized in America , or are we all the victims of an elaborate illusion that equality now exists for all Americans? The illusion of opportunity and change has been so firmly established upon the national consciousness that to suggest that the noted problems among America 's Black communities today stem from White racism has become almost laughable.

Today, it is inevitable that if anyone were to now blame the many disparities among African Americans on White racism that they would be immediately accused of playing the inevitable race card and of being professional peddlers of victim-hood that somehow enjoy the moral advantage that their victim-hood gives them to overstate their case, to absolve themselves from all responsibility. Certainly, there are those Blacks that have wrongly peddled victim-hood and blame of Whites, however, today this scenario of the Black victim peddler is deliberately over stated and perpetuated within the American society, thus creating immense disdain for these Black accusers, even from fellow Blacks themselves. This is being deliberately done to prevent us from realizing that there actually does exist a modern deliberate system of racism implemented by America 's White governmental elites with the underlying objective of maintaining White dominance.

Given America 's White dominance, it should come as no surprise that the prevailing sentiment in the U.S. has now become that race is no longer a significant factor in the American society and that therefore racism can no longer be blamed for the despairing state of Black America. However, to find the true answers to the

persistent despairing problems among the African-American communities one must not be deterred, but instead be willing to persevere beyond White indifference, ridicule, mockery, disapproval, and/or accusations of peddling victim-hood for they are now deliberately employed as tools of deterrence to keep Black America from finding the truth.

The intent of this text is to demonstrate, unequivocally, that the United States government's practices of economically exploiting and suppressing its Black population was actually never truly abandoned, but instead reincarnated into a far more sophisticated method. Moreover, that the source of the intensification of internalized racism, loss of motivation, school failure, profound division, and present confused outlook now so prevalent among so many African Americans today are in fact directly attributed to this modern deliberate system of covert White racism.

Although today most African Americans do not experience racism the way their parents experienced it, they do, however, still experience White racism. White racism in the U.S. is still a current and devastating problem that now prevails with sophistication and is employed more covertly and more proficiently than ever before. The decline of the blatant, overt racism used in the United States to suppress African Americans up until the 1960's coincided with the implementation of a better disguised, more intensified, sophisticated, and more covert method of White racism more fitting for the times. The reincarnation of methods of suppressing sub-groups is not at all uncommon. In examining the records of history, we often find that, among those mighty empires which were brutal, greedy, and racist, those behaviors did not decay quickly even after the fall of empire.

These patterns of racism where often reincarnated into forms more acceptable to the changing times.

This practice of reinventing newer forms of institutionalized racism was already seen in the United States when, after the abolishment of slavery, the evil of racism was reincarnated into Jim Crow inequalities that where maintained by regional authorities and condoned by the U.S. Government. This atrocious American pattern of reincarnating its methods, of exploiting and suppressing its Black population to maintain its White dominance secretly, continues in the 21 century. Moreover, the modern method used in today?s world is so complete and proficient that it is intricately intertwined with the many despairing conditions now plaguing many of America?s Black communities, including delinquency, school failure, crime, profound self hatred and division, and also the national collapse of the Black nuclear family.

White America's methods of institutionalized racism were secretly modified into a more contemporary and stealthy design that provides a more socially acceptable means to control the growth and advancement of its African American population. Unlike the blatant brutal method of racism used in the past in the United States , today?s methods are very sophisticated and unlike anything ever before faced by African Americans. Its methods are so well fortified and so complete until Blacks themselves are labeled ?racist? by other Blacks for merely calling attention to it. Furthermore, it is so enthralling and sophisticated that it misleads Blacks to believe that they are, themselves, their own worst enemies, therefore engendering an internalized aberration of self contempt that pulverizes Black unity and halts Black upward mobility. It is also so fundamentally



detrimental to the Black human condition and psyche that it may even affect the extent to which many African Americans realize their full human potential.

Moreover, this system of racism is so well fortified and so complete that many African Americans will even disregard this disclosure of its existence as being merely nonsense and preposterously inconceivable. In fact, this method of racism is so proficient at damaging the Black self perception that tragically it has become easier for many Blacks to accept the derogatory premise that the noted problems stem from innate inadequacies within themselves rather than that of being the case of a modernized method of institutionalized racism being implemented at governmental levels.

Many African Americans, in defending the U.S. Government, will adamantly present the question of why would the U.S. government find it a necessity to implement such a racist scheme? This is because the image that has been firmly established upon the consciousness of Black America, in regards to the U.S. Government, are those of the U.S. government sending troops to Little Rock, Arkansas to safely escort Black students to attend schools or that of the Northern Union soldiers fighting and dying against the Confederate army to free the slaves, and of the many social programs that the federal Government has implemented towards the benefit of African Americans. However, while these undertakings by the U.S. government collectively deserve our appreciation and respect, they do not accurately provide the full picture revealing the true or entire relationship shared between the U.S. Government and its Black population. These favorable stories and events reflect only what the U.S. Government wants its African Americans population to remember and are not historically accurate at

reflecting or determining the true past relationship or the underlying present existing relationship between African Americans and the U.S. Government.

From slavery to the present, African Americans have undeniably borne an unprecedented amount of suffering and mistreatment by the U.S. government because of their race. However, so many have forgotten or repressed so much of these maltreatments and have, instead, come to accept the favorable-but-false perpetuated White persona that represents everything that White people never were -- and still are not -- in place of the truth, thus engendering a sort of psychologically induced coma concerning their own Black holocaust. Because most African Americans lack access to an educational system and media reports that gives them accurate information, both historical and present, reflecting the African American relationship with the U.S. Government, most are totally oblivious to the true fundamental core character of this existing relationship.

To truly find the truth behind the baffling phenomenon of disparities plaguing America's Black communities, it is necessary to first learn the true fundamental core character of the American society as it relates to African Americans. Therefore, a recapitulation of the suppressed, forgotten, and repressed offenses by the U.S. Government against its Black population is extremely necessary to build up a more accurate picture of the forgotten relationship between African Americans and the U.S. government-- and so that we may learn what it reveals. Obtaining a more accurate perception of the true core relationship shared between the U.S. government and its Black population requires a thorough reexamination of those many now forgotten past unitary racist actions committed by the U.S. Government against the advancement and

interests of its African American population. According to Sigmund Freud, recognition of repressed material is very valuable because it deprives the negative material of its persistent strength.

There is perhaps no place better to begin this recapitulation than an examination of the American presidents. For although some presidents endorsed policy measures supportive of equal treatment of people, their public and private comments throughout history verifies that, despite the improvement in civil rights legislation and policies made during each of their administrations, the presidents still maintained and displayed negative disdain towards it Black population.

Such an example was that of president Abraham Lincoln, for although he is revered by White historians as the great White emancipator of the African slaves, President Abraham Lincoln in 1857 had urged legislatures to appropriate money for colonization in order to remove free Blacks from the United States to prevent miscegenation [mixing of the race] for he believed and openly stated that Blacks and Whites were too different to live together. He was assassinated before he could carry out his plan.

And although now portrayed as a romantic figure because of his affairs with African female slaves, President Thomas Jefferson nevertheless stated that "the negroes are equal to Whites only in the point of memory, but much inferior in general reasoning ability, and lack in imagination and their grief?s are transient."

And although President Truman issued executive orders that ended segregation in the military, his reference to Blacks as "pigs" and "niggers" continued long thereafter (Hunt, 1987, p.163) suggesting that he had not abandoned his racist

perceptions about African Americans. This was also similar of President Lyndon B. Johnson who, although engineering much of the 1960's Civil rights legislation, did not ?according to biographer C. Dale, 1991 pages 519-520 ? expunge the word ?nigger? from his vocabulary even after becoming president .

Furthermore, according to historians Blanche Wiesen Cook- (1981, p.173), President Dwight Eisenhower sympathized with southern anxieties about the court's decision in Brown vs. Board of education. These comments made by each of these presidents supports the premise that the improvement in civil rights legislation and policies developments in the United States was not born of White redemption or changes of their hearts and perceptions towards its negro population, but instead made due to the changing of times and the recognition of volatility of racial conflict in American society.

A statement perhaps best reflecting the collective attitudes and ideologies of America 's founding White elites was one written by a popular Michigan editor who in 1862 wrote that "this government was made for the benefit of the White race and not the Negro." He further wrote that, "the negroes were and always had been a distinct group in the U.S. in that the majority of them were held in a system of bondage, while those fortunate enough to escape such fate lived as un-welcomed guests in a White society.? Also Benjamin Franklin, one of America 's most beloved and respected founding fathers, concurred with the preceding statement saying that he regretted that the number of "purely White race" people in the world was proportionately very small. Because he feared that the inferior race, particularly including Blacks, threatened their White existence.

Many influential and successful African Americans -- they that have become complacent and blinded by their own individual success -- will defend the position that these sentiments are merely outdated words of a forgotten American segment whose ideology has long since been overcome as a nation, however, this text will unequivocally demonstrate that, while this type of rhetoric of racism is no longer commonly overtly spoken, its ideology and practices are very much still a part of the fiber of the U.S. government today.

For although the United States Government portrays itself as the leading ethical and moral authority of the world and professes equal rights for all American citizens, its oldest and most important objective has always been an unyielding commitment towards the preservation of its White dominance. That objective has always directly correlated with the necessity to suppress the advancement and growth of its Black population because, if the U.S. government treated its Black population in a manner which does not promote its interest of maintaining White dominance and control, it would render the U.S. Government diametrically in opposition to itself; therefore, it secretly uses every conceivable means and opportunity to suppress its Black population, even those that trample upon its own stated ethical values.

Evidence of this anti Black governmental objective was first brutally made apparent at the end of the Civil War when President Abraham Lincoln, after having acknowledged that the contributive efforts of the thousands of Black Americans that voluntarily enlisted into the Union Army as being a significant factor for the victory

attained by the North, he then ordered his union army to simply fold up their tents and return home leaving the newly freed slaves to restore their shattered lives left unhealed after centuries of slavery, severely vulnerable to their former masters that where forced to retire their slave driving business. The U.S. federal government left those bitter former slave masters to conduct racial matters anyway they saw fit. This abandonment led to the southern states reinventing its method of suppressing African Americans by implementing Jim Crow legalized segregation laws that not only continued the denigration and suppression of African Americans, but also created an environment that promoted and sanctioned the brutal atrocious lynching's, beatings and mutilations of thousands of African Americans. More then 5,000 lynching's [including northern states] where documented between reconstruction and the late 1960s. .

In the face of such brutal atrocities committed against African Americans -- and although thousands of African Americans had participated in not only the Civil War, but also subsequently in two world wars in defense of America, and despite the many episodes of lurid publicity of Black's degradation and brutal murders in the South and the well publicized civil rights demonstrations --, the attention of the U.S. federal government did not focus on the civil rights abuse of Blacks, but instead condoned these atrocities for more than one-hundred years. The federal government did not intervene until the 1960's Civil Rights Movement's protest through civil disobedience strategies brought global attention to the suffering of African American, and even still it was only after White supporters where killed that the U.S. government actually acknowledged the condition of the southern Blacks and acted.

The U.S. government, not only sanctioned brutal injustices and racist policies implemented against the advancement of African Americans in the South but also, legalized racist policies nationally against the advancement of African Americans. In 1896, the United States Supreme Court ruled on Plessey vs. Ferguson , a law suit challenging the legality of Whites-only train cars in New Orleans that the provision of separate but equal facilities for Blacks was not a violation of the fourteenth amendment. This decision allowed states to segregate not only transportation, but also parks, swimming pools, beaches, food services, theatre, health facilities and schools, virtually every area of public life for the next half a century until the 1954 ruling of Brown v. the Board of education.

The American Government, while professing equality for all of her citizens, in fact uses every conceivable means to seal or maintain its White dominance and advantage -- especially with regards to its African American population. No place is this fact made more evident than when examining the United States Government's long history of implementing suppressive tactics against African American civil right leaders and their organizations for merely pursuing the full measures and rights of citizenship for all African Americans.

Within a true democracy, the citizens have a right, if not a duty to speak out when the government is wrong in action or policy. However, as seen throughout America 's history, regardless of which position peacefully taken by African Americans in their plight of obtaining even the basic of equality of citizenship, the American

government has always deemed it a threat to its national interest. Such is seen wherein Dr. Martin Luther King Jr., for his merely seeking equality for African Americans, the then FBI Director J. Edgar Hoover deemed it a threat to national interest. And with support of the United States Attorney General Bobby Kennedy, and the acknowledgement of his brother President John F. Kennedy, Mr. Hoover ordered the wire tapping and surveillance of Dr. King and denied him many numbers of foundation grants and public speaking engagements. Furthermore, the Government, in an effort to influence control of Dr. King, threatened to discredit him by making public the information obtained by their surveillances. Dr. King, nevertheless, maintained his position and momentum and was subsequently murdered shortly thereafter. Ironically, the United States Government also implemented similar strategies against Malcolm X, for seeking, contrary to Dr. King's strategy, to segregate from Whites. There were similar deterrent strategies implemented by the U.S. government against Marcus Garvey for advocating a return to Africa . What is being demonstrated here is that regardless of which position peacefully taken as law-biding advocates for change by African Americans these actions were always deemed as a threat to America's national interest by its government.

Furthermore, these actions were neither isolated nor uncommon for the U.S. government did not only target the famous and more influential African Americans leaders, but also targeted many minor civil rights leaders at the grass root levels. Nor did the U.S. government limit its activities to just wire-tapping and surveillances, but also implemented direct campaigns of harassment to dismantle and demobilize many



promising projects intended to improve the lives of African Americans. One such example was when a civil rights worker named Donald Jackson, also the victim of government covert operations of influence, wherein the government used forged correspondence causing him to abandon a promising project in Jackson, Mississippi. Mr. Jackson had foundation grants to form Black economic cooperatives and open a Black and Proud school for dropouts. He was also a student organizer at the nearby Tougaloo College. In the winter of 1969, after an extended campaign of FBI and police harassment, Mr. Jackson received a letter, purportedly from the Tougaloo College Defense Committee which directed that he cease his political activities immediately and that, if he did not heed their diplomatic and well-thought-out warning, the committee would consider taking measures "which would have a more direct effect and which would not be as cordial as this note." Mr. Jackson and his wife left. Only years later did they learn it was not the Tougaloo students, but the FBI covert operators who had driven them out. The monitoring and surveillance of African American organizations is an ongoing practice that is continued even today by the United States Government.

The list of monitored organizations may have included or continue to include the following: The Black Muslims, The New Black Panther Party, Student Nonviolent Coordinating Committee, Congress of Racial Equality, Uhuru Movement, Group On Advanced Leadership, Freedom Now Party, United Black Nationalist of America, The New Pan- American Movement, Southern Christian Leadership Conference, The National Urban League, The National Association For the Advancement of Colored People, and the Committee on Racial and Religious Progress.

The U.S. Government's unyielding determination for maintaining its White dominance is so profound that it even breaches ethical boundaries under the pretext of national interest. Here is a story that originally appeared in Haber's nationally syndicated column on May 19, 1970. It is a story wherein the FBI used false media stories against a White pregnant civil rights activist that ended tragically. The FBI targeted Jean Seberg a White married film star active in the anti-racist cause, therefore leaked a false story anonymously to columnist Joyce Haber of the Los Angeles Times that claimed that Jean Seberg was pregnant by a prominent Black leader. This governmental strategy subsequently resulted in a stressed induced still birth and the nervous breakdown and suicide of Mrs. Seberg. Her husband sued the FBI as responsible for the stress from this attack upon the victim's character. Perhaps what is most profound in this case is that she was a White woman merely active in the "anti racist cause" and yet she was also deemed as a threat to America's national interest and targeted.

The U.S. Government's desire to suppress the advancement of its Black population was also made evident during the integration of its public schools, wherein it flagrantly, wrongfully integrated Black students into an educational system where they are taught only to admire the accomplishment of Whites and to despise Africans as being non contributors of civilization. The new education system failed to provide Black students the same essential racially affirming curriculum of themselves to base their capabilities and potentials upon as it so routinely deemed it a necessity to provide for its White students-thus cutting off their aspirations of Black children at its roots. No

group of children can adequately academically compete with other students while being educated to respect the accomplishments of every other racial group except themselves. And then shamefully the U.S. Education Secretary and White House officials dare to express surprise when Black students actively resist learning or that their will or ability to learn diminishes given such a mortifying educational setting. For most African Americans their schools are the first place where they learn just how little they're valued in America .

| 22599|2007-05-29 09:44:30|Franklin Jones|Are you aware of what was implemented after the death of Dr. Martin|

**Please forward this information and post it upon your web sites spread this truth. Because there is in fact no fight more pressing for we African Americans then this one. For this is not one that we can afford to leave for yet another generation this is one that we must fight and win now or die trying because our liberation from despair is dependent upon it. Because the internet is saturated with false stories, I'm certain that this has caused many of us to become weary of some of its contents . I however assure you all that the following contents is totally the truth. Moreover, I encourage you all to fully investigate its contents.**

**The following information is extremely relevant to all Black people, but first allow me to properly introduce myself. I am Franklin G. Jones and the following contents are all excerpt from my self published underground book entitled the Black Matrix: the Modern Mental and Social Suppression of African Americans Under National interest (c) 2006.[No this is not a cheap and frivolous attempt to promote my book please read on further] I'm an African American author, lecturer, and activist that have dedicated the remaining years of my life towards exposing the following suppressed information to our people. I've lectured at many respected Black Colleges and Universities. Because of this I'm often the target of many threatening phone calls. [from white male voices threatening to kill me ] Because America does**

possessa history of silencing those of us that dares to speak the truth, I do not take these threat too lightly . It is for this reason that I ask that you all --the recipients of these e-mail--please saturate the web with this information pass it on and forward it to all that will listen. So therefore if these threats are ever made good than the truth won't also die with me. I ask only that you not change or pervert its contents other than shortening it for content and grammar correction. Please do not pervert it with derogatory anti-white sentiments keep it clean and truthful and post with it always its origin. Thank you. Hope - Saturate the world with this following truth

## **THE RISE OF THE BLACK MATRIX**

In 1968 After the death of Dr. Martin Luther King Jr. there was much unrest, discord and wide-spread violence that which increasingly placed the peace and stability of the nation in dire jeopardy. This resulted in the decline of national stability and loss of lives and property that cost the nation and taxpayers millions of dollars. These factors, combined with the rapidly tarnishing American global image, led to the then president, Lyndon B Johnson, ordering that a commission be formed, later known as the Kerner Commission, to investigate and prescribe a cure or recommendations for the problem.

The Kerner Commission concluded that blatant White racism was the single aggravating factor for the collective problems. This finding required that the U.S. Government abandon its use of blatant forms of racism used to control and maintain its White dominance. This abandoning of dated tactics led to the need for developing an improved method of controlling and suppressing its Black population.

The U.S. Government's agents of White supremacy quickly reformed their techniques of institutionalized racism. Changing times made it necessary for the U.S. government to change its methods to a much more subtle and socially acceptable means of continuing its racial suppression of Blacks and to maintain its White dominance. Because the blatant methods, of assuring that its White dominance be maintained, used and condoned in the past are no longer morally and socially acceptable, the U.S. Government secretly implemented a far more sophisticated method of maintaining its white dominance.

The United States government secretly implemented its largest ever covert assault operation against its Black population through its educational, judicial, and prison systems and, most detrimentally through a campaign of psychological warfare that uses misinformation, false statistics, and negative propaganda media reports. The unrelenting daily assaults on the Black psyche corrupts African Americans' sense of reason and unity thus creating the culture of failure and disparity that now afflicts modern Black America.

Today's modern method of white racism in the United States is now secretly applied through the government's proven method of Covert Counterintelligence Program [COINTELPRO: A misnomer for Domestic Covert Actions.] A system of white governmental racism that is implemented through the American educational, judicial and prison systems-- that prevails and is concealed through the usage of Psychological Warfare implemented through the national media that fosters a consensual environment for its

suppression of its black population. It is a sophisticated system of white racism that deliberately wears only the appearance, if any, of being totally self afflicted by African Americans themselves. In doing so, the United States Government have acquired a far more insidious and covert method of ensuring that its white dominance is maintained that exists behind a clever shroud of secrecy and deceit ? for it is in this way that the evils of racism thrive best -- when its victims do not recognize the evil.

This modern system of institutionalized racism is so in fact so sophisticated , that one may compare America?s old system of white racism- used against African Americans in the past-- to that of this modern type by saying that the previous system had a GED while today?s methods has a PHD. For today?s system is for more sophisticated, elaborated and proficient then any system of racism previously faced by African Americans- even slavery.

While although this modern method of governmental white racism covertly uses the American educational system to mortifyingly mis-educate and disesteem black students and the judicial and prison systems to severely reduce black growth and upward mobility by reducing black America's ability to procreate and to vote thus to maintain its white dominance. However the most significant and detrimental aspect of this modern system of white governmental racism used today in America is its aspect of using psychological warfare against African Americans.

Today as a mean of ensuring that its objective of maintaining white dominance the United States Government has modified its methods of exploiting and suppressing its Black population into a form more socially acceptable in contemporary times that uses mis-education, false statistics and negative propaganda media reports that equates a psychological warfare that conspires to corrupt blacks of unity, reason, and common sense, thus deliberately soliciting the disparity that has now become



modern Black America. Moreover it is the core factor of the unprecedented amount of disparities afflicting Black America today.

Governmental Psychological warfare is the art of directing masses and individual towards governmental objectives by means of cleverly manipulating theory and misinformation. Here is a simplified analogy of the psychological aspect of this modern system of racism that is now being implemented against America's Black population:

Let us say, for example, that a group of people was aboard their own massive ship and that their ship was being shadowed by another neighboring ship, a neighboring ship that was constantly broadcasting derogatory messages to the first group that their ship was lesser, smaller, not seaworthy or perhaps slowly sinking or that their crew was incompetent or was planning a mutiny. With time, the group receiving the negative messages, being unable to refute or to confirm these derogatory

messages and deficiencies will grow weary and paranoid of the negative messages and will eventually come to accept these negative assessments of themselves.

The perception created by the taunting now unconsciously influences how the taunted group perceives themselves, subsequently causing them to become distrustful of themselves, doubting themselves, hating themselves and, eventually, fighting among themselves. The taunted group may even become so besieged by deep feelings of inadequacy that they may even jump into the sea and attempt to swim towards the taunting ship now believing it to be superior to their own boat even if their own ship was in fact better.

Within a real world setting, this is implemented against African Americans through U.S. governmental agencies that leak false derogatory and negative stories through press releases in magazine articles, radio, television documentaries concerning its Black population to its collaborators in the news media, which either knowingly or

unknowingly carry the false information as their own. These false information are designed to demoralize, discourage, berate, subjugate, and or dismantle the Black population. It also perpetuate and frame the myth of Whites? racial, moral, and ethical superiority over its Black population.

This science of psychology works by affecting the unconscious mind through deception. Its weapon is not the way it is sent, but the messages that it carries and how the messages affect the recipient and influence society. Its works by, first, simply learning everything about the targeted group, their beliefs, likes, dislikes, strengths, and vulnerabilities. Once you know their strengths you attack it unrelentingly and once you know their weakness' you exploit them. This method of warfare adversely effects the recipients in terms of their behavior. Its concept of warfare is that the human being's most critical aspect is the mind and it uses psychology as the decisive factor in the outcome.

This method of psychological warfare not only adversely affects black self perception, unity and ultimately upward mobility, but also produces a shift in victimization that creates a consensual environment of in which blacks are systematically suppressed through its judicial and prison systems. Its campaign of false derogatory stories about its black population produces a perversion of reality that insinuates that America would be a better society as a whole if African Americans were gone, thus psychologically changing the root problem of racism in America to be due to Black's behavior rather than White's proclivity for racism.

This shift of victimization that the problem of racism in America is due to the fault of African Americans engenders distorted perceptions and increasingly prejudiced and acrimonious beliefs about its African American population that creates a consensual environment that facilitates the easier exploitation and suppression of Black America. [For when contempt of Blacks appears to be justifiable, it is the fiercest and most

effective type of racism because its witnesses, bystanders, and jurors will sit by idly allowing African Americans to be brutally mistreated under the belief that it is justified.]

Accordingly, many African Americans may ask the question of why would the United States Government implement such a racist scheme? The answer is because although the United States Government portrays itself as the leading ethical and moral authority of the world and professes equal rights for all American citizens, its oldest and most important objective has always been an unyielding commitment towards the preservation of its White dominance. That objective has always directly correlated with the necessity to suppress the advancement and growth of its Black population, because if the U.S. government treated its Black population in a manner which does not promote its interest of maintaining White dominance and control, it would render the U.S. Government diametrically in opposition to itself. Therefore, it secretly uses every conceivable means and

opportunity to suppress its Black population, even those that trample upon its own stated ethical values.

Although this may sound a bit like bad science fiction, Psychological Warfare is a real and well-proven technology that exceeds the territorial limits of conventional warfare to penetrate the proposed target. This type of psychological warfare has been used by the military since World War II. A popular motto among the users of these covert operations is "Capture their minds, and their hearts and souls will follow." For once their minds are reached, they're defeated without bullets. Used in all aspects of war, the effectiveness of psychological warfare is limited only by the ingenuity of the commanders using it. Although the usage of psychological warfare began within a military setting, it was eventually realized by governmental and societal elites that this method of psychological warfare could be useful for totally controlling society, therefore, psychological warfare technology evolved from its military usage against foreign enemies to being used to control society domestically.

Today, the U.S. government, like many other developed nations, conducts planned campaigns of extensive strategic psychological operations through the national media to influence the perception and climate of the nation towards the attainment of its governmental objectives. Every act of the government has a psychological impact, and it is ongoing from President Bush's media coverage stunt where he landed upon a U.S. Naval battle carrier dressed as a pilot, to the U.S. soldiers pulling down the statue of Saddam Hussein in Iraq , to the staged rescue of Jessica Lynch. These strategies are all part of the sophisticated system of psychological warfare, and they are on-going, all around us, all of the time.

The ability to influence the nation in mass using psychological operations through the national media is highly effective because the media itself is very powerful in terms of its influence. For the media helps shape our views of the world, what we consider to be good or bad, and also forges our deepest values, identities, and our sense of what it means, for example, to be male or female. These facts,

combined with those studies showing that the average American watches 18 hundred hours of television each year, affirm that there is a great inclination for Americans to be affected by psychological operations conducted through the national media.

Clearly, the sophisticated method of psychological warfare met such a need for maintaining white dominance within the United States. It was the logical choice, perfect for the changing times. Unlike the blatantly brutal forms of racism used in the past which Blacks were able to identify easily and therefore unify and form counter strategies, this modern method of racism works from a psychological perspective. This method provided the U.S. government a more socially acceptable method of continuing the White racial hierarchy for dominance and control given that it is not as easily recognized. This new method exists in the space between overt racism and racial respect. Its methods include the ability to both influence the national climate and engender personal psychological feelings among Americans that meet the U.S government objective.



This concept of the U.S government using psychology as a weapon to influence and control its Black population is not at all ridiculous. For more than a century ago, Charles Darwin predicted in his book "*The Origin of Species*" (1859) that "the evolutionary theory would one day provide a new foundation for the science of psychology." The truth in his words has been borne out. The change came when modern advances in our understanding of the genetics of social behavior ushered in Sociobiology; a controversial new science of the biological study of social behavior of humans.

Since the 1950's, U.S. experimental psychologists and Cognitive scientists have developed ideas about the unconscious mental process that proposes that most of our mental processes happen outside of our awareness suggesting that the ability to control the behavior of people around us subconsciously is now a distinct possibility.

Moreover, over the past five decades, human sociobiology has transformed into an evolutionary psychology that has gained science the means and ability to control and, therefore, predict the actions and feelings

of individuals or groups merely by the messages conveyed against them. According to this controversial use of psychology, the human mind is the most extraordinary part of the human body, and there seems to be little doubt, wrote biologist David Barash, "that the unconscious is real and that in certain obscure ways the forces of culture are all-powerful in shaping human behavior. Advances in these studies resulted in governments using psychology as a weapon for maintaining White dominance.

While this may still sound incredibly ridiculous or unbelievable for many, psychological warfare is a real method of warfare that is commonly used by the U.S. Government. It was even used during the Iraq war. The United States Military dropped propaganda leaflets on Iraq and planted favorable stories about the new Iraq in the Baghdad press, radio, and television media and also removed all mention of Saddam Hussein from the Baghdad grades school educational curricula. Its usage of psychological warfare has been ongoing throughout the

entire combat operation in Iraq from the initial battle through the so-called rebuilding of Iraq .

Moreover, the U.S. Government's methods of rewriting the Iraq schools curriculum, thus creating a curriculum more favorable in its depiction of westerners/Whites and using the Iraqi national media to perpetuate propaganda and misinformation to facilitate their easier exploitation and suppression, are remarkably consistent with the current social conditions and experiences of African Americans. As for those who still doubt that such a conspiratorial dimension of racism exists at the governmental level in the United States, I strongly recommend that they read the National Security Council Memorandum 46, and also Kenneth O'Reilly's "Racial Matters: The FBI's Secret File on Black America, 1960-1972."

The objective of the United States government has always been to maintain its White dominance over its Black population, and clearly, psychological warfare meets this need because it covertly creates a national climate that allows the government to suppress consensually the

advancement of its African American population and to maintain its White dominance and national stability.

Furthermore, history overwhelmingly demonstrates that the White race's innate proclivity for racism, control, and dominance is much too deeply engrained for them to just merely give up their practices of implementing suppressive methods over its African American population.

Furthermore, the social structure of America's White societal elites was formed on the premise that there must be maintained a class of people to perform menial duties, to perform the drudgery work required to sustain life, and to take the lower paying jobs requiring a lower order of intellect and skill. Clearly, the method of psychological warfare provides the United States Governmental elites with a method for meeting this need but doing so with the added benefit of not appearing racist. The records of history show that the reincarnation of suppressive methods into forms more acceptable to the changing times is a common practice of the United States government as seen after the abolishment of slavery wherein its methods of using racist, oppressive treatment of its Black population was

reincarnated into Jim Crow laws. And, also, let us not forget the many sorts of devious strategies and methods used to prevent Blacks from becoming registered voters. The historic and demonstrative evidence overwhelmingly reflects the reality that the U.S. government does manifest a proclivity for reinventing devious methods to suppress its Black population. This proclivity has led to the U.S. Government now using its proven method of psychological operations to control the advancement and growth of its Black population. It was the next logical choice for it provides the Government the benefit of the appearance of conducting humanitarian efforts to help its Black community while covertly seeking only to maintain its White dominance. Those who forget history are destined to have history's crimes repeated against them.

### **THE OBJECTIVE OF THE PSYCHOLOGICAL WARFARE AGAINST AFRICAN AMERICANS**

The objective of this psychological warfare against African Americans is to create a shift in victimization in behalf of whites that lessens pressure for social change on behalf of Blacks thus making the nation and the entire

world insensitive to the plight of African Americans, thus successfully stripping them of the national and international support that was acquired during the 1960's civil rights struggles. This is done by an immense campaign of false statistics and media reports degrading its black population and disproportionately portraying Black men as the face of crime and Black women as the face of welfare. These portrayals of African Americans are totally false and inaccurate but are necessary to make it appear that Black behavior is the reason for White racism in the U.S. Moreover, this method also makes any serious criticism of White racism almost impossible today. Not only does it tranquilize efforts on behalf of Blacks, it also affects attitudes that, when enacted through governmental policies, laws, and other legislation actions, serve to ensure that African Americans will not advance. Its effects are manifested in ideas, education, governmental policies, economic stratification, social segregation, housing markets, hiring and promotion practices, psychological issues, and minority access to a variety of social services and opportunity. It also creates a false justification for the legal

system's mistreatment of African Americans wherein they are disproportionately incarcerated, given stiffer sentences, and are more likely than other racial groups to be treated brutally, beaten, and fired upon by police officers while they are unarmed. Moreover, some studies have shown that this shift of victimization now reflects increasingly acrimonious beliefs and prejudiced perceptions about and against African Americans that are arguably stronger today than they were after emancipation.

The United States Government's psychological operation of devaluing African Americans is not always recognized. In fact, in most cases, it is executed very subtly and is often done under the pretext of helping African Americans, while in fact actually exploiting them. One such an example was seen in August 1996, when then, President William "Bill" Clinton signed the Personal Responsibility and Work Opportunity Reconciliation Act, better known as the "Welfare Reform" Bill. During the ceremonial undertaking, which was broadcast on television to the entire nation and the world, the president was strategically accompanied by two African American welfare moms who

were positioned on either side of him as he signed the new bill?perpetuating false images of African American women without using overt racism ?thus feeding and perpetuating the racist stereotype that the largest recipients of welfare are ?lazy Black mothers.? This image was filmed, photographed, and transmitted all over the world. These types of actions by the White House feed the government?s objective of changing the face of racism in America to reflect that the racial problem in America stems from behavior among African Americans which justifies White attitudes towards Blacks while producing psychological feelings of embarrassment, gratitude, and indebtedness among Blacks towards the American government. The fact, however, is that the majority of welfare mothers are White women, and regardless of the many false images of social programs of welfare and food stamps for the benefit of African Americans perpetuated through the media, the largest recipient of these benefits cannot and will never be African American women. For let us remember that, according to U.S. government statistics, Black women make up only 6 % of the nation?s total population. Therefore, even if a ridiculously high



number like half of all Black women were welfare recipients that still would equate to only 3 % of the population. Clearly, the negative, fraudulent portrayal of Black women as being the majority of welfare moms is a prime example of psychological warfare.

Perhaps no president relied more heavily on the use of the psychological operation that portrayed African American Women as negative welfare queens than Ronald Reagan (Green and McCall, 1987). Reagan's career as an actor and spokesperson for General Electric provided him with an audience to redefine his storytelling style and to perfect the ability of appealing to the concerns and fears of White voters without the use of overtly racist appeals. Reagan's campaigns revolved around themes that exemplified the image of the Black welfare queen. Such was seen when he challenged Gerald Ford for the Republican Party nomination for president. Reagan gave an elaborate story of 'welfare abuse' that appeared in the New York Times, February 15, 1976 , p1 which stated the following: "There's a woman in Chicago . She has 80 names, 30 addresses, 12 social security cards, and is

collecting veteran benefits on 4 non-existing deceased husbands. And she is collecting social Security on her cards. She's got Medicaid, is getting food stamps, and she is collecting welfare under each name. Her tax-free income is over \$150,000.? The speech emphasized how "they, the abusers, enjoy lives of leisure, whereas "we" [Whites] work harder than ever before with little chance of ever getting ahead.? The welfare queen abuse story played, and continues to play, well among the White masses, and its reference to the abuser leaves little doubt about the implied racial identity of the abuser without stating the racial identity of the abuser explicitly. The story then acquires a life of its own, far more elaborate and lucrative than before. At times, she has more kids and fewer husbands. Nevertheless, it worked because it delivered messages penetrating the consciousness of White voters across party lines. After Regan defeated Carter in the 1980 election, the welfare stories made it possible for him to reduce social programs. [Moreover, clearly the U.S. Government's welfare program that awarded funds to the mother only when the father was kept out of the homes

contributed significantly in the collapse of the Black nuclear family.]

While portraying most welfare moms in America as being Black women, the government's psychological operation also disproportionately perpetuates the image Black men as the literal face of crime in America . Although commonly presumed accurate and accepted, this representation is totally inaccurate for it presents a problem of semantics; the numbers just does not properly add up. For according the U.S. government, African Americans make up just above 12% percent of the total American population. From this number, let us attempt to quantify these African Americans that make up most of America 's criminals. Let's begin by subtracting from this 12% percent the amount of 6% represented by Black women. This leaves just 6% percent of the total American population as being African American males. Let us now assume a ridiculously high number such as half of all Black men in America as criminals. This total number of African American male criminals would still only comprise just 3% percent of the total national population. Moreover, we did

not even bother to subtract from that original 6% those African American males that (disproportionately) make up almost 35% of the United States military.

The point being made here is that it is, in fact, literally impossible for America's Black population to equate to what is negatively portrayed in the national media. The point being made here is also that the absolute number of African Americans is simply too small to equate the statistics and perpetuated images that suggest that Blacks are the face of crime in America. For even if at disproportionately high levels of crime within their own Black communities, the total number of African American males is too small to even remotely resemble what the media perpetuates. This is not the result that one would expect from watching the evening news or an episode of the television show "Cops". While some African Americans today live in conditions that have them resorting to crime, never before in the history of America has the actual number of criminal activities of any given year been higher among African Americans than Whites. The media perpetuation of Black males as the majority of criminals in

America is clearly psychological operation at work.

Moreover, research has disclosed that most serious crimes such as homicide, rape, and robbery and assault in inner cities are committed by a very small proportion of African Americans youths; some estimate a high of only 7% percent. Furthermore, the majority of crimes in America are committed by White males. [Their immensely larger population is a factor in this]. However, the media perpetuates the image that the majority of crimes are being committed by African American males.

Another fallacy contributing to the negative propaganda against African American males is that the majority of African American males are engaged in the use of illegal drugs. However, to the contrary, a report conducted by William Drummond, a University of California at Berkeley journalism professor and co-author of a U.S. Justice Department-sponsored survey, showed that only 6 percent of African Americans had used cocaine in their lifetime, and a great majority of these respondents (65.5 percent) had used it fewer than 11 times. Among Whites respondents, 10.6 percent had used cocaine in their

lifetime with 62.3 percent of those respondents saying they had used it fewer than 11 times.

These noted statistics are completely contrary of what is perpetuated by the racist media. Moreover, because the face of crime is now perpetuated as being Black, any effort by a politician or public figure to address the disproportionate number of African Americans incarcerated or given harsher sentences may now be construed as being soft on crime. Therefore, many Black politicians avoid this topic for fear of appearing soft on crime, which is political suicide.

This negative and derogatory portrayal of African Americans through the usage of psychological operations of influence was also made apparent during the LA riots of 1992. The media portrayal of the event painted the perception that the Black community was solely responsible for the riots and disturbances. However, according to reports of those arrested, more than a third had full time jobs and some 60% of the rioters and looters were made up of Hispanics and whites. A more recent example of the United States ? deliberate devaluing of

African Americans through the usage of psychological operations was seen during the 2005 flooding of New Orleans in the wake of Hurricane Katrina. While many African American victims that were left behind suffered from hunger, dehydration, and the trauma of having loved ones dying all around them, the White media was more adept at portraying these Black victims as wild, inhuman, deviant criminals. The press presented, for the most part, those images of the desperate and suffering Black families that reinforced their negative and racist stereotypes. As seen, for example, in the desperation of many Black people who took water and food from the vacant stores -- actions deemed a necessity given the circumstances. However, the media painted the perception that most of these Black people were uncontrollable looters stealing equipment and appliances [although their homes were under water and there was no power within the city so, therefore, there existed no place to plug in electrical equipment or appliances]. Nevertheless, the images of Black people taking food and water were perpetuated as looting as shown in the

constant repetition of the same 5-minute looping footage of so-called looters. On the other hand, Whites doing the same thing were portrayed in television coverage as "shopping for food." If the "looting" by Blacks was as rampant as reported, why then was there the need to keep repeating the same 5-minute footage again and again? Then, there were the many unfounded rumors broadcast, not only nationally but also globally; that hospitals had been raided by drug addicts; and that there were many gang rapes of women and children in the New Orleans Convention Center; also that babies' throats had been cut; and that Black thugs were shooting at rescuers. Although these rumors were later found to be untrue, the damage was already done against African Americans. Then there were the many insensitive racist remarks made by White officials and politicians, where one White official stated that "we couldn't get them out of the projects, however God did" .; another stated; "why are they complaining about the overcrowded conditions in the Superdome when they are accustomed to living [in the substandard conditions] in the ghetto". At a time when African



Americans so desperately needed help, the U.S government seized the opportunity to further dehumanize and perpetuate derogatory propaganda about them. One African American victim recounted his experiences saying the following: "After four days of hell in the Superdome, they [the U.S. National Guards] forced men and women into separate lines to board the buses. When we questioned why we had to separate from our children, the National Guards drew their guns on us." These events in the aftermath of the Hurricane are indicative of the American government's sentiments towards its Black population. "What is more, African Americans are denigrated within every aspect of American society by the U.S. government's psychological operation -- from their educational failures, their crime statistics, and also their national health statistic reports. Where, based upon the U.S. Government's national health statistics and reports concerning the health of Black America, it appears as if the bodies of Black people are literally genetically and physically inferior to that of the bodies of Whites. However, when examined outside of governmental discretion and

control, we see, to the contrary, that Blacks are America's greatest athletes. The point being made here is that it is only when statistics are totally in the hands of the White government that the bodies of Blacks appear physically inferior to Whites. These actions by the U.S. government are clearly a case psychological warfare at work for the mounting evidence is too great to be purely coincidental for us not to connect the dots -- it is in fact an exact match. This tendency to routinely subjugate African Americans within the American society is clearly a case of psychological warfare at work for it is too prevalent to be merely dismissed as an oversight or as being the work of a few local governments. It is being deliberately implemented at a national level. This modern racism, as herein defined, has had a serious deleterious effect on the United States as a whole. Therefore, the immediate and social conditions of African Americans will not change as long as our conditions are being covertly manipulated and encouraged by the White societal elites. For as long as Whites are keeping the scores, it will always appear to be that Blacks are on the losing team, in the sinking

ship. As long as the White government is assessing the strengths, weaknesses, and crime and health statistics of its Black population, they will always use psychological operation to influence and encourage White dominance and Black suppression. A new reality for African Americans will only be built by a Black society that dares to assess its own weaknesses and strengths and that takes control of the education of their own children. **IT'S**

## **EFFECT UPON AFRICAN AMERICANS &**

**(Message over 64 KB, truncated)**

| 22600|2007-05-29 09:44:58|Fari Supiya|Re: Media Watch: Gentic Basis For Tonal Languages?|

An interesting article appeared in todays The Times newspaper in England on p9:

"Genetic diffrences between human populations may have influenced which languages are spoken around the world today, research has suggested.

People who carry particular variants of two genes involved in brain development tend to speak non-tonal languages such as English, while those with a different genetic profile are more likely to speak tonal languages such as Chinese.

In tonal languages which are most common in South-east Asia and Sub-Saharan Africa, subtle differences in pitch can change the meaning of vowels, consonants and syllables. Non-tonal languages, which prevail in Europe, the Middle East and North Africa, use pitch only as a way of conveying emphasis or emotion.

The new findings from the University of Edinburghalso suggest that the very first languages were probably tonal, sounding more like Chinese or Zulu than English or French...

He cautioned, however, that the research had so far found only an association that appears to be more than chance, and that more work was needed to confirm a causation effect..."

Mark Henderson, Science editor

GOR: Personally I'm very sceptical but await more developments. They seem to have ignored purely linguistic possibilities such as whether tonal languages tend to have simple Consonant-Vowel structures or whether they are monosyllabic. Monosyllabic languages in particular are going to have many homophones, words which sound the same but with different meanings. How else are speakers to distinguish between five words which all have the same sound but have five different meanings but to employ what linguists call suprasegmental features such as tone? Or are they arguing that syllable structure and not tone is influenced by genetics? Perhaps they should first decide what the gene occurrence is actually correlating to before suggesting influence.

Then there's the issue of whether they are implying common descent on the part of Near Easterners, North Africans and Europeans on the one hand and Sub-Saharan and South-East Asians on the other. Mmmm.... now what could possibly be the motive for that? Ideas anyone?

Brought to you by

Media Watch Officer

The NOTORIOUS G.O.R.E

**Peter Gray** wrote:

Interestingly, here in Trinidad, we celebrate **Indian Arrival Day** every year at this time, at the national level. This year marks the 162nd anniversary.

T&T was also the first country in the world to commemorate Emancipation Day, and since 1985 several other countries have adopted the practice.

Peter

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From: "Djehuti Sundaka"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: East Indian Slaves in the U.S.  
Date: Sat, 26 May 2007 14:15:51 -0000

As a descendant of a 19th century Buddhist merchant from Ceylon (Sri Lanka), I find this quite fascinating. It would seem that an Indian heritage is to be included among those of us descended from the victims of American enslavement. I wonder if any genetic studies have supported this.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "olmec982000" wrote:

>  
> Subject: [akandabaratam] Indian Slaves in Colonial America  
> [http://www.indiacur.rents.com/news/view\\_article.html?article\\_id=e26c1cc3bcc0503da89fc4511af72bd5](http://www.indiacur.rents.com/news/view_article.html?article_id=e26c1cc3bcc0503da89fc4511af72bd5)  
> <[http://www.indiacur.rents.com/news/view\\_article.html?article\\_id=e26c1cc3bcc0503da89fc4511af72bd5](http://www.indiacur.rents.com/news/view_article.html?article_id=e26c1cc3bcc0503da89fc4511af72bd5)> Indian Slaves in Colonial America

> [http://www.indiacur-rents.com/news/view\\_article.html?article\\_id=e26c1cc3bcc0503da89fc4511af72bd5](http://www.indiacur-rents.com/news/view_article.html?article_id=e26c1cc3bcc0503da89fc4511af72bd5)  
> <[http://www.indiacur-rents.com/news/view\\_article.html?article\\_id=e26c1cc3bcc0503da89fc4511af72bd5](http://www.indiacur-rents.com/news/view_article.html?article_id=e26c1cc3bcc0503da89fc4511af72bd5)>  
> Evidence of "East Indians" in 17th-18th century Virginia  
> FRANCIS C. ASSISI, May 16, 2007 The seeds of what was to become  
> modern America were planted on May 13, 1607, when British colonists  
> arrived at an island that they would come to call Jamestown in what is  
> now Virginia. This first permanent English settlement in the  
> New World would eventually become "the rightful birthing ground of  
> America"; its soil sprinkled with the blood of Native Americans,  
> European settlers, and their African slaves. To this racial mix we  
> must now include people from the Indian subcontinent. That's  
> because, while preparations are underway for a grand commemoration of  
> Jamestown's 400th anniversary in May-June 2007, we have uncovered  
> compelling evidence of the presence of people from the Indian  
> subcontinent going as far back as 375 years in Virginia: people  
> identified in American court documents of the time as "East Indians,"  
> "East India Indians," or "Asiatic Indians." As these South  
> Asians melded into the population, they would be identified variously as  
> "Mullato," "Negro," and "colored" in the ethnic cauldron that was  
> evolving in America, thus losing much of their racial distinctiveness  
> with each passing generation, merging into the African-American  
> community, largely unaware of their Indian roots. My research into  
> this early American history suggests that people from South Asia were  
> transported as indentured servants or slaves? first by trading  
> vessels belonging to the Dutch, French, and English; later, by captains  
> of American vessels. There is considerable evidence to suggest  
> that "lascars" or seamen were recruited from Indian ports by European  
> trading ships, and, on reaching Europe, succumbed to the promises of  
> agents who enlisted indentured workers for the New World. Or else they  
> were taken as servants by East India Company officials who amassed their  
> fortunes in India, and subsequently returned home to England and thence  
> to their newly established colony in America, where they took their  
> servants with them as a sign of their wealth and status as "nabobs."  
> The First "East Indians" in America?  
> A 2003 study prepared by Martha W. McCartney, a project historian for  
> the National Park Service's Jamestown Archaeological Assessment  
> reveals that Captain George Menefie, who was assigned 1,200 acres of  
> land in Jamestown in 1624 and used "Tony, an East Indian," as a

- > headright. This is further confirmed in a 2006 report from the Colonial
- > Williamsburg Foundation, which identifies Menefie as a wealthy English
- > merchant who arrived in Virginia in 1622, and obtained legal right to
- > the land by paying passage for 24 immigrants, including an Indian.
- > At the heart of the early migration to colonial America was the
- > headright system designed to encourage immigration. Every Englishman who
- > "imported" a laborer or servant to the colony received a 50-acre land
- > grant. The evidence from Jamestown and Williamsburg suggests
- > that the first South Asians may have been brought to Virginia within
- > less than a generation of the arrival of European settlers in Virginia,
- > and a decade after the Mayflower landed in Plymouth. Social
- > historian Thomas Brown, a faculty member at Lamar University, Beaumont,
- > Texas, has corroborated this in a 2004 research paper. Brown explains
- > that many Indians were imported to the American colonies by way of
- > England, arriving already Christianized and fluent in English.
- Others
- > arrived as slaves who had been captured and sold. "It is impossible to
- > confidently estimate the size of the South Asian population in the
- > Western Shore counties, but 'East Indians' outnumber
- > 'Indians' in the extant colonial records after 1710 or so,"
- > acknowledges Brown. Furthermore, he claims: "In 18th century
- > Chesapeake, South Asians stood out from sub-Saharan slaves both in
- > culture and appearance. Since South Asians were a minority among the
- > slave population, the community's perception of their
- > distinctiveness persisted for a longer period of time." And most
- > surprisingly, Brown adds: "? there was a significant contingent of
- > 'East Indian' slaves in the colonial Chesapeake." The
- > other evidence I have uncovered comes from runaway slave advertisements
- > in 18th century colonial Virginia newspapers.
- > Runaway Slave Advertisements Consider this. The Virginia Gazette
- > of Aug. 4, 1768, describes one young "East Indian" as "a well made
- > fellow, about 5 feet 4 inches high" who had "a thin visage, a very
- > sly
- > look, and a remarkable set of fine white teeth." Another is identified
- > as "an East India negro man" who speaks French and English. On July
- > 13, 1776, the Virginia Gazette reported the escape of a "Servant Man
- > named John Newton, about 20 Years of Age, 5 feet 5 or 6 Inches high,
- > slender made, is an Asiatic Indian by Birth, has been about twelve
- > Months in Virginia, but lived ten Years (as he says) in England, in the
- > Service of Sir Charles Whitworth. He wears long black Hair, which
- > inclines to curl, tied behind, and pinned up at the Sides; has a very

> sour Look, and his Lips project remarkably forward. He left his Master

> on the Road from Williamsburg, between King William Courthouse and Todd's Bridge, where he was left behind to come on slowly with a tired Horse ?" The advertisement by slave owner William Brown goes on: "? he is a good Barber and Hair-Dresser, it is probable he may endeavour to follow those Occupations as a free Man. Whoever takes up

> the said Servant, and secures him in Gaol, giving me information thereof, so that I may get him again, shall have eight dollars Reward;

> and if delivered to me at Westwood, in Prince William, further reasonable Charges, paid by William Brown." Another advertisement placed

> in the July 19 edition of the paper by the same William Brown, ups the

> reward amount to ten dollars with the added information that John Newton

> "shaves and dresses well, but is much addicted to liquor." The

> above information is culled from a digital collection of advertisements

> for runaway slaves and servants found in 18th-century Virginia newspapers. There are many more such references to "East Indians" to be

> found in "The Geography of Slavery" project in Virginia. Compiled by

> Thomas Costa, professor of history, University of Virginia's College

> at Wise, for the Virginia Center for Digital History and Electronic Text

> Center, the database is available online <http://etext.lib.virginia.edu/subjects/runaways/allrecords.html>

> <http://etext.lib.virginia.edu/subjects/runaways/allrecords.html>>

> With these findings documented in 18th-century American newspapers, Indian Americans, or South Asian Americans, or Desis, as many of them

> like to call themselves, stand on the cusp of rewriting their history by

> acknowledging the full complement of their heritage?including that of slaves in America. Francis C. Assisi acknowledges the research

> assistance of Elizabeth F. Pothan in this project. He has been

> researching the presence of people from the Indian subcontinent in early

> colonial America for nearly a decade. He dedicates this research to

> third-generation desis Zadie and Riya Jivan of Berkeley.

>

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| 22601|2007-05-29 09:45:28|nicolebhansen|Re: Request for information on Ancient Egyptian religion|

Dear Robin:

You might wish to consider enrolling in an upcoming online course on ancient Egyptian religion at Glyphdoctors taught by Dr. Edmund Meltzer:

<http://www.glyphdoctors.com/course/category.php?id=8>

If you are looking for a detailed and comprehensive approach to Egyptian religion, there's nothing better than taking a course with someone who has years of experience teaching and researching the subject like Dr. Meltzer who can answer any questions you may have personally.

Nicole Hansen, Ph.D.

Study hieroglyphs and Egyptology online at <http://www.glyphdoctors.com>

Chicago, USA

| 22602|2007-05-29 10:52:41|asar\_imhotep|Re: Request for information on Ancient Egyptian religion|

To be honest with you, if you REALLY want to learn more about Ta-Merrian "religion," your best bet is not simply to study any books or takes classes in Egyptology. The essence of Kemetic religion is rooted in African culture and Egyptology as we know it doesn't reference African culture. They make the spiritual system something it is not.

If you want to get to the heart of what the various religious systems of Ta-Merri was/is, then you have to study the "living" systems of today. Your best bet is to study the following:

Ifa

Abosom system (Akan in Ghana)

and the Ba'ntu Kongo systems

Egyptology falls tremendously short in understanding what it is because they still think Ta-Merri and its systems was one homogeneous system of people. It is the combination of various African systems under a lodge system similar to freemasonry.

The "religion" is no more than the moral application of science, astronomy and health. This is what every "Egyptologist" misses trying to study it as an outsider. If you study Egyptology and you don't



study nature at the same time, you are lost and you won't get it.

Each Ntr (Orisha, Obosom) is a school, a university. Africans have living universities. So you won't find what you need in papyri. You can only find it in animals, plants, rocks, stars, planets, and my favorite, the woman.

The basis of most African spiritual systems is that, "God in its perfection, realized it was imperfect because it had no way of experiencing itself (it is just pure consciousness, no form). So the central creative essence (we call "God") created this reality (the Matrix - womb) so it could have experiences and live out the potential that is the Nun. Understand this basis, and you're on your way.

As I have stated, you will need to study Ifa, The Abosom Tradition and Ba'Ntu Kongo tradition to understand what Kmt is and was. And truthfully, if you want to "understand" it, you can't study it from afar, you must be absorbed by it, if you know what I mean.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:

>

> Dear Djehuti and Bonotchi

>

> Thanks for the information.

>

> Peace

>

> Robin

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

>>

>> "The Ancient Gods Speak: A Guide To Egyptian Religion" (2002)

>> by Donald B. Redford,

>> Oxford University Press;

>>

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>> by Richard H. Wilkinson,

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> > (1994)  
> > by James Wasserman,  
> > Chronicle Books;  
> >  
> > Djehuti Sundaka  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:  
> > >  
> > > Dear Group  
> > >  
> > > Can anyone recommend some books that explain the Ancient  
> Egyptian  
> > > religion? The more detailed and comprehensive the better.  
> > >  
> > > What I am NOT looking for are books that compare that religion  
> > with  
> > > Christianity but instead explain the religion in its own context.  
> > >  
> > > Thanx  
> > >  
> > > Peace  
> > >  
> > > Robin  
> > >  
> >  
>  
| 22603|2007-05-29 11:07:33|Issis|Re: Request for information on Ancient Egyptian religion|  
Djehuti,

I too am interested in learning about Ancient Egyptian religion. Are the books you recommended Eurocentrically biased? I try to avoid those as much as possible because they only end up upsetting me.

Thanks,  
Issis

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:  
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> > Thanx  
> >  
> > Peace  
> >  
> > Robin  
> >  
>  
| 22604|2007-05-29 17:24:01|Li (wiseladyowl)|Re: Request for information on Ancient Egyptian religion|

**IF you email professor Manu he can give you reliable information regarding Kemetian religions or you can go to his website and check out the links section.**

*Issis* wrote:

Djehuti,

I too am interested in learning about Ancient Egyptian religion. Are the books you recommended Eurocentrically biased? I try to avoid those as much as possible because they only end up upsetting me.

Thanks,  
Issis

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

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> >  
> > Peace  
> >  
> > Robin  
> >  
>

---

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--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

> Then there's the issue of whether they are implying common descent

on the part of Near Easterners, North Africans and Europeans on the one hand and Sub-Saharan and South-East Asians on the other.

Mmmm.... now what could possibly be the motive for that? Ideas anyone?

>

>

Most languages in India, Insular Southeast Asia, the Pacific, the (indigenous) Americas, Japan, Korea, Siberia, Central Asia and a good number of sub-Saharan languages are also non-tonal.

There are about a billion Sinitic speakers, otoh, who use semantic tone.

I would be surprised if those two genetic markers still managed to correlate with everybody thrown in.

Regards,

Paul Kekai Manansala

| 22606|2007-05-30 10:55:57|Alex van Deelen|Re: Request for information on Ancient Egyptian religion|

Just wondering, and reflecting on the title

"The Book Of Going Forth By Day"...

Did the Ancient Egyptians use any kind of psychedelic as part of their religious rites?

I know that opium and cannabis were known to them, and that blue lotus flower has an strengthening effect when used in conjunction with alcohol.

Did they know any kind of psychedelic, like psilocybin mushrooms, salvia divinorum, etc?

Just a question.

Alex

| 22607|2007-05-30 11:21:19|Fari Supiya|Re: Media Watch: Gentic Basis For Tonal Languages?|

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

> Then there's the issue of whether they are implying common descent

on the part of Near Easterners, North Africans and Europeans on the one hand and Sub-Saharan and South-East Asians on the other.

Mmmm.... now what could possibly be the motive for that? Ideas anyone?

>

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PKM: "Most languages in India, Insular Southeast Asia, the Pacific, the (indigenous) Americas, Japan, Korea, Siberia, Central Asia and a good number of sub-Saharan languages are also non-tonal.

There are about a billion Sinitic speakers, otoh, who use semantic tone.

I would be surprised if those two genetic markers still managed to correlate with everybody thrown in.

Regards,

Paul Kekai Manansala"

GOR: An important aspect I had missed in my critique of the presentation of the research.

G.O.R.E

***Paul Kekai Manansala*** wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

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There are about a billion Sinitic speakers, otoh, who use semantic tone.

I would be surprised if those two genetic markers still managed to correlate with everybody thrown in.

Regards,

Paul Kekai Manansala

---

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| 22608|2007-05-30 11:25:16|Paul Kekai Manansala|Re: Request for information on Ancient Egyptian religion|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

- >
- > Just wondering, and reflecting on the title
- > "The Book Of Going Forth By Day"...
- >
- > Did the Ancient Egyptians use any kind of
- > psychedelic as part of their religious rites?
- >
- > I know that opium and cannabis were known
- > to them, and that blue lotus flower has an
- > strengthening effect when used in conjunction
- > with alcohol.
- >
- > Did they know any kind of psychedelic, like
- > psilocybin mushrooms, salvia divinorum, etc?
- >

There have been one or two finds of nutmeg in Egyptian tombs. Nutmeg is hallucinogenic when taken in large quantities.

Also, there is the theory of hallucinogenic reef fish from the Red Sea being used by certain ascetic cults. I don't know if there has ever been any hard evidence to back this up.

Supposedly, this is connected with the fish symbol used in Christianity according to some theories.

Regards,

Paul Kekai Manansala

| 22609|2007-05-30 11:27:41|Alex van Deelen|Egypt's Making: The Origins of Ancient Egypt 5000-2000 BC|

Egypt's Making: The Origins of Ancient Egypt 5000-2000 BC (Hardcover)  
by Michael Rice (Author)

Has anyone read this book? It came out a few years after Martin Bernal's Black Athena. From the index (at Amazon.com), I can see he connects AE with Jung, but not much more. Does he give credit to the original Nile Valley cultures?

Alex

| 22610|2007-05-30 11:43:02|Djehuti Sundaka|Re: Request for information on Ancient Egyptian religion|

What is or isn't Eurocentrically biased is a case by case judgement call. For instance, Redford has made a statement or two I would consider to be Eurocentric but the overall information he presents is most valuable. Another instance is a PBS program I recently saw on the Amazons. Even though the information was solid, the slant was unnecessarily Eurocentric is featuring an Asiatic blond girl as a genetic representative of Amazons even though a computer reconstruction didn't support a blond haired representation and the blond girl's genes were no greater in being 'Amazon' than her non-blond mother and sisters. One has to be able to separate the baby from the bath water. In "The Ancient Gods Speak", Redford's the editor, so the articles on the many subjects are done by many different people. I personally don't consider the books I've suggested to be Eurocentrically biased in the information they present. Others, for whatever reasons, may feel differently. Some folks may feel that anything written by a person of predominate European descent is Eurocentrically biased regardless of the content and that only a narrow preference for a specifically designated set of Afrocentric literature is worthwhile. Various people will have various idealogical agendas for promoting literature on a given subject. In the end, you will of course be the ultimate judge.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Issis" wrote:

>

> Djehuti,

>

> I too am interested in learning about Ancient Egyptian religion.

Are

> the books you recommended Eurocentrically biased? I try to avoid

> those as much as possible because they only end up upsetting me.

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> Thanks,

> Issis

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

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> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin"

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> > > Thanx  
> > >  
> > > Peace  
> > >  
> > > Robin  
> > >  
> >  
> >  
>

| 22611|2007-05-30 15:52:46|Issis|Re: Request for information on Ancient Egyptian religion|  
Thanks, Asar.

The basis of most African spiritual systems is that, "God in its  
> perfection, realized it was imperfect because it had no way of  
> experiencing itself (it is just pure consciousness, no form). So the  
> central creative essence (we call "God") created this reality (the  
> Matrix - womb) so it could have experiences and live out the potential  
> that is the Nun. Understand this basis, and you're on your way.

I have never had a religious education but some time ago through browsing a few books and thinking on my own I came up with pretty much the same idea, that we are all bits of God's consciousness experiencing mortal life because God wanted to experience itself. That is why I do not believe in absolute good and absolute evil, or in sin.

A book of which I read a part presented this metaphor of millions of roads going in millions of different directions, and these are all lives going on simultaneously, but when you are on one road you think that is the only one, whereas if you can see things from above or below, you see that it is all part of a bigger picture. The same thing with our consciousness. I don't know if this makes sense, maybe I am phrasing it wrong, but I think it relates to what you said.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep" wrote:

>

> To be honest with you, if you REALLY want to learn more about  
> Ta-Merrian "religion," your best bet is not simply to study any books  
> or takes classes in Egyptology. The essence of Kemetic religion is  
> rooted in African culture and Egyptology as we know it doesn't  
> reference African culture. They make the spiritual system something it  
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> If you want to get to the heart of what the various religious systems  
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> Ifa

> Abosom system (Akan in Ghana)

> and the Ba'ntu Kongo systems

>

> Egyptology falls tremendously short in understanding what it is  
> because they still think Ta-Merri and its systems was one homogeneous  
> system of people. It is the combination of various African systems  
> under a lodge system similar to freemasonry.

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> The "religion" is no more that the moral application of science,  
> astronomy and health. This is what every "Egyptologist" misses trying  
> to study it as an outsider. If you study Egyptology and you don't  
> study nature at the same time, you are lost and you won't get it.

>

> Each Ntr (Orisha, Obosom) is a school, a university. Africans have  
> living universities. So you won't find what you need in papyri. You  
> can only find it in animals, plants, rocks, stars, planets, and my  
> favorite, the woman.

>

> The basis of most African spiritual systems is that, "God in its  
> perfection, realized it was imperfect because it had no way of

> experiencing itself (it is just pure consciousness, no form). So the  
> central creative essence (we call "God") created this reality (the  
> Matrix - womb) so it could have experiences and live out the potential  
> that is the Nun. Understand this basis, and you're on your way.  
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> As I have stated, you will need to study Ifa, The Abosom Tradition and  
> Ba'Ntu Kongo tradition to understand what Kmt is and was. And  
> truthfully, if you want to "understand" it, you can't study it from  
> afar, you must be absorbed by it, if you know what I mean.  
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> Asar Imhotep  
> <http://www.mochasuite.com>  
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> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:  
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>> Dear Djehuti and Bonotchi  
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>>> (1994)  
>>> by James Wasserman,  
>>> Chronicle Books;  
>>>  
>>> Djehuti Sundaka  
>>>

>>>

>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:

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>>>> Dear Group

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>>>> Can anyone recommend some books that explain the Ancient  
>> Egyptian

>>>> religion? The more detailed and comprehensive the better.

>>>>

>>>> What I am NOT looking for are books that compare that religion  
>>> with

>>>> Christianity but instead explain the religion in its own context.

>>>>

>>>> Thanx

>>>>

>>>> Peace

>>>>

>>>> Robin

>>>>

>>>

>>

>

| 22612|2007-05-30 15:56:45|Issis|Re: Request for information on Ancient Egyptian religion|  
I am not surprised to read the following from Herr Metltzer:

"Some of the legacy or claimed legacy of ancient Egypt, in the form of Afrocentrism and esoteric spiritual movements, is controversial, but the enduring power of ancient Egypt cannot be denied."

Or to read about "the Black Land and the Red Land."

Asar, I shall be taking your advice and shall study African religions other than the Ancient Egyptian one to understand the Egyptian one.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "nicolebhansen" wrote:

>

> Dear Robin:

>

> You might wish to consider enrolling in an upcoming online course on  
> ancient Egyptian religion at Glyphdoctors taught by Dr. Edmund Meltzer:

>

> <http://www.glyphdoctors.com/course/category.php?id=8>

>

> If you are looking for a detailed and comprehensive approach to  
> Egyptian religion, there's nothing better than taking a course with  
> someone who has years of experience teaching and researching the  
> subject like Dr. Meltzer who can answer any questions you may have

> personally.

>

>

> Nicole Hansen, Ph.D.

> Study hieroglyphs and Egyptology online at <http://www.glyphdoctors.com>

> Chicago, USA

>

| 22613|2007-05-30 16:45:27|Robin|Re: Egypt's Making: The Origins of Ancient Egypt 5000-2000 BC|

Dear Alex

Michael Rice (in the first edition only) does admit that the Ancient Egyptians were "Black Africans" and then goes on to racially abuse them in the same paragraph!!!

It is quite a good book, but be warned that the second edition has the African connexions removed!!!

To sum up though I do recommend the book.

Peace

Robin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>

> Egypt's Making: The Origins of Ancient Egypt 5000-2000 BC (Hardcover)

> by Michael Rice (Author)

>

> Has anyone read this book? It came out a few years after Martin Bernal's

> Black Athena. From the index (at Amazon.com), I can see he connects

> AE with Jung, but not much more. Does he give credit to the original

> Nile Valley cultures?

>

> Alex

>

| 22614|2007-05-30 21:39:12|bonotchim@aol.com|Re: Egypt's Making: The Origins of Ancient Egypt 5000-2000 BC|

Hotep I have read some of Mr. Rice's book. I tend to read for information and not agreement. So he does not support an African origin buthe does have some good information. I would say read it. Bro.Bonotchi

---

See what's free at [AOL.com](http://AOL.com).

| 22615|2007-05-31 08:28:21|Franklin Jones|The popular underground book " The Black Matrix " is now available |

## **THE BLACK MATRIX: The Modern Mental and Social Suppression of African American Under National Interest**

2006 by Franklin G. Jones

is no available on line at [http://divineblacktruth.org/franklin\\_jones](http://divineblacktruth.org/franklin_jones)

**Thisbook offers the truth for those who will listen for it; and the truth is that we, African Americans, can no longer survive as a race hanging on to lies. A reality of truth must prevail if we are to be a part of the future. The many problems now facing Black America will not be corrected by implementing outdated strategies of foot marches, speeches, the commemoration of fallen Black martyrs, nor from governmentalregulated preaching fromreligious texts, but instead by initiating the next and more profound stage of the battle for human rights, thus breaking into previously unexplored territories, thus exposing the fiercest and most lethal system of institutionalized racism now facing Black America.**

### **THE RISE OF THE BLACK MATRIX**

**In 1968after the death of Dr.Martin Luther King Jr. there wasmuch unrest,discord and wide-spread violence thatwhich increasingly placed the peace and stability of the nation in dire jeopardy.Thisresulted in the decline of national stability and loss of lives and property that cost the nation and taxpayers millions of dollars.These factors, combined with the rapidly tarnishing American global image, ledto the then president, Lyndon B. Johnson, ordering that a commission be formed, later known as the Kerner Commission, to investigate and prescribe a cure or recommendations for the problem.**

**The Kerner Commission concluded that blatant White racism was the single aggravating factor for the collective problems. Thisfinding required that the U.S. Government abandon its usageof blatant forms of racism used to control**

and maintain its White dominance. This abandoning of dated tactics led to the need for developing an improved method of controlling and suppressing its Black population.

The U.S. Government's agents of White supremacy quickly reformed their techniques of institutionalized racism. Changing times made it necessary for the U.S. government to change its methods to a much more subtle and socially acceptable means of continuing its racial suppression of Blacks and to maintain its White dominance. Because the blatant methods, of assuring that its White dominance be maintained, used and condoned in the past are no longer morally and socially acceptable, the U.S. Government secretly implemented a far more sophisticated method of maintaining its white dominance.

The United States government secretly implemented its largest ever covert assault operation against its Black population through its educational, judicial, and prison systems and, most detrimentally through a campaign of psychological warfare that uses mis-information, false statistics, and negative propaganda media reports. The unrelenting daily assaults on the Black psyche corrupts African Americans' sense of reason and unity thus creating the culture of failure and disparity that now afflicts modern Black America.

Today's modern method of white racism in the United States is now secretly applied through the government's proven method of Covert

**Counterintelligence Program [COINTELPRO: A misnomer for Domestic Covert Actions.] A system of white governmental racism that is implemented through the American educational, judicial and prison systems-- that prevails and is concealed through the usage of Psychological Warfare implemented through the national media that fosters a consensual environment for its suppression of its black population. It is a sophisticated system of white racism that deliberately wears only the appearance, if any, of being totally self afflicted by African Americans themselves. In doing so, the United States Government have acquired a far more insidious and covert method of ensuring that its white dominance is maintained that exists behind a clever shroud of secrecy and deceit ? for it is in this way that the evils of racism thrive best -- when its victims do not recognize the evil.**

**This modern system of institutionalized racism is so in fact so sophisticated , that one may compare America?s old system of white racism-used against African Americans in the past-- to that of this modern type by saying that the previous system had a GED while today?s methods has a PHD. For today?s system is for more sophisticated, elaborated and proficient then any system of racism previously faced by African Americans-even slavery. Most African Americans have never heard of this method of asserting White racism, therefore many will find it too shocking and stunning to contemplate?nevertheless, it is directly intertwined with the many problems adversely affecting Black America today.**



**Because this book exposes the hidden, conspiratorial, and profound dimensions of racism that secretly exist at governmental levels in the United States , these are very dangerous waters that I am attempting to navigate. For if this book were to become a bestseller among African Americans, the U.S. Government would most certainly dispute it and initiate a national campaign of spin control and coverage through the national media and the internet with experts lined up to dismiss its premises as a means for protecting its national interest.**

**Nevertheless there is neither a struggle nor fight more pressing for African Americans today than the exposing and eradication of this real-life Black Matrix that is used to suppress us, confuse us, and turn us against each other.**

---

Expecting? Get great news right away with [email Auto-Check](#).

Try the [Yahoo! Mail Beta](#).

| 22616|2007-05-31 10:10:07|Alex van Deelen|Re: Egypt's Making: The Origins of Ancient Egypt 5000-2000 BC|

Robin,

> Michael Rice (in the first edition only) does admit that the  
> Ancient Egyptians were "Black Africans" and then goes  
> on to racially abuse them in the same paragraph!!!

Maybe Mary Lefkowitz scared him. :)

This is the basic problem. Where they should be 'objective', they simply attack Black people instead, and call it 'being objective'.

You see that all the time, including in the (South African) media. It is hackery, nothing more.

Alex

| 22617|2007-05-31 11:00:44|Alex van Deelen|Re: Request for information on Ancient Egyptian religion|

- > I too am interested in learning about Ancient Egyptian
- > religion. Are the books you recommended
- > Eurocentrically biased? I try to avoid those as much as
- > possible because they only end up upsetting me.
- >
- > Thanks,
- > Issis

Hi Issis,

Welcome to the club. :)

I think a lot can be learned about Ancient Egyptian religion,  
by studying known African religions.

[http://www.salemiu.edu/resources/library/int\\_ref\\_sites/HSS399.2/Africa.shtml](http://www.salemiu.edu/resources/library/int_ref_sites/HSS399.2/Africa.shtml)

" There are all sorts of rules governing how the dead are buried,  
what they should wear, and what food they should take with them.  
Echoing the funeral rites of ancient Egypt, there is a belief that death  
is a journey and one must be equipped for that journey. "

Or Ancient Egypt is echoing Bantu funeral rites, which as rituals  
of course may be older.

<http://www.historyforkids.org/learn/africa/religion/index.htm>

" Outside of Egypt, however, the Bantu people of West Africa  
seem to have been more monotheistic. They thought of there being  
one god, sometimes a sky god or sun god and sometimes not.  
By around 1300 BC, we can see the first strains of an interest  
in monotheism emerging in Egypt with Akenaten. "

I don't know if anyone has yet cross-checked Kimbawandende  
Kia Bunseki Fu-Kiau's book "African Cosmology Of The  
Bantu-Kongo" with Egyptian religion. But I think it would prove  
interesting.

Alex

| 22618|2007-05-31 13:52:50|asar\_imhotep|Re: Request for information on Ancient Egyptian religion|

I will say this time and time again until it is common knowledge. The spiritual systems of Ta-Merri did not die, they went underground and the basis, the root of the spiritual system is all over Africa. The Shetaut Netcher system is a combination of various African ideologies. All of these concepts and deities existed before the political state of Kmt.

Fu-Kiau's book is a must read for anyone trying to understand Ifa, The Abosom system, or Shetaut Netcher. From every priest I know on the continent and here in the states, they all trace their origins philosophically to the Ba'Ntu and Twa of central east Africa.

Understand their systems, you will understand the rest.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>

> > I too am interested in learning about Ancient Egyptian

> > religion. Are the books you recommended

> > Eurocentrically biased? I try to avoid those as much as

> > possible because they only end up upsetting me.

> >

> > Thanks,

> > Issis

>

> Hi Issis,

>

> Welcome to the club. :)

>

> I think a lot can be learned about Ancient Egyptian religion,

> by studying known African religions.

>

>

[http://www.salemiu.edu/resources/library/int\\_ref\\_sites/HSS399.2/Africa.shtml](http://www.salemiu.edu/resources/library/int_ref_sites/HSS399.2/Africa.shtml)

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> " There are all sorts of rules governing how the dead are buried,

> what they should wear, and what food they should take with them.

> Echoing the funeral rites of ancient Egypt, there is a belief that death

> is a journey and one must be equipped for that journey. "

>

> Or Ancient Egypt is echoing Bantu funeral rites, which as rituals

> of course may be older.

>

>

> <http://www.historyforkids.org/learn/africa/religion/index.htm>

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> " Outside of Egypt, however, the Bantu people of West Africa  
> seem to have been more monotheistic. They thought of there being  
> one god, sometimes a sky god or sun god and sometimes not.  
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> Bantu-Kongo" with Egyptian religion. But I think it would prove  
> interesting.

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> Alex

>

| 22619|2007-05-31 14:13:40|asar\_imhotep|Re: Request for information on Ancient Egyptian religion|

I think when we discuss things such as African spiritual systems, we fail to get to the root of the philosophy. It is the basis of the cosmological ideology that will enable you to unlock their secrets; or to discover the motivation behind their societal structures, science and myths.

Study the physical history of Africa is one thing. The spiritual component you can't study unless you are immersed in the philosophy and nature itself. Indigenous Africans believe that the universe speaks to us in symbols. That the central creative being does not converse by human language. And to understand this dialogue of energy, you have to learn to speak the language of the creator.

Artists, poets, sculptors, play writes, etc. hold the key to decoding the language because their mind is trained to think in symbols and this is the notion that the Kmtjw were conveying to their people. They used symbols to awaken their spiritual core (which doesn't speak human language) which has a gift, a genius waiting to be expressed and shared with the community.

So unless you know what a bird, a crocodile, a tree, a rat, an elephant, a snake means in the lives of African people, Egyptian religion will go over your head and we will continue to miss it in Egyptology books. If you read a book that refers to these forces as "gods," then that is your clue they don't get it.

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--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Issis" wrote:

>

> Thanks, Asar.

>

> The basis of most African spiritual systems is that, "God in its  
>> perfection, realized it was imperfect because it had no way of  
>> experiencing itself (it is just pure consciousness, no form). So the  
>> central creative essence (we call "God") created this reality (the  
>> Matrix - womb) so it could have experiences and live out the potential  
>> that is the Nun. Understand this basis, and you're on your way.

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> I have never had a religious education but some time ago through  
browsing a few books

> and thinking on my own I came up with pretty much the same idea,  
that we are all bits of

> God's consciousness experiencing mortal life because God wanted to  
experience itself.

> That is why I do not believe in absolute good and absolute evil, or  
in sin.

>

> A book of which I read a part presented this metaphor of millions of  
roads going in

> millions of different directions, and these are all lives going on  
simultaneously, but when

> you are on one road you think that is the only one, whereas if you  
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> above or below, you see that it is all part of a bigger picture. The  
same thing with our

> consciousness. I don't know if this makes sense, maybe I am phrasing  
it wrong, but I

> think it relates to what you said.

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> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep" wrote:

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>> To be honest with you, if you REALLY want to learn more about

>> Ta-Merrian "religion," your best bet is not simply to study any books

>> or takes classes in Egyptology. The essence of Kemetic religion is

>> rooted in African culture and Egyptology as we know it doesn't

>> reference African culture. They make the spiritual system something it

>> is not.

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>> If you want to get to the heart of what the various religious systems

>> of Ta-Merri was/is, then you have to study the "living" systems of

> > today. Your best bet is to study the following:  
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> > Ifa  
> > Abosom system (Akan in Ghana)  
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> > Egyptology falls tremendously short in understanding what it is  
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> > system of people. It is the combination of various African systems  
> > under a lodge system similar to freemasonry.  
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> > The "religion" is no more that the moral application of science,  
> > astronomy and health. This is what every "Egyptologist" misses trying  
> > to study it as an outsider. If you study Egyptology and you don't  
> > study nature at the same time, you are lost and you won't get it.  
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> > Each Ntr (Orisha, Obosom) is a school, a university. Africans have  
> > living universities. So you won't find what you need in papyri. You  
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> > favorite, the woman.  
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> > As I have stated, you will need to study Ifa, The Abosom Tradition and  
> > Ba'Ntu Kongo tradition to understand what Kmt is and was. And  
> > truthfully, if you want to "understand" it, you can't study it from  
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> > Asar Imhotep  
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> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:  
> > >  
> > > Dear Djehuti and Bonotchi  
> > >  
> > > Thanks for the information.  
> > >  
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>>>>> Robin  
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> >

>

| 22620|2007-06-01 14:24:35|SaNu Tepa|Re: Request for information on Ancient Egyptian religion|

@ Asar:

Do you know of any good books, articles or websites that discuss the Ifa, Ba'ntu Kongo, and/or Abosom systems in an intelligent and respectful manner?

*asar\_imhotep* wrote:

I think when we discuss things such as African spiritual systems, we fail to get to the root of the philosophy. It is the basis of the cosmological ideology that will enable you to unlock their secrets; or to discover the motivation behind their societal structures, science and myths.

Study the physical history of Africa is one thing. The spiritual component you can't study unless you are immersed in the philosophy and nature itself. Indigenous Africans believe that the universe speaks to us in symbols. That the central creative being does not converse by human language. And to understand this dialogue of energy, you have to learn to speak the language of the creator.

Artists, poets, sculptors, play writes, etc. hold the key to decoding the language because their mind is trained to think in symbols and this is the notion that the Kmtjw were conveying to their people. They used symbols to awaken their spiritual core (which doesn't speak human language) which has a gift, a genius waiting to be expressed and shared with the community.

So unless you know what a bird, a crocodile, a tree, a rat, an elephant, a snake means in the lives of African people, Egyptian religion will go over your head and we will continue to miss it in Egyptology books. If you read a book that refers to these forces as "gods," then that is your clue they don't get it.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Issis" wrote:

>

> Thanks, Asar.

>

> The basis of most African spiritual systems is that, "God in its

> > perfection, realized it was imperfect because it had no way of

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>>>

| > >  
| >

| 22621|2007-06-01 20:32:22|Mahari Mengistu|Re: Request for information on Ancient Egyptian religion|

>>[http://www.salemiu.edu/resources/library/int\\_ref\\_sites/HSS399.2/Afri](http://www.salemiu.edu/resources/library/int_ref_sites/HSS399.2/Afri)

ca.shtml<<

You might keep in mind that there is some - didn't finish reading it because I got disgusted- racist and/or subtle racist information therein. "Afrikans were afraid to venture into the oceans" lies. "north Africa is more influenced by Roman, ME, and Greece" needs to be put into proper perspective, etc, etc.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>  
> > I too am interested in learning about Ancient Egyptian  
> > religion. Are the books you recommended  
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> > Thanks,  
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> Hi Issis,  
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> Or Ancient Egypt is echoing Bantu funeral rites, which as rituals

> of course may be older.

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> <http://www.historyforkids.org/learn/africa/religion/index.htm>

>

> " Outside of Egypt, however, the Bantu people of West Africa

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> Alex

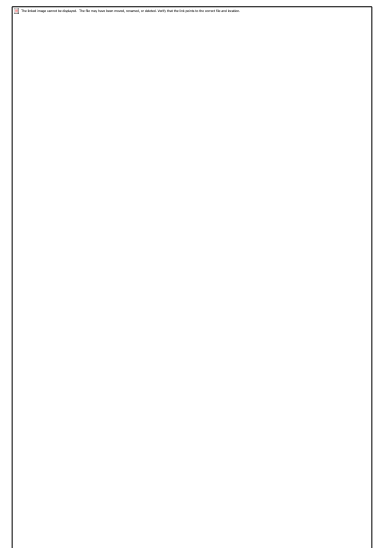
>

| 22622|2007-06-01 20:32:29|pkmanansala|Who built the pyramids?|

## Who built the pyramids?

The Giza Plateau Mapping Project is searching for the human hand in the construction of these powerful symbols of remote antiquity which have intrigued and fascinated people for generations, says **Jill Kamil**

---



We may soon have an answer to the age- old question of who were the Pyramid builders and how the whole enterprise of pyramid-building was planned and controlled.

[Click to view caption](#)

Overview of the site;Mark  
Lehner

---

When the Millennium Project was launched at Giza its aim was two-fold: to find out as much information as possible about the ancient settlement site at the foot of the pyramids for science and posterity, and to protect it from infringement by the expanding community of Nezlet Al-Siman. What has emerged seven years

[A search for the lost city](#)

---

down the line is a huge and wide-ranging operation in which American, British, Dutch, Egyptian, Finnish, French, German, Japanese, Norwegian, Portuguese, Polish, Swedish and Turkish scholars are working in their specialised fields of expertise while, at the same time, supervising a field school -- four teams of students in total -- each led by an experienced excavator together with an qualified SCA inspector.

In archaeology, times have changed. Where at one time professionals in the discipline were primarily philologists, historians, artists and epigraphers who, in their search for material remains of the ancient Egyptian civilisation, dug and destroyed layers of archaeology, things are different today. The search is for information rather than museum-worthy objects. Multiple layers of complex stratigraphy are being scientifically excavated and analysed -- everything from pottery shards to sealings of mud, from a fish-hook to human to animal remains. Such evidence, in addition to the discovery of long galleries which might have been barracks for a rotating labour force from the countryside, and a village-like town that possibly housed permanent workers and their families, paints a picture of the pyramid-builders which boggles the imagination.

It all started with a question: Where were the tens of thousands of workers who built the monumental structures at Giza housed? A massive ancient gateway, which came to be known by early travellers as the Wall of the Crow, drew the attention of two figures instrumental in research on the Giza plateau. These were Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA) and former director of the Giza Plateau who, in 1989-90, discovered the cemetery of the pyramid-builders, and Mark Lehner, director of the Giza Plateau Mapping Project (GPMP), who in 1991 had found ancient bakeries due south of the Sphinx. Few had previously questioned the purpose of this enigmatic structure, the Wall of the Crow, which has been visible for thousands of years and through which horse-riders from Neslet Al-Siman regularly passed. Whether it was a causeway, a bridge or a tunnel was not clear. However it did pose another question: a gateway to what? It seemed certain that something really big lay to the south, and in 2001 Lehner set workmen to clear a deep layer of sand and debris to the north side of the structure.

It was no easy task. Sand bags were used to hold back the rubble that had accumulated along the sides of the wall, and only when cleared was it realised what an impressive structure it really was. The gate was more than 2.5 metres wide and about seven metres high, and the wall itself was more than 10 metres thick. It is one of the largest gateways of its kind in the world. The roadway passing through it was carefully paved with what appeared to be abraded ceramic

fragments, well trampled and worn. It sloped down several metres under the sand to what Lehner suspected might be a buried harbour to the north.

It seemed certain that the fourth-dynasty Egyptians who built the pyramids between 2613 and 2494BC constructed both the wall and the gateway, and that the purpose was to control the flow of people and material from a harbour into what, on further excavation, proved to be a pre-planned settlement area for seasonal workers. The Wall of the Crow was, in fact, an integral part of a production facility. It might also have served a secondary purpose: to protect the site from periodic flash floods. Lehner speculated that the design of the massive wall might have incorporated a symbolic function -- to demarcate the sacred pyramid-temple precinct from the production zone.

It was thus that a major discovery was made during routine excavations at Giza. The Chicago Oriental Institute, Harvard University, and the GPMP unearthed evidence that has revolutionised our views about how the pyramids were built.

Lehner's team excavated a street that linked the workers' town to the pyramid complex and what was labelled the "eastern town with a huge royal building for storage and administration. From an early stage in the work, it seemed certain that it was all part of a vast ancient settlement site with streets, galleries, bakeries and industrial areas, and that it included barracks which could shelter and feed up to 2,000 rotating labourers who worked in shifts following the well-established Egyptian pattern whereby local town and village leaders sent teams from their provinces all over the country to share in great national projects. Bearing in mind that the Old Kingdom settlement continues under Nezlet Al-Siman, and, considered alongside other parts of the settlement not yet excavated, the whole area might have contained as many as 20,000 labourers (an Egyptologist's estimate), many of whom would have been in support industries like pottery and cloth manufacture.

Zahi Hawass had discovered the graves of the pyramid-builders, which laid to rest many legends about *who* built them. Now he and Lehner were providing the answer to *how* the royal house organised its pyramid-building infrastructure.

When the enormity of the discovery -- and its importance -- was realised, Lehner set about acquiring funding for an ongoing excavation. This was no easy matter. Money is not difficult to come by when objects of art are discovered, or even inscribed stone that might suggest a tomb or temple below ground. But this part of Giza had yielded little in the way of beautiful art objects or inscriptions. However, the ancient settlement did offer abundant evidence in the form of copper and alabaster work, weaving, pottery loom shuttles and mud loom weights, a tiny copper fish-hook and a fish-net weight. Although not a very inspiring collection for a fund-raising mission, Lehner -- whose affable manner disguises resolve and great strength of character -- nevertheless went on tour in the United States and announced his intention of salvaging and mapping this newly discovered City of the Pyramids. He said he aimed to retrieve information about the lives of the pyramid builders embedded in its ruins, and to throw light on the Great Pyramid Age.

Lehner set up the Ancient Egyptian Research Associates (AERA) and published its newsletter "AERAGRAM", designed to provide up-to-date information. The response was heartening, and

with generous grants coming from the Ann and Robert H. Lurie Foundation, philanthropist David Koch, Peter Norton and others, the Millennium Project 2001 was launched. The newsletter is now being published regularly, in English and Arabic, and describes the progressive clearing, mapping and excavation of the three areas of the town in order to study and analyze material as it comes to light.

In the past there was a delay between excavation and publication in order that questions could be resolved, and conclusions arrived at, before discoveries were made public. In today's archaeological methodology evidence is presented as it comes to light, and thus questions are posed that still need to be answered. Take, for example, the long colonnaded galleries that were unearthed. What were they? Might they have been massive barracks for workers? They were certainly large enough to accommodate between 40 and 50 individuals, and at first it seemed entirely possible that they were used by a rotating labour force. And perhaps the large house in one block of the barracks, at the eastern end of the galleries, was for the overseer who supervised the teams of workers?

When the vast modern layers of sand and debris had been stripped away, evidence of meat processing and *feseekh* (salted fish) production were found to the east, west and south of the galleries. Then a large royal storage and administrative complex was unearthed. Seven large mud-brick silos, obviously for the storage of grain, were found in a sunken courtyard 19 metres across. Sure enough, scores of bakeries were found nearby. Perhaps they were part of a whole series that may lie under the modern soccer field of the Sphinx Sports Club football field which was built in 1984.

"Settlement excavation is the most difficult and most subtle," Lehner says. "For instance, the small mud 'tokens', which may represent the special flat and conical bread eaten by the Egyptians, appear to have been used for accounting and administrative purposes. They might relate to fourth-dynasty social order and the organization of work."

Like today's cities, the extremely complex and historically important "eastern town" was crowded; there are traces of alleyways between the houses; of household granaries and bins; and of grinding stones for processing grain into flour. No fewer than 5,000 mud sealings were unearthed, some bearing the names of the kings Khafre and Menkaure, the builders of the Second and Third Pyramids, confirming the Old Kingdom date of the settlement.

Egypt's oldest known hypostyle hall was also found. "Its location suggests that it may originally have functioned as a communal dining facility," Lehner says. "Animal and fish bones that were found near low troughs and benches that run the length of the floor of the hall may have been droppings from meals. Fragments of pottery bowls, lids and stands for vessels point to food consumption rather than preparation."

Zahi Hawass and Mark Lehner together hypothesised on the workings of a pyramid city and how it was controlled; its housing, food and administration; whether or not the permanent workers and their families lived in the "eastern town", and whether there might indeed be other storehouses lying beneath the modern soccer field. Would trial pits beyond it reveal another vast archaeological site? In fact it did.



Giza has also provided evidence that pyramid building was planned like a long- term military campaign. A vast army of part-time workers was recruited, and every aspect was taken into account, from what numbers of labourers were required to where and how they were accommodated and how much sustenance they needed. Even their comfort was considered: a shady area was provided where they could comfortably eat their food.

Will there soon be an answer to one of the longest-running questions of all time?

| 22623|2007-06-01 20:32:29|OMOWALE|Re: The popular underground book " The Black Matrix " ... FIND ANOT|

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Perhaps you should find another way to sell this book. I have registered a protest.  
Omowale

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| 22624|2007-06-01 20:32:31|Mahari Mengistu|A search for the lost city|  
<http://weekly.ahram.org.eg/2007/847/he2.htm>

A search for the lost city

An all-inclusive field school supported by the American Research Center in Egypt with a USAID grant is heralding a new age for Egyptology and other disciplines

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Mark Lehner, director of the Giza Plateau Mapping Project (GPMP), realised that the excavation of the vast ancient settlement site at Giza offered him "an opportunity to give back to Egypt something in return for all the years I have enjoyed excavating here." He envisioned running a rigorous training programme for Egyptian inspectors to guide them in the basics of standard archaeological practice around the world, and today, all over the country, selected SCA inspectors are being trained in the standard practices that are now used for stratigraphic excavation and recording in Britain, France, other European countries, and the United States.

Lehner's aim harmonised with the objective of SCA director Zahi Hawass to train Egyptian inspectors in advanced techniques of field archaeology in order, eventually, to make prior training at one of the professional field schools a condition for appointment to join foreign missions. This fits in neatly with the concern of the American Research Centre in Egypt (ARCE) that funds be provided to

train Egyptian inspectors. Gerry Scott, ARCE's recently- appointed director, reacted positively with a USAID grant.

Thus, in collaboration with the SCA, the support of the USAID grant through ARCE, and the Charles Simonyi Fund for Arts and Science, Lehner recruited Mohsen Kamel and Ana Tavares to organise a "hands-on" training course known as the Giza Field School. It works within the impressive area of 230 metres east-west and nearly 300 metres north- south, and the chosen students come from as far afield as Sinai, the Delta cities, Beni Suef in Middle Egypt, and Luxor and Aswan in Upper Egypt. They are being professionally guided, by a team of 55 archaeologists and specialists, including field instructors. In addition to tending basic skills and techniques, they are guided in the use of digital equipment and techniques far more advanced than the conventional stratigraphical excavations and recording being carried out elsewhere. Kamel explains: "Even the basic skills are more advanced, in giving every deposit a discrete number, recording all the stratigraphic relationships (which is to say what came before what), and sampling for all classes of material culture: animal bone, ancient plant remains, pottery, charcoal, chipped stone, and mud sealing fragments."

"This joint exercise of archaeology with professional instructors combined with a participating field school has proved a rich and rewarding experience for all," Lehner says. "Our aim is to train students in the standard practices that are now used for stratigraphic excavation and recording in Britain, France, other European countries, and in the United States. What is being taught is what is required by the SCA," to which Hawass adds, "Lehner's special talent combines scholarship with excavation techniques and administrative know-how".

"In the past, Egyptian inspectors who accompanied foreign archaeological missions did little more than act as facilitators" Hawass says. "They bought supplies and expedited permits, and 95 per cent were ignorant of the mechanics of scientific excavation. Unless you are qualified, know how to identify strata, interpret and deal with material as it comes to light, and know how to record it, you destroy the historical record."

Aware of the shift from object-finding to field archaeology, Hawass took early steps, following his appointment as secretary-general of the SCA in 2002, to release two of Egypt's foremost archaeologists, Atiya Radwan and Mansour Boraik, from their SCA duties and send them with a group of students to the field school in New Mexico.

"When they returned, ARCE responded to our needs in providing funds from USAID for further training in Egypt," he says.

ARCE took the initiative to finance the first schools, at Mit Rahina (Memphis) under Diana Patch, in Fayoum under Willeke Wendrich, at Nabta Playa in Nubia under Fred Wendorf, and in Sinai under some of Egypt's top archaeologists. Gerry Scott, keen to encourage and continue field schools, arranged USAID financing for the Giza Field School. "The grant largely contributed to the financing of the first cycle of two years of Mark Lehner's training school with beginners and specialists at Giza," Scott says.

What is emerging from the field training is that Egyptians are gaining a level of proficiency and confidence and will not in the future have to rely on foreigners. The Giza Field School is increasing their numbers, and once they graduate they become eligible, through the SCA, to conduct their own excavations as well as to teach. "This is a great leap in the right direction," Lehner says. "The school provides ongoing training for the workmen as well as inspectors, all of whom have been integrated with the dig. It is a huge operation, an enormous challenge."

The Giza Plateau Mapping Project (GPMP) can be measured not only in the size of the exposed ancient settlement but also in the growing number of students in training. "We processed 247 applications and interviewed 190 applicants at the SCA Zamalek headquarters in mid-March 2006," said Kamel. "On November 16-17, in the middle of the Advanced Field School, we interviewed over 300 applicants for our 2007 Beginners Field School session, which opened in February 2007- a snowballing interest in professional archaeology."

Lehner says this is a unique opportunity for students to participate in an ongoing excavation side by side with professionals in our archaeological team. "One of our goals is to integrate the field school into the overall excavation so that we do not have isolated 'practice' squares," he says. "Instead, each team works in a square adjacent to a main excavation area. The students' results are as important as everyone else's in helping us understand the site."

The team members are multi-disciplined. Ceramist Anna Wodzinska has collected, categorised, and studied the Old Kingdom pottery. Together with seven other specialists she is working on a manual of Egyptian pottery from predynastic Fayoum A to modern, a task of immense importance to students. Wodzinska has noted that 70 per cent of the pottery mass at Giza are bread pots. Jessica Kaiser, an osteoarchaeologist, has an enthusiastic and devoted following among

the students, is studying the large number of Late Period burials and has prepared a thick binder with tabbed categories for human skeletons.

"This is an opportunity to study the bones of people of modest means who were buried some 2,000 after the site was abandoned by the pyramid builders," Kaiser says. The skeletal remains were so fragile that they had to be thoroughly documented in situ before an attempt could be made to lift them. "It proved to be too time-consuming, so I managed to computerise the process and now we have the largest collection of scientifically dug low-status burials from the period between 664 and 343BC. It is unique, and our workmen have learned a great deal in the process; they know the Latin names of the different bones, and have helped me label the bone bags and lift and pack the burials."

Kamel calls it salvage archaeology, a "hands-on", practical training programme on which the students have proved to be dedicated and very serious. "They have integrated easily with professionals," he says. "Apart from learning practical skills in mapping and documentation, they have to write weekly reports, prepare general reports at the end of the programme, and attend lectures given by instructors on specific topics. They also give lectures and PowerPoint presentations themselves in order to acquaint other members of the team with what is happening in each area of the excavation. In the advance course, they specialise in ceramics, human osteology, survey, archaeological illustration, or excavation, and attend workshops on these specialisations.

The GPMP is not about monuments or discovery: it is about information. "It is the interdisciplinary approach which provides a rich context for instruction," Tavares says. "We assume no prior knowledge. We teach students the basics of how to take measurements, lay out grids, and record features by hand.

"The best archaeologists can be trained with very simple digging tools - a tape measure, a compass, and a note-book and a pen," she adds, "Mud-brick archaeology -- the medium from which the worker's settlement was built -- is very fragile. If not recorded on the ground, the information is lost. It's difficult and time-consuming work and it has to be done meticulously."

Once the students have passed their field training they themselves will be eligible to give SCA training courses. "This is a tremendous incentive," Kamel says. "There is no doubt that the experience gained at Giza provides inspectors with a solid foundation for managing

other sites around the country." Indeed, when the first batch of the students were handed a certificate, bearing logos of the SCA, ARCE and AERA at the offices of the American Research Centre in Cairo at the conclusion of the 2005 field season, all expressed the wish to continue the programme.

And so, at the foot of the pyramid plateau at Giza, the parts of the large and complex archaeological jig-saw puzzle that have yet to be joined are being put together. Lehner is directing a vast enterprise that includes some 175 Egyptian and foreign experts, four field school groups excavating in different areas, and a following of devoted students who are confident of becoming competent archaeologists.

"It's an SCA/ARCE partnership, achieved with the support of The Charles Simonyi Fund for the Arts and Sciences" Lehner says. "We have introduced to Egypt the standard practice as outlined in the MoLAS (Museum of London Archaeological Service) Manual in tandem with regular interdisciplinary GPMP excavations, and the chosen students are working concurrently with the experts. They are an active -- be it vigilantly supervised -- part of the interdisciplinary, long-term project.

One student on his way to work looked out over the expansive site, the assembled crew of workers, foreign colleagues, and his compatriots from all parts of the country and, recalling the heyday of pyramid building, reportedly said: "Just think! All of Egypt is united here! Could it have been so for those who lived 4,500 years ago in the city we are discovering?"

===

HTP,

Mahari

| 22625|2007-06-02 03:25:52|Robin|Re: Egypt's Making: The Origins of Ancient Egypt 5000-2000 BC|

Dear Alex

This is so true. By the way I found the quote:

The culture which grew and flourished in the Nile Valley was wholly autochthonous. It grew out of the lives and preoccupations of the cattle-rearing African peoples (black Africans, it must certainly be acknowledged) who were the true ancestors of the Pharaohs, in all their majesty and power. The Egyptians long held on to the recognition of their essentially African character, incidentally: even in the Middle Kingdom the King could be portrayed in all the barbaric splendour of an African chief . . . (Michael Rice, Egypt's

Making, UK, Routledge, 1991, p.221)

Let me stress though, that this quote is not in the Second Edition of the book (or if it was, I could not find it).

Peace

Robin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

>

> Robin,

>

> > Michael Rice (in the first edition only) does admit that the

> > Ancient Egyptians were "Black Africans" and then goes

> > on to racially abuse them in the same paragraph!!!

>

> Maybe Mary Lefkowitz scared him. :)

>

> This is the basic problem. Where they should be 'objective',

> they simply attack Black people instead, and call it

> 'being objective'.

>

> You see that all the time, including in the (South African)

> media. It is hackery, nothing more.

>

> Alex

>

| 22626|2007-06-02 04:26:41|Emeagwali, Gloria (History)|Re: The popular underground book "  
The Black Matrix " ... FIND ANOT|

Attachments :

Alarmist? 2 million Blacks in the prison system. 28 Black Chicago kids murdered within 6 months.

Order the book and see what it has to offer before criticizing it. I agree that it is not about Ancient Northeast Africa and for that reason may be off topic but give the author a break.

Gloria Emeagwali

---

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) on behalf of OMOWALE

Sent: Thu 5/31/2007 4:23 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] The popular underground book " The Black Matrix " ... FIND ANOTHER WAY TO SELL YOUR BOOK!!

This type of alarmist, paranoid, confused, negative nonsense should not be allowed on this site.!!! African people have survived, and will survive with or without reading the book you are hawking.

Perhaps you should find another way to sell this book. I have registered a protest.  
Omowale

---

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<[http://autos.yahoo.com/green\\_center/?\\_ylc=X3oDMTE4MGw4Z2h1BF9TAzk3MTA3MDc2BHNIYwNtYWlscGFncwRzbGsDZ3JlZW5jZW50ZXI->](http://autos.yahoo.com/green_center/?_ylc=X3oDMTE4MGw4Z2h1BF9TAzk3MTA3MDc2BHNIYwNtYWlscGFncwRzbGsDZ3JlZW5jZW50ZXI->) at Yahoo! Autos' Green Center.

| 22627|2007-06-02 08:30:05|Franklin Jones|Please:This is not a frivolous attempt at hawking my book I would|

The most saddest part of my fight in putting out this information is meeting hundreds of whites that agrees, support and validates my information and then meeting my fellow blacks who then attacks me for it. This is even more profound when my black attacker believes themselves to be conscious.

I am not attempting to hawk my books for I have been disseminating this information through lectures, seminars and e-mails for more many years before my website selling the book was ever constructed. It is out of obligation and love for my people that I do what I do.

Thank you sister Gloria, most certainly I believe that your words are more accurate with the truth. For clearly there is something terribly wrong. Something that stories of ancient Egypt have not and will never cure. Sadly many of us have come to believe that being conscious is now about merely becoming vegetarians, giving our selves African sounding names, calling ourselves elders, and telling story of ancient Egypt (when we were ALL kings and queens). They alone do not benefit are conditions today. In fact this is nothing without liberation.

I would like to send to you both a copy of my book absolutely free. If then you Mr Omowale still find it to be ridiculous than by all means discredit me over the Internet but don't do so before reading the material.

If interested just send two me your addresses and I will send to you both free copies of the book.  
THIS IS SO SAD, BUT NEVERTHELESS I LOVE ALL OF MY PEOPLE EVEN THEY  
THAT WILL ATTACK ME FOR TELLING THE TRUTH.

**"Emeagwali, Gloria (History)"** wrote:

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Yahoo! Autos' Green Center.

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| 22628|2007-06-02 08:31:17|Franklin Jones|Mr. Omowale Please:This is not a frivolous attempt at hawking my b|

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A3MDc2BHNIYwNtYWlsdGFncwRzbGsDZ3JlZW5jZW50ZXI-](http://autos.yahoo.com/green_center/?ylc=X3oDMTE4MGw4Z2hlBF9TAzk3MTA3MDc2BHNIYwNtYWlsdGFncwRzbGsDZ3JlZW5jZW50ZXI-)> at  
Yahoo! Autos' Green Center.

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| 22629|2007-06-02 08:31:26|OMOWALE|Re: The popular underground book " The Black  
Matrix " ... GETTING B|

I think my dear lady you are suffering from over consumption of the US racist media. I am  
surprised that you believe the hype," hook line and sinker"! Give me a fat budget, a production  
crew and enough time ,I could put together documentaries that would prove poor whites, poor

Latinos or poor Laotians are living in 'socially dysfunctional' situations. I could show ramshackled housing, overgrown lots and drug addicts busy with getting the next fix. I can always search until I come across poor people who will tell their life stories on camera to support my theme. I could always edit and frame my questions to drive home my point.

A skilled media person can do this with any ethnic group, any person or any situation.

If our 4 million African ancestors who left the slave plantations around 1865, on foot, with no education, no protection of the law, with their "families in tatters, no money and no social esteem--cursed and despised on all sides; if they survived and indeed some thrived under the heavy weight of a blind pathological racism from almost all sectors of American society--then surely the negative statistics you used can not be a reason for alarm!! They can not be a reason for panic and despair 2007! Why concentrate on the negatives placed before you by the media? And finally, why study the works of Diop and Obenga, why go to this and that conference or why study history, if we don't realize that the struggle is not only social, political and economic; the struggle is also **cultural, psychological and spiritual. The real struggle is now-not in the past.**

**If you don't believe the western view of the past the western view of Kemet and the history of the Nile Valley, why believe the western view of the present; especially without serious critical thinking?**

I reject defeatism and surrender in all of its various manifestations. Can't give any "breaks. Omowale

Alarmist? 2 million Blacks in the prison system. 28 Black Chicago kids murdered within 6 months.

Order the book and see what it has to offer before criticizing it. I agree that it is not about Ancient Northeast Africa and for that reason may be off topic but give the author a break.

Gloria Emeagwali

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Subject: Re: [Ta\_Seti] The popular underground book " The Black Matrix " ... FIND ANOTHER WAY TO SELL YOUR BOOK!!

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Sick sense of humor? Visit Yahoo! TV's [Comedy with an Edge](#) to see what's on, when.

| 22630|2007-06-02 14:36:10|Mahari Mengistu|Re: The popular underground book " The Black Matrix " ... GETTING B|

Let me first make this statement to diffuse any emotionality on this topic, at least, regarding what I say.

It is no joke or exaggeration to describe what has happened to us - and continues to happen to us in this country - as horrific.

However, what Omowale says has some validity with respect to our perspective on our situation. We must not let the horrors blind us to our capabilities. And much too often that is the case. I view

what has happened to us, to a considerable extent- as I've stated before - as a "mindgame". Thus, if you feel you are overwhelmed with the situation, then you are.

So I think there is great value from both sides. The concern should be how to formulate these truths and assorted information into an effective, cohesive and comprehensive approach to solving our problems in the Afrikan diaspora.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), OMOWALE wrote:

>

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> And finally, why study the works of Diop and Obenga, why go to this and that conference or why study history, if we don't realize that the struggle is not only social, political and economic; the struggle is also cultural, psychological and spiritual. The real struggle is now-not in the past.

> If you don't believe the western view of the past or the western view of Kemet and the history of the Nile Valley, why believe the western view of the present; especially without serious critical thinking?

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>

> Gloria Emeagwali

>

> \_\_\_\_\_

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> Sick sense of humor? Visit Yahoo! TV's Comedy with an Edge to see  
what's on, when.

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| 22631|2007-06-02 14:38:24|Paul Kekai Manansala|Where ancient gods and royalty walked|



JOHN GODDARD/TORONTO STAR

Nomadic tribesmen pass the royal burial grounds of ancient Meroe, an area dear to the Royal  
Ontario Museum's Krzysztof Grzyski.

Key ROM archeologist uncovers 'the daily life' of mighty kingdoms that ruled Nubian world

May 31, 2007 04:30 AM

John Goddard

STAFF REPORTER

MEROE, SUDAN?More royal pyramids stand in the deserts of northern Sudan than in all of  
Egypt.

For 3,000 years, a succession of African civilizations rose and fell along the Nile River in ancient  
Nubia, at one point expanding north to the Mediterranean Sea.

Relatively little is known about these peoples. While Egypt hosts up to 200 foreign archeological  
teams a year, Sudan until recently has averaged 10 to 12.

Among the pioneers is Krzysztof Grzyski, head of world cultures at the Royal Ontario Museum, and known to local villagers as simply "Chris."

For 25 years of annual field seasons, he has represented a friendly Canadian presence in a country known mostly for fundamentalist Islam, ties to Osama bin Laden and what the UN calls "the world's worst humanitarian crisis," the war in Darfur.

Grzyski knows a different Sudan. His work centres at Meroe (pronounced MARE-oh-way), capital of one of Africa's greatest ancient civilizations, the Kingdom of Kush. It is one of the country's key archeological showcases and one of its most photographed sites.

"This is the period that really interests me," Grzyski says, "from 750 BC to AD 350. "And halfway through this period, you have the incredible invention of their own writing, still largely undeciphered. It's a scholarly mystery."

On Saturday, as head of half the ROM's collections, Grzyski will be circulating among fellow dignitaries helping to open the Crystal wing.

Recently, he could be seen in his other role, driving three hours north from Khartoum over a desert highway to his dig.

First recorded by the Greek historian Herodotus in the 5th century BC, Meroe served as capital of the most politically sophisticated empire seen to that point in sub-Saharan Africa.

To the right of the highway, along a sandy ridge, stand more than 40 royal pyramids ? some with their tops lopped off by Italian tomb raider Giuseppe Ferlini in 1833, others recently restored by German architect Friedrich Hinkel.

"I don't like digging graves," Grzyski says. "That's where you find all those treasures, I know. But I have a not very archeological attitude that we should leave the dead alone."

Instead, he digs on the left of the highway, at Meroe's Royal City on the east bank of the Nile.

To the inexperienced eye, the site looks strewn with rubble. But through Grzyski's eyes, scattered boulders resolve into grand staircases and sacred sphinxes. Low-lying walls rise to become palaces and temples, decorated with murals and graced by tree-lined avenues.

Grzyski points out the temple to the god Amun, and indoor royal baths outfitted with ceramic pipes and covered in glazed tiles of Mediterranean hues.

"I fortunately didn't find any gold yet," he says, happy not to be the target of thieves. Artefacts for his popular 1994 ROM exhibition *The Gold of Meroe* came from Ferlini's 1833 plunder, today housed in Munich and Berlin.

"What fascinates me is uncovering the daily life (of the city)," he says, "the jars, the cooking pots that somebody left in the kitchen and 3,000 years later we are finding them."

In 1992, under Grzymski's direction, the ROM opened North America's first permanent Nubian exhibition. It is due to reopen in early 2009 after renovations.

Recent threats to Nubian ruins have ignited wider interest. Construction has begun on Africa's largest hydroelectric project, a dam that by the end of next year is to submerge an area north of Meroe at the Nile's fourth cataract.

Priceless antiquities stand to be lost. Flood waters threaten the remains of entire cities. As a result, Africa's largest archeological rescue project is underway, drawing teams from Britain, France, Italy, Poland, Germany, Hungary, Peru and the United States.

"It's bringing in a whole new crowd," Grzymski says. Parisian curators have consulted him on plans to open a Nubia Gallery at the Louvre in 2009, the French museum's first permanent African exhibition.

"(The Louvre) also started a field project about 40 kilometres south of Meroe at Muweis," he says. "They hope to work with the ROM both in terms of field research and museum exhibitions."

At his own site, Grzymski says his long-term priorities are to clarify when Meroe was established and why, and to create an open-air museum. Already, with help from Ottawa's Canada Fund, he has built toilet facilities for visitors and developed a water source that nearby villagers also use.

He dreams of cracking the writing code. At around 200 BC, the people of Meroe developed the second-oldest writing system in Africa after the Egyptians. Instead of continuing with the multitude of Egyptian hieroglyphics, they developed an alphabet of 23 signs, with vowels and divided words.

"We can read it but we can't understand it," Grzymski says. Pronunciations are known from Egyptian antecedents. But to understand the words, linguists need another Rosetta Stone, a bilingual tablet that sets the unknown language against a known one.

More than gold, this is the treasure Grzymski is searching for.

---

*John Goddard recently travelled in Sudan on a fellowship from the Canadian Association of Journalists and the Canadian International Development Agency.*

| 22632|2007-06-02 20:31:42|Emeagwali, Gloria (History)|Re: The popular underground book "The Black Matrix " ... GETTING B|

Attachments :

I repeat. Read the book first before you jump to conclusions. I have no apologies for that statement, my dear man.

Gloria Emeagwali

---

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) on behalf of Mahari Mengistu  
Sent: Sat 6/2/2007 5:04 PM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: The popular underground book " The Black Matrix " ... GETTING BACK TO THE SUBJECT.....

Let me first make this statement to diffuse any emotionality on this topic, at least, regarding what I say.

It is no joke or exaggeration to describe what has happened to us - and continues to happen to us in this country - as horrific.

However, what Omowale says has some validity with respect to our perspective on our situation. We must not let the horrors blind us to our capabilities. And much too often that is the case. I view what has happened to us, to a considerable extent- as I've stated before - as a "mindgame". Thus, if you feel you are overwhelmed with the situation, then you are.

So I think there is great value from both sides. The concern should be how to formulate these truths and assorted information into an effective, cohesive and comprehensive approach to solving our problems in the Afrikan diaspora.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), OMOWALE wrote:

>

> I think my dear lady you are suffering from over consumption of the US racist media. I am surprised that you believe the hype, " hook line and sinker"! Give me a fat budget, a production crew and enough time ,I could put together documentaries that would prove poor whites, poor Latinos or poor Laotians are living in 'socially dysfunctional" situations. I could show ramshackled housing, overgrown lots and drug addicts busy with getting the next fix. I can always search until I come across poor people who will tell their life stories on camera to support my theme. I could always edit and frame my questions to drive home my point.

> A skilled media person can do this with any ethnic group, any person or any situation.

> If our 4million African ancestors who left the slave plantations around 1865, on foot, with no education, no protection of the law, with their "families in tatters, no money and no social esteem--cursed and despised on all sides; if they survived and indeed

some thrived under the heavy weight of a blind pathological racism from almost all sectors of American society--then surely the negative statistics you used can not be a reason for alarm!! They can not be a reason for panic and despair 2007! Why concentrate on the negatives placed before you by the media?

> And finally, why study the works of Diop and Obenga, why go to this and that conference or why study history, if we don't realize that the struggle is not only social, political and economic; the struggle is also cultural, psychological and spiritual. The real struggle is now-not in the past.

> If you don't believe the western view of the past or the western view of Kemet and the history of the Nile Valley, why believe the western view of the present; especially without serious critical thinking?

> I reject defeatism and surrender in all of its various manifestations. Can't give any "breaks.

> Omowale

>

> Alarmist? 2 million Blacks in the prison system. 28 Black Chicago kids murdered within 6 months.

> Order the book and see what it has to offer before criticizing it.

I agree that it is not about

> Ancient Northeast Africa and for that reason may be off topic but give the author a break.

>

>

> Gloria Emeagwali

>

> \_\_\_\_\_

>

> From: Ta\_Seti@yahoogroups .com on behalf of OMOWALE

> Sent: Thu 5/31/2007 4:23 PM

> To: Ta\_Seti@yahoogroups .com

> Subject: Re: [Ta\_Seti] The popular underground book " The Black Matrix " ... FIND ANOTHER WAY TO SELL YOUR BOOK!!

>

>

>

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> -----

> Sick sense of humor? Visit Yahoo! TV's Comedy with an Edge to see what's on, when.

>



Ta\_Seti Repository

[http://groups.yahoo.com/group/ta\\_seti2](http://groups.yahoo.com/group/ta_seti2)

Yahoo! Groups Links

| 22633|2007-06-02 22:02:15|Emeagwali, Gloria (History)|Re: The popular underground book "The Black Matrix " ... GETTING B|

Attachments :

How would you create the 'effective, cohesive and comprehensive approach' to solving the problems without dialogue and without identification of the problem? The author did not pick up a gun to commit suicide. He picked up the pen to make an argument. This is not the act of a defeatist. There is no evidence that the author feels constrained, handicapped or overwhelmed, either.

There is a lot that is alarming: from Louisiana to the prison industrial system etc and those who want to discuss it should do so. Why not? In fact I suggest to the author that he should send an extract to 'Blackcommentator.com' or 'zeleza.com' and other useful ejournals and newsletters. The editors would judge whether his analysis is worthwhile or not. He should also send his posting to Runoko Rashidi's discussion list, Global African Presence. There are frequent discussions on related matters by that group.

At this point I don't know whether or not the author of the etext has useful suggestions for solving the problems but I congratulate him for daring to focus on some of them.

Well, we are off topic and should get back to Northeast Africa at some point.

Gloria Emeagwali

---

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Sent: Sat 6/2/2007 5:04 PM

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Ta\_Seti Repository

[http://groups.yahoo.com/group/ta\\_seti2](http://groups.yahoo.com/group/ta_seti2)

Yahoo! Groups Links

| 22634|2007-06-03 16:11:01|Alex van Deelen|Re: Request for information on Ancient Egyptian religion|

Asar,

Thanks for all this information. Really, Banseki Fukiau's philosophy is way over my head, but I'm always willing to try and understand.

> I will say this time and time again until it is common knowledge.

> The spiritual systems of Ta-Merri did not die, they went

> underground and the basis, the root of the spiritual system

> is all over Africa. The Shetaut Netcher system is a combination

> of various African ideologies. All of these concepts and deities

> existed before the political state of Kmt.

>

- > Fu-Kiau's book is a must read for anyone trying to
- > understand Ifa, The Abosom system, or Shetaut Netcher.
- > From every priest I know on the continent and here in the
- > states, they all trace their origins philosophically to the
- > Ba'Ntu and Twa of central east Africa.

I thought Gabon was a central place of much of the known African religions, including the ones in the Americas.

Or is Bwiti still a younger version?

Alex

- > Understand their systems, you will understand the rest.
- >
- > Asar Imhotep
- > <http://www.mochasuite.com>
- | 22635|2007-06-04 09:44:47|asar\_imhotep|Re: Request for information on Ancient Egyptian religion|

I think the Ba'Ntu philosophy is pretty clear. I think in his book the usage of Kongo language throws people off, but the richness in the proverbs and the concepts within the philosophy are profound. A lot of it makes more sense the more you know about the other systems as well. Each center reveals a lot about their cosmogony. I think Ifa is the most above ground system in Africa. Lots of literature from priests have been written. I suggest any of the works by Dr. Opega. His lineage goes back hundreds of years in the priesthood and I've had the opportunity to learn from him before he died recently.

As far as the Bwiti and others, I am only going by the oral stories told to me by the people in various systems. I'm not too familiar with the Bwiti to comment.

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Alex van Deelen" wrote:

- >
- > Asar,
- >
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- > philosophy is way over my head, but I'm always willing
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 >  
 >  
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 > > Asar Imhotep  
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 >  
 | 22637|2007-06-04 10:24:17|saeedsheikhali|Lacking African Humanism|  
 The Absurdity of the Ethiopian Hold Up

Enlarge ImageAs certain it is that there should be no less than 300  
 or 400 countries on this planet ? so that the Fundamental Humanist  
 Concepts of Integrity, Freedom and Virtue be implemented among  
 Respectable Human Societies ? so clear it is that some disreputable  
 realms should be expelled from the UN for scandalous and  
 uninterrupted violation of elementary norms of Human Nature and Life.

The Existence of Relic Abyssinia in 2007 is an Absurdity

The world's most infamous realm of abominable barbarism is Abyssinia,  
 fraudulently re-baptized 'Ethiopia'. There is no Law, no Cause, no  
 Reason and no Purpose in the perpetuation of a paranoid state where  
 various nations have been massacred over more than 110 years because  
 it has pleased so to the colonial gangsters of France and England.

There is nothing most disreputable in the World History that today's  
 African borders; they are false, they must be erased, they are the

most inhuman fabrication, their memory must be eradicated; their existence obliges the white people to Kneel in front of the Black Mankind in the eternity.

Wherever the borderlines were formed to adjust the interests of colonial balance of power, we have to do to white people Crime that consists in the worst Sin in the History of Nations.

In the case of Abyssinia's expansion to the south and the east that ended up with the subsequent subjugation of the Oromos, the Sidamas, the Ogadenis, the Afars and glorious and ancient African Nations, we have to do with the colonial guidance of the clownish pseudo-kings of Abyssinia, and the extraordinary phenomenon of a emigrated Yemenite tribe (the Habashat), who although present of African soil for about 2500 years never became African.

The Amhara and Tigray Abyssinians: aliens in Africa

With the persistence of the two ethnic groups to subjugate African peoples who outnumber them at the rate of almost 2.5 : 1, with the unspeakable racism that their acts and deeds shockingly demonstrate, with their unprecedented lack of African Humanism, today's Amhara and Tigray prove in the most categorical way that the collapse of 'Ethiopian' tyranny will not be completed with the secession of Oromo Ethiopian, Ogadeni, Afar and Sidama nations, but with the expulsion of the non-African Amhara and Tigray Abyssinians from their spot.

This is actually what they not only deserve but also demand, when dissociating themselves from the rest of the Africans. It sounds ironical to European ears that the Amhara and Tigray Abyssinians do not consider themselves 'Black'. As a matter of fact, it takes more than 10 years of specialized studies and in-depth research to realize that the Abyssinian discourse is true!

Although on African soil for more than 20 centuries, they never felt that they became 'Black', that they 'are' Black, for in their mind they identify themselves as an Asiatic invader and therefore, in a discriminatory approach, 'superior'. Their attitude contradicts the Achaemenidian Persian attitude in Egypt, the Macedonian and the Greek attitude in Egypt, who all came to venerate. The anti-African attitude of the alien Abyssinians does not bring in mind either Yemenite colons in Azania or Phoenician colons in Berberia and the Atlas mountains. The Romans subdued Egypt, some of them found difficult to understand the Egyptian religion and symbols, but they also venerated the Greatness of Thebes, and they contemplated the

Eudemonia of Kushitic Meroe, the capital of the Oromos' ancestors.

The Anti-African attitude of the Abyssinians would take encyclopedias to plainly document and analyze, but colonial academia deploy great effort to discourage this urgent academic need because they created the falsehood 'Ethiopia', and they preserve it for their secret plans.

In this article, we intend to publish in form of dialogue an analysis of the paranoid Abyssinian mind. So perverse it is that it cannot change even after many long years of studies in countries faraway from Abyssinia. As a matter of fact, I received a mail from an Abyssinian emigrant to Australia, a person who certainly deployed great intellectual effort to obtain a Ph. D. in Australia. Despite the assumed progress, the Abyssinian paranoia remained intact in the mind of that person who ? without insulting ? wrote a letter full of questions to which I will answer in a 'Platonic' dialogue.

I will identify the questioner as 'Abyssinian' and myself (responder) as Historian.

Online Dialogue between an Abyssinian and a Historian

Abyssinian - Have you ever been to Ethiopia?

Historian - Yes, you could read online interviews that I gave, and have more details. I have been in Axum, Makele, Yeha, Hawalti Melazo, Amsara, Massawa, Assab (thank God, most of these place are out of Abyssinia's control now, as part of Eritrea), but also in Lalibela, Diredawa, Harar, Gondar, Tana lake, Bahar Dar, and Finfinne that you disreputably call Addis Ababa. It is true that I do not know the south well, neither do I know Ogaden well. My two trips to Abyssinia (in the 80s and 90s) were an opportunity for me to mainly study archeological places. They helped me however understand that Amhara and Tigray people feel a racist and humanly unacceptable animosity against the others, Oromos, Sidamas, Afars, and Ogadenis.

Farmers carrying Amhara administrator's car on their shoulders to keep the wheels clean

Abyssinian - Do you know Ethiopians?

Historian ? You mean Abyssinians. You cannot call the country 'Ethiopia', it is a fallacy and an usurpation. Yes I know Abyssinians, and even before my first trip to Abyssinia. And as I am Greek citizen of Turkish origin, I met many Oromos in Athens whereby

they worked in any possible job, being happy to be out of the hell that your country represented to them. Abyssinia was not a properly speaking communist country at the times of Mengistu; it was a tribal Amhara tyranny over all the other nations that were forced to be included in a country that meant to them all that is inhuman, devil, and pathetic. It was a pro-Soviet masquerade of Amhara tribal cannibalism. In the beginning, I could believe them and their stories about the nauseating practices of tyranny, farmers being obliged to carry the car of an Amhara administrator on their shoulders in order to keep the wheels clean.

It is very simple what I can tell you summarizing my experience in Abyssinia, and my contacts with various people in that tyrannical realm. They never wanted to be member of that country, they never wanted you and your rulers, so get out of the country, get out of Finfinne, transfer your Amharas to Gondar, before they skin you as they have the right to do. Get out of the land of others!

Abyssinian - Have you ever met an Amhara or a Tigrean person?

Historian ? Many! I still remember Tekeba, who came to study in Athens University when I was student there in the 70s. He was saying to me unbelievable and pathetic stories that Ethiopia ruled Egypt! He could not understand that it was Ancient Sudan that was called Ethiopia, and that your country had nothing to do with Ancient Sudan, the Kingdom of Kush, a name that was translated to Ancient Greek as 'Ethiopia'. He could not learn much, and he could not put order in his thought and data. I thought it was a matter of language, either his broken English or his elementary Greek. I met him in the late 90s by coincidence; he must be around 65, did not get any degree, and still tries to read Gueze with difficulty. We tried to read some lines of the Fisalgos (Gueze translation of the Ancient Greek text 'Physiologos' (naturalist ? describing various animals in small paragraphs) that I had studied meanwhile with Maxime Rodinson in Paris. His reading was good, his understanding poor. Your intellectuals are not intellectuals, their minds are confused in legendary narratives of Kebra Negast that are the best revelation of medieval times' confused and biased historiography. My advice is that you reject all this as soon as possible; it is good to study it only to reveal who erroneous the then authors were!

Abyssinian - Have you ever met an Oromo or any southern Ethiopian in Ethiopia?

Historian ? Yes, and they are truly Ethiopians, descendants of the Ancient Kushites of Meroe. You could notice it in the article you



read and you tried to answer to its argumentation. The article was not mine; I only wrote the introduction; the main body was written by a great Oromo intellectual who lives in America, and about whom I spoke in the introduction. Why are you so confused?

Abyssinian - Do you know how they live and how they lived in the past?

Historian ? They live honorably and in a way that I am ready to imitate as soon as they kick you out of their country. I would be most honored to practice a millennia long authentically African democratic system ? Gada. It is superior to modern western democracies. Shall I ask some Oromo friends to write analyses about the subject? Since you live in Abyssinia, why don't you try to learn about Gada. It is more important than the dead monuments of Lalibela. It is still alive! Whereas your Axumite Abyssinian traditions are dead. You, modern Amhara and Tigray, are not authentic at all; you are not Western and you are not Axumite. You are nothing.

Abyssinian - Do you think it is right to demonize a group of people without even knowing them?

Historian ? You are right to say so; it is wrong to demonize anyone, either you know them or not. Can you repent in public for the odious and repugnant deeds of Zauditu, Menelik, Haile Selassie, Mengistu, and Meles? Can you state publicly that you reject tyranny, that you believe that every people wishing National Independence and Preservation of National and Cultural Identity has the right to get it done? If yes, then I will write an article in favour of the 'illuminated' Amhara and Tigray. Can you denounce the oppression exercised over the Amhara and Tigray Muslims that risks radicalizing them? Can you apologize to the Roman Catholic for the atrocious murders of Catholic missionaries at the hands of your heretic, Monophysitic, illiterate monks? As soon as you proceed so, I will express my admiration for your example.

Abyssinian - Did any Abyssinian or Ethiopian do any harm to you to deserve your hate and make you wish their destruction?

Historian ? No, none did harm me; I believe Amhara and Tigray cruel administrators and generals had dozens of millions of tyrannize Oromos, Ogadenis, Afars, Sidamas and others to harm, so I rather ?. Escape them! But I do not hate the Amhara and the Tigray peoples, I pray for your repentance, and I hope that you have in the future the chance to build a small independent national state around Gondar (Amhara), and another around Makele (Tigray), and enjoy the benefits

of a respectable nation that is not tyrannized and does not tyrannize any other people. You will have to remove from Finfinne the last Amhara and Tigray invader, as the land is Oromian Ethiopia, and you have no right to stay even not for a moment. I don't want the destruction of your nation, and I believe two small independent states, Amhara and Tigray Abyssinia, could contribute to peace in Eastern Africa. This is by the way the only path to development, and I am sure you don't like that you country is left far behind ? Sudan in terms of economic development. Small is beautiful!

And let me ask you why you ask me all that and you do not stigmatize your rulers' disreputable efforts to destroy other nations, namely the Oromos, the Ogadenis, the Sidamas and the Afars? Do you think that the Amhara or the Tigray have `greater' value than the rest?

Abyssinian - Have you ever read the history of Ethiopia or Abyssinia from an unbiased source?

Historian ? You have no background in History, rather avoid a subject in which you are ignorant.

Abyssinian - If you are a scholar as you claim to be, please read history from different sources and try to get the whole truth with an open mind.

Historian ? It is not up to you to advise, but be sure I have always crosschecked everything. And this does not please, the official Amhara revisionism of the true History.

Abyssinian - That is what is expected from a scholar.

Historian ? Yes, but you cannot refer to a single eventual bias in my historical analyses. Simply, emotionally you reject them not because they are wrong but because you don't like them. You don't ant to see yourself in the mirror of True History, regret and repent for the inhuman deeds of your rulers whom you still shamelessly venerate.

Abyssinian - Writing lies or becoming a media through which people with different political motives disseminate falsehood and misinform gullible readers don't qualify you as a scholar.

Historian ? But your rulers disseminated first the worst lies, and worse than all, the lie that you have the right to call your country `Ethiopia'. And you don't criticize them, so you accept their lies first. I strongly advise you to reject of the dictatorially infused trash of History. All you believe is false. And you don't

have the right to steal, to rob, and to usurp another nation's name. And by any means the name will be taken out of your criminal and mendacious, immoral and sinful lips.

Abyssinian - If you really stand for justice and equality, the best place to start is truth not propaganda?

Historian ? Correct!

Abyssinian - As in every nation, there have been and still are injustices in Ethiopia perpetrated by the rulers, whether they are Amhara, Tigre or Oromo.

Historian ? You are right! Why don't you point out the injustices done to Amharas and Tigrays? I will tell you why; because they were all carried out against the Muslim Amharas and the Muslim Tigrays. And the perfidious perpetrators were your illiterate and barbaric elite of debteras. They stink you know! Wash them!

Abyssinian - That doesn't qualify any nation or state for destruction as you propose.

Historian ? Really? What a nice fairy tale! Even Nazi Germany should not have been destroyed, according to you! You know, you will not avoid punishment! Repent before it comes as a single lethal hit, and you all disappear!

Abyssinian - Ethiopians from the north and the south know very well that every one, regardless of his ethnicity was a victim of some form of injustice in Ethiopia.

Historian ? That's true; that's why Oromos, Ogadenis, Afars, and Sidamas want to secede; would you agree on referendum for independence? Plus, the Muslim Amhara and Tigray want to secede from what will be left, after all the rest get independent. Look at Slovenia! An admirable small, peaceful and progressive nation of just 1.5 million people! This should be your example.

To end up this dialogue ? article, I want to thank Dr. Netsanet Shiferaw Terefe for having emailed me earlier this morning, adding the address I noticed in the mail (Food science Australia / 671 Sneydes road, Werribee / 3030 VIC, Australia).

=====

Note: My historical and archeological researches led also to Axum;

modern Amhara and Tigray Abyssinians do not represent either Western culture or Axumite civilization.

By Prof. Dr. Muhammad Shamsaddin Megalommatis

Published: 5/16/2007

| 22638|2007-06-04 10:25:37|israel identity|All Israelites descendants of Cush?|

### **All Israelites descendants of Cush?**

**We often hear the "Anti Semite" joke. No such thing as a Semite ever existed. The Israelites were descendants of Shem, Ham and Japeth.**

**No one is a descendant of just one of their ancestors but they are a composite of every ancestor they ever had**

**Far more non Israelites were descendants of Shem then Israelites ever were.**

**The descendants of Shem produced children with the descendants of Ham, so the Semite BS swirled down the pot with a single flush.**

**For some reason the "gentile" and "Jew" versions of the Tanach/Old Testament use different spellings.**

**\* Some times one verse has something a little different.**

**\* Some times the verses are arranged differently.**

**\* Some times a verse in the Tanach even uses a different word (such as in Genesis 10:6)**

**\* Some times the same person/place is given different names**

**Cities / nations named after famous people has been going on since the bible times.**

**Judah the man <> Judah the kingdom**

**Washington the man <> Washington a state <> Washington a multitude of cities**

**Land areas are often named after some famous person of the bible. i.e. Canaan, named after a descendant of Canaan who was a descendant of Ham.**

**Often we can tell who's descendants settled in a land area, when that place is named after one of their famous ancestors.**

**01~010|006 GENESIS` And the sons of **Ham**; Cush/Kush, and **Egypt/Mizraim**, and Phut/Put, and Canaan.**

=====

**01~010|013 GENESIS` And Egypt/Mizraim fathered **Ludim**, and **Anamim**, and **Lehabim**, and **Naphtuhim**,  
**NAPHTUHIM****

**Egypt, specifically the Nile Delta** **Lower**  
**Upper Egypt.** **alongside Pathrusim (\*Pathros) for**

**[ Remember the term upper Egypt means the southern part and lower Egypt is the northern part.. opposite of what you would think]**

**Egypt (son of Cush) offspring's settled in the area of what we now call Egypt and named their land by their grandfather Egypt.**

**Naphthuhim a son of Egypt had a northern area of Egypt named after him**

=====

**24~046|009 JEREMIAH` Come up, you horses; and rage, you chariots; and let the mighty men come forth; the Ethiopians/Kush and the Put/Libyans, that handle the shield; and the **Ludim/Lydians**, that handle and bend the bow.**

24~046|009 YIRMEYAHU` Come up, O horses; and rage, O chariots; and let the mighty men come forth: Kush and Put, who handle the shield, and **Ludim**, who handle and bend the bow.

26~027|010 EZEKIEL` They of Persia and of **Lud** and of Phut/Put were in yours army, thy men of war: they hanged the shield and helmet in you; they set forth thy comeliness.

=====

**Ludim**

**Anamim Lehabim Naphtuhim**

Genesis 7:7 And **Noah** went in, and his sons, **and his wife**, and his sons' wives with him, into the ark, because of the waters of the flood.

There were not 3 different Ms Noah's ...Noah had one wife, Shem, Ham and Japeth were brothers of the same parents. They would have shared the same race ... and I see a multitude of black faces in the tombs of the ancient Egyptians.

Of course every Israelite was a descendant of the Egyptians so how could the original Israelites be any thing but black?

[Home](#)

zendz



.

---

Luggage? GPS? Comic books?

Check out fitting [gifts for grads](#) at Yahoo! Search.

| 22639|2007-06-04 20:19:55|Emeagwali, Gloria (History)|Re: The popular underground book "

The Black Matrix " ... GETTING B|

Attachments :

.....  
Anyone reading your piece would realize who really is hysterical and foaming at the mouth, here.

Sorry. No more comment from me on this subject.

Gloria Emeagwali

---

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) on behalf of OMOWALE

Sent: Sun 6/3/2007 11:18 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: RE: [Ta\_Seti] Re: The popular underground book " The Black Matrix " ... GETTING BACK TO THE SUBJECT.....

And I repeat that: I reject defeatism, surrender and hysteria-even if it comes wrapped in the banner of "afro-centrism".

As far as I recall, no one said anything about any "apologies". Perhaps you are confusing this

posting with some of your other "pet projects".  
Omowale

I repeat. Read the book first before you jump to conclusions. I have no apologies for that statement, my dear man.

Gloria Emeagwali

---

From: Ta\_Seti@yahoogroups .com  
<[http://us.f500.mail.yahoo.com/ym/Compose?To=Ta\\_Seti%40yahoogroups.com](http://us.f500.mail.yahoo.com/ym/Compose?To=Ta_Seti%40yahoogroups.com)> on behalf of Mahari Mengistu  
Sent: Sat 6/2/2007 5:04 PM  
To: Ta\_Seti@yahoogroups .com  
<[http://us.f500.mail.yahoo.com/ym/Compose?To=Ta\\_Seti%40yahoogroups.com](http://us.f500.mail.yahoo.com/ym/Compose?To=Ta_Seti%40yahoogroups.com)>  
Subject: [Ta\_Seti] Re: The popular underground book " The Black Matrix " ... GETTING BACK TO THE SUBJECT.....

Let me first make this statement to diffuse any emotionality on this topic, at least, regarding what I say.

It is no joke or exaggeration to describe what has happened to us - and continues to happen to us in this country - as horrific.

However, what Omowale says has some validity with respect to our perspective on our situation. We must not let the horrors blind us to our capabilities. And much too often that is the case. I view what has happened to us, to a considerable extent- as I've stated before - as a "mindgame". Thus, if you feel you are overwhelmed with the situation, then you are.

So I think there is great value from both sides. The concern should be how to formulate these truths and assorted information into an effective, cohesive and comprehensive approach to solving our problems in the Afrikan diaspora.

HTP,  
Mahari

--- In Ta\_Seti@yahoogroups .com  
<[http://us.f500.mail.yahoo.com/ym/Compose?To=Ta\\_Seti%40yahoogroups.com](http://us.f500.mail.yahoo.com/ym/Compose?To=Ta_Seti%40yahoogroups.com)> , OMOWALE wrote:

>

> I think my dear lady you are suffering from over consumption of the US racist media. I am surprised that you believe the hype, " hook line and sinker"! Give me a fat budget, a production crew and enough time ,I could put together documentaries that would prove poor

whites, poor Latinos or poor Laotians are living in 'socially dysfunctional' situations. I could show ramshackled housing, overgrown lots and drug addicts busy with getting the next fix. I can always search until I come across poor people who will tell their life stories on camera to support my theme. I could always edit and frame my questions to drive home my point.

> A skilled media person can do this with any ethnic group, any person or any situation.

> If our 4million African ancestors who left the slave plantations around 1865, on foot, with no education, no protection of the law, with their "families in tatters, no money and no social esteem--cursed and despised on all sides; if they survived and indeed some thrived under the heavy weight of a blind pathological racism from almost all sectors of American society--then surely the negative statistics you used can not be a reason for alarm!! They can not be a reason for panic and despair 2007! Why concentrate on the negatives placed before you by the media?

> And finally, why study the works of Diop and Obenga, why go to this and that conference or why study history, if we don't realize that the struggle is not only social, political and economic; the struggle is also cultural, psychological and spiritual. The real struggle is now-not in the past.

> If you don't believe the western view of the past or the western view of Kemet and the history of the Nile Valley, why believe the western view of the present; especially without serious critical thinking?

> I reject defeatism and surrender in all of its various manifestations. Can't give any "breaks.

> Omowale

>

> Alarmist? 2 million Blacks in the prison system. 28 Black Chicago kids murdered within 6 months.

> Order the book and see what it has to offer before criticizing it.

I agree that it is not about

> Ancient Northeast Africa and for that reason may be off topic but give the author a break.

>

---

Boardwalk for \$500? In 2007? Ha!

Play Monopoly Here and Now

<[http://us.rd.yahoo.com/evt=48223/\\*http://get.games.yahoo.com/proddesc?gamekey=monopoly herelow](http://us.rd.yahoo.com/evt=48223/*http://get.games.yahoo.com/proddesc?gamekey=monopoly_herelow)> (it's updated for today's economy) at Yahoo! Games.

| 22640|2007-06-05 06:48:57|Mahari Mengistu|Re: Lacking African Humanism|

<http://www.oromostudies.org/OSA.Proceeding.2005.pdf>

Here is a link to a paper on the conference on the Oromo. If anyone is interested.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "saeedsheikhali" wrote:

>  
> The Absurdity of the Ethiopian Hold Up  
>  
> Enlarge ImageAs certain it is that there should be no less than 300  
> or 400 countries on this planet ? so that the Fundamental Humanist  
> Concepts of Integrity, Freedom and Virtue be implemented among  
> Respectable Human Societies ? so clear it is that some disreputable  
> realms should be expelled from the UN for scandalous and  
> uninterrupted violation of elementary norms of Human Nature and

Life.

>  
> The Existence of Relic Abyssinia in 2007 is an Absurdity  
>  
> The world's most infamous realm of abominable barbarism is

Abyssinia,

> fraudulently re-baptized 'Ethiopia'. There is no Law, no Cause, no  
> Reason and no Purpose in the perpetuation of a paranoid state where  
> various nations have been massacred over more than 110 years

because

> it has pleased so to the colonial gangsters of France and England.  
>  
> There is nothing most disreputable in the World History that

today's

> African borders; they are false, they must be erased, they are the  
> most inhuman fabrication, their memory must be eradicated; their  
> existence obliges the white people to Kneel in front of the Black  
> Mankind in the eternity.  
>  
> Wherever the borderlines were formed to adjust the interests of  
> colonial balance of power, we have to do to white people Crime that  
> consists in the worst Sin in the History of Nations.  
>  
> In the case of Abyssinia's expansion to the south and the east that



> ended up with the subsequent subjugation of the Oromos, the

Sidamas,

> the Ogadenis, the Afars and glorious and ancient African Nations,

we

> have to do with the colonial guidance of the clownish pseudo-kings

of

> Abyssinia, and the extraordinary phenomenon of a emigrated Yemenite

> tribe (the Habashat), who although present of African soil for

about

> 2500 years never became African.

>

> The Amhara and Tigray Abyssinians: aliens in Africa

>

> With the persistence of the two ethnic groups to subjugate African

> peoples who outnumber them at the rate of almost 2.5 : 1, with the

> unspeakable racism that their acts and deeds shockingly

demonstrate,

> with their unprecedented lack of African Humanism, today's Amhara

and

> Tigray prove in the most categorical way that the collapse

> of 'Ethiopian' tyranny will not be completed with the secession of

> Oromo Ethiopian, Ogadeni, Afar and Sidama nations, but with the

> expulsion of the non-African Amhara and Tigray Abyssinians from

their

> spot.

>

> This is actually what they not only deserve but also demand, when

> dissociating themselves from the rest of the Africans. It sounds

> ironical to European ears that the Amhara and Tigray Abyssinians do

> not consider themselves 'Black'. As a matter of fact, it takes more

> than 10 years of specialized studies and in-depth research to

realize

> that the Abyssinian discourse is true!

>

> Although on African soil for more than 20 centuries, they never

felt

- > that they became 'Black', that they 'are' Black, for in their mind
- > they identify themselves as an Asiatic invader and therefore, in a
- > discriminatory approach, 'superior'. Their attitude contradicts the
- > Achaemenidian Persian attitude in Egypt, the Macedonian and the

Greek

- > attitude in Egypt, who all came to venerate. The anti-African
- > attitude of the alien Abyssinians does not bring in mind either
- > Yemenite colons in Azania or Phoenician colons in Berberia and the
- > Atlas mountains. The Romans subdued Egypt, some of them found
- > difficult to understand the Egyptian religion and symbols, but they
- > also venerated the Greatness of Thebes, and they contemplated the
- > Eudemonia of Kushitic Meroe, the capital of the Oromos' ancestors.
- >
- > The Anti-African attitude of the Abyssinians would take

encyclopedias

- > to plainly document and analyze, but colonial academia deploy great
- > effort to discourage this urgent academic need because they created
- > the falsehood 'Ethiopia', and they preserve it for their secret
- > plans.
- >
- > In this article, we intend to publish in form of dialogue an

analysis

- > of the paranoid Abyssinian mind. So perverse it is that it cannot
- > change even after many long years of studies in countries faraway
- > from Abyssinia. As a matter of fact, I received a mail from an
- > Abyssinian emigrant to Australia, a person who certainly deployed
- > great intellectual effort to obtain a Ph. D. in Australia. Despite
- > the assumed progress, the Abyssinian paranoia remained intact in

the

- > mind of that person who ? without insulting ? wrote a letter full

of

- > questions to which I will answer in a 'Platonic' dialogue.
- >
- > I will identify the questioner as 'Abyssinian' and myself

(responder)

- > as Historian.
- >
- > Online Dialogue between an Abyssinian and a Historian
- >
- > Abyssinian - Have you ever been to Ethiopia?

>

- > Historian - Yes, you could read online interviews that I gave, and
- > have more details. I have been in Axum, Makele, Yeha, Hawalti

Melazo,

- > Amsara, Massawa, Assab (thank God, most of these place are out of
- > Abyssinia's control now, as part of Eritrea), but also in Lalibela,
- > Dire-dawa, Harar, Gondar, Tana lake, Bahar Dar, and Finfinne that

you

- > disreputably call Addis Ababa. It is true that I do not know the
- > south well, neither do I know Ogaden well. My two trips to

Abyssinia

- > (in the 80s and 90s) were an opportunity for me to mainly study
- > archeological places. They helped me however understand that Amhara
- > and Tigray people feel a racist and humanly unacceptable animosity
- > against the others, Oromos, Sidamas, Afars, and Ogadenis.

>

- > Farmers carrying Amhara administrator's car on their shoulders to
- > keep the wheels clean

>

- > Abyssinian - Do you know Ethiopians?

>

- > Historian ? You mean Abyssinians. You cannot call the
- > country 'Ethiopia', it is a fallacy and an usurpation. Yes I know
- > Abyssinians, and even before my first trip to Abyssinia. And as I

am

- > Greek citizen of Turkish origin, I met many Oromos in Athens

whereby

- > they worked in any possible job, being happy to be out of the hell
- > that your country represented to them. Abyssinia was not a properly
- > speaking communist country at the times of Mengistu; it was a

tribal

- > Amhara tyranny over all the other nations that were forced to be
- > included in a country that meant to them all that is inhuman,

devil,

- > and pathetic. It was a pro-Soviet masquerade of Amhara tribal
- > cannibalism. In the beginning, I could believe them and their

stories

> about the nauseating practices of tyranny, farmers being obliged to  
> carry the car of an Amhara administrator on their shoulders in

order

> to keep the wheels ? clean.

>

> It is very simple what I can tell you summarizing my experience in  
> Abyssinia, and my contacts with various people in that tyrannical  
> realm. They never wanted to be member of that country, they never  
> wanted you and your rulers, so get out of the country, get out of  
> Finfinne, transfer your Amharas to Gondar, before they skin you as  
> they have the right to do. Get out of the land of others!

>

> Abyssinian - Have you ever met an Amhara or a Tigrean person?

>

> Historian ? Many! I still remember Tekeba, who came to study in  
> Athens University when I was student there in the 70s. He was

saying

> to me unbelievable and pathetic stories that Ethiopia ruled Egypt!

He

> could not understand that it was Ancient Sudan that was called  
> Ethiopia, and that your country had nothing to do with Ancient

Sudan,

> the Kingdom of Kush, a name that was translated to Ancient Greek  
> as 'Ethiopia'. He could not learn much, and he could not put order

in

> his thought and data. I thought it was a matter of language, either  
> his broken English or his elementary Greek. I met him in the late

90s

> by coincidence; he must be around 65, did not get any degree, and  
> still tries to read Gueze with difficulty. We tried to read some  
> lines of the Fisalgos (Gueze translation of the Ancient Greek  
> text 'Physiologos' (naturalist ? describing various animals in

small

> paragraphs) that I had studied meanwhile with Maxime Rodinson in  
> Paris. His reading was good, his understanding poor. Your  
> intellectuals are not intellectuals, their minds are confused in  
> legendary narratives of Kebra Negast that are the best revelation

of

> medieval times' confused and biased historiography. My advice is

that

> you reject all this as soon as possible; it is good to study it

only

> to reveal who erroneous the then authors were!

>

> Abyssinian - Have you ever met an Oromo or any southern Ethiopian

in

> Ethiopia?

>

> Historian ? Yes, and they are truly Ethiopians, descendants of the

> Ancient Kushites of Meroe. You could notice it in the article you

> read and you tried to answer to its argumentation. The article was

> not mine; I only wrote the introduction; the main body was written

by

> a great Oromo intellectual who lives in America, and about whom I

> spoke in the introduction. Why are you so confused?

>

> Abyssinian - Do you know how they live and how they lived in the

> past?

>

> Historian ? They live honorably and in a way that I am ready to

> imitate as soon as they kick you out of their country. I would be

> most honored to practice a millennia long authentically African

> democratic system ? Gada. It is superior to modern western

> democracies. Shall I ask some Oromo friends to write analyses about

> the subject? Since you live in Abyssinia, why don't you try to

learn

> about Gada. It is more important than the dead monuments of

Lalibela.

> It is still alive! Whereas your Axumite Abyssinian traditions are

> dead. You, modern Amhara and Tigray, are not authentic at all; you

> are not Western and you are not Axumite. You are nothing.

>

> Abyssinian - Do you think it is right to demonize a group of people

> without even knowing them?

>

> Historian ? You are right to say so; it is wrong to demonize

anyone,

> either you know them or not. Can you repent in public for the

odious

> and repugnant deeds of Zauditu, Menelik, Haile Selassie, Mengistu,  
> and Meles? Can you state publicly that you reject tyranny, that you  
> believe that every people wishing National Independence and  
> Preservation of National and Cultural Identity has the right to get  
> it done? If yes, then I will write an article in favour of  
> the 'illuminated' Amhara and Tigray. Can you denounce the

oppression

> exercised over the Amhara and Tigray Muslims that risks

radicalizing

> them? Can you apologize to the Roman Catholic for the atrocious  
> murders of Catholic missionaries at the hands of your heretic,  
> Monophysitic, illiterate monks? As soon as you proceed so, I will  
> express my admiration for your example.  
>  
> Abyssinian - Did any Abyssinian or Ethiopian do any harm to you to  
> deserve your hate and make you wish their destruction?  
>  
> Historian ? No, none did harm me; I believe Amhara and Tigray cruel  
> administrators and generals had dozens of millions of tyrannize  
> Oromos, Ogadenis, Afars, Sidamas and others to harm, so I rather ?.  
> Escape them! But I do not hate the Amhara and the Tigray peoples, I  
> pray for your repentance, and I hope that you have in the future

the

> chance to build a small independent national state around Gondar  
> (Amhara), and another around Makele (Tigray), and enjoy the

benefits

> of a respectable nation that is not tyrannized and does not

tyrannize

> any other people. You will have to remove from Finfinne the last  
> Amhara and Tigray invader, as the land is Oromian Ethiopia, and you  
> have no right to stay even not for a moment. I don't want the  
> destruction of your nation, and I believe two small independent  
> states, Amhara and Tigray Abyssinia, could contribute to peace in  
> Eastern Africa. This is by the way the only path to development,

and

> I am sure you don't like that your country is left far behind ?

Sudan

- > in terms of economic development. Small is beautiful!
- >
- > And let me ask you why you ask me all that and you do not

stigmatize

- > your rulers' disreputable efforts to destroy other nations, namely
- > the Oromos, the Ogadenis, the Sidamas and the Afars? Do you think
- > that the Amhara or the Tigray have 'greater' value than the rest?
- >
- > Abyssinian - Have you ever read the history of Ethiopia or

Abyssinia

- > from an unbiased source?
- >
- > Historian ? You have no background in History, rather avoid a

subject

- > in which you are ignorant.
- >
- > Abyssinian - If you are a scholar as you claim to be, please read
- > history from different sources and try to get the whole truth with

an

- > open mind.
- >
- > Historian ? It is not up to you to advise, but be sure I have

always

- > crosschecked everything. And this does not please, the official
- > Amhara revisionism of the true History.
- >
- > Abyssinian - That is what is expected from a scholar.
- >
- > Historian ? Yes, but you cannot refer to a single eventual bias in

my

- > historical analyses. Simply, emotionally you reject them not

because

- > they are wrong but because you don't like them. You don't ant to

see

- > yourself in the mirror of True History, regret and repent for the
- > inhuman deeds of your rulers whom you still shamelessly venerate.
- >

- > Abyssinian - Writing lies or becoming a media through which people
- > with different political motives disseminate falsehood and

misinform

- > gullible readers don't qualify you as a scholar.
- >
- > Historian ? But your rulers disseminated first the worst lies, and
- > worse than all, the lie that you have the right to call your
- > country 'Ethiopia'. And you don't criticize them, so you accept

their

- > lies first. I strongly advise you to reject of the dictatorially
- > infused trash of History. All you believe is false. And you don't
- > have the right to steal, to rob, and to usurp another nation's

name.

- > And by any means the name will be taken out of your criminal and
- > mendacious, immoral and sinful lips.
- >
- > Abyssinian - If you really stand for justice and equality, the best
- > place to start is truth not propaganda?
- >
- > Historian ? Correct!
- >
- > Abyssinian - As in every nation, there have been and still are
- > injustices in Ethiopia perpetrated by the rulers, whether they are
- > Amhara, Tigre or Oromo.
- >
- > Historian ? You are right! Why don't you point out the injustices
- > done to Amharas and Tigrays? I will tell you why; because they were
- > all carried out against the Muslim Amharas and the Muslim Tigrays.
- > And the perfidious perpetrators were your illiterate and barbaric
- > elite of debteras. They stink you know! Wash them!
- >
- > Abyssinian - That doesn't qualify any nation or state for

destruction

- > as you propose.
- >
- > Historian ? Really? What a nice fairy tale! Even Nazi Germany

should

- > not have been destroyed, according to you! You know, you will not
- > avoid punishment! Repent before it comes as a single lethal hit,

and



> you all disappear!  
>  
> Abyssinian - Ethiopians from the north and the south know very well  
> that every one, regardless of his ethnicity was a victim of some

form

> of injustice in Ethiopia.

>  
> Historian ? That's true; that's why Oromos, Ogadenis, Afars, and  
> Sidamas want to secede; would you agree on referendum for  
> independence? Plus, the Muslim Amhara and Tigray want to secede

from

> what will be left, after all the rest get independent. Look at  
> Slovenia! An admirable small, peaceful and progressive nation of

just

> 1.5 million people! This should be your example.  
>  
> To end up this dialogue ? article, I want to thank Dr. Netsanet  
> Shiferaw Terefe for having emailed me earlier this morning, adding  
> the address I noticed in the mail (Food science Australia / 671  
> Sneydes road, Werribee / 3030 VIC, Australia).  
>  
> =====  
>  
> Note: My historical and archeological researches led also to Axum;  
> modern Amhara and Tigray Abyssinians do not represent either

Western

> culture or Axumite civilization.  
> By Prof. Dr. Muhammad Shamsaddin Megalommatis  
> Published: 5/16/2007  
>

| 22641|2007-06-05 06:50:06|Mahari Mengistu|OROMO HISTORY|  
<http://cos.sagepub.com/cgi/reprint/46/1-2/79.pdf>

Here's another link to Oromo history its history of Arab invasions.  
As I've said they seem to be trying to gobble up Afrika - and have for  
a long time now.

HTP,

Mahari

| 22642|2007-06-05 06:51:38|Mahari Mengistu|Re: All Israelites descendants of Cush?|  
AND of course, NOAH, himself, would have to BE BLACK because a white  
man cannot produce a black child/HAM. However, the converse is  
true. A black man can produce a white child - though it is rare but

not uncommon.

This proves the story to be a lie. Although, it is likely true regarding the relations and who came first.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), israel identity wrote:

>

> All Israelites descendants of Cush?

> We often hear the "Anti Semite" joke. No such thing as a Semite

ever existed. The Israelites were descendants of Shem, Ham and Japeth.

> No one is a descendant of just one of their ancestors but they

are a composite of every ancestor they ever had

> Far more non Israelites were descendants of Shem than Israelites

ever were.

> The descendants of Shem produced children with the descendants of

Ham, so the Semite BS swirled down the pot with a single flush.

>

> For some reason the "gentile" and "Jew" versions of the

Tanach/Old Testament use different spellings.

> \* Some times one verse has something a little different.

> \* Some times the verses are arranged differently.

> \* Some times a verse in the Tanach even uses a different word

(such as in Genesis 10:6)

> \* Some times the same person/place is given different names

> Cities / nations named after famous people has been going on

since the bible times.

>

> Judah the man <> Judah the kingdom

> Washington the man <> Washington a state <> Washington a

multitude of cities.

>

> Land areas are often named after some famous person of the bible.

i.e. Canaan, named after a descendant of Canaan who was a descendant of Ham.

>

> Often we can tell who's descendants settled in a land area, when

that place is named after one of their famous ancestors.

>

> 01~010|006 GENESIS` And the sons of Ham; Cush/Kush, and

Egypt/Mizraim, and Phut/Put, and Canaan.

> =====

> 01~010|013 GENESIS` And Egypt/Mizraim fathered Ludim, and Ananim,

and Lehabim, and Naphtuhim,

> NAPHTUHIM. Classed with Mizraim (Egypt), Gn. 10:13; 1 Ch. 1:11.

Its identity is uncertain, but Lower Egypt, specifically the Nile Delta, would be appropriate alongside Pathrusim (\*Pathros) for Upper Egypt.

>

> [ Remember the term upper Egypt means the southern part and lower

Egypt is the northern part.. opposite of what you would think]

> Egypt (son of Cush) offspring's settled in the area of what we

now call Egypt and named their land by their grandfather Egypt.

> Naphthuhim a son of Egypt had a northern area of Egypt named

after him? Assuming the settlers in that area named their land after their ancestors.

> =====

>

> 24~046|009 JEREMIAH` Come up, you horses; and rage, you chariots;

and let the mighty men come forth; the Ethiopians/Kush and the Put/Libyans, that handle the shield; and the Ludim/Lydians, that handle and bend the bow.

> 24~046|009 YIRMEYAHU` Come up, O horses; and rage, O chariots;

and let the mighty men come forth: Kush and Put, who handle the shield, and Ludim, who handle and bend the bow.

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were in your army, thy men of war: they hanged the shield and helmet in you; they set forth thy comeliness.

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> Check out fitting gifts for grads at Yahoo! Search.

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| 22643|2007-06-05 08:14:29|saeedsheikhali|Re: All Israelites descendants of Cush?|

Actually, the Kushite were the first "chosen" people of Allah.

Kushites have remained vanguards of faith and with their mystical bond to Monotheism (Unity of God). The kushites were the fountainhead of spirituality, giving the ancient world its religious rites and legitimacy; one can glean this from the relationship of Punt to Egypt or even the words of homage paid by later greeks to the ancient kush. If you read the bible u will see a clear and unmistakable reference to this status of the ancient kush:

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The mantle of revelation passed to Abraham and his lineage, its said that kushites recognized Abraham as the divinely chosen leader and

helped him build the Kaaba in Mecca as the house of worship. Moses led israelites to the promised land but himself remained with Kush the men of monotheism who recognized him and honored him. The story of Queen of Sheba is also clear. That certainly it was kushites who brought the incense at the birth of Jesus is believed by our people. When Rome adopted christianity as state religion, designing it as it so fit for its imperial designs. The Kushites held up against the doctrine of Trinity and refusing to ascribe to the God of Sublime attributes sons, forms and divisions. We held up, until the advent of Muhammad the blessed and beloved messenger of Allah, recognizing him and following him in humility and love. The Kushites in particular the Somalis accepted Islam enmass upon the advent of the last messenger, while the prophet's own clan were still fighting him and he had only handful of prosecuted followers, outlaw's in their own town and Mecca was still a pagan city.

The first migration of the prosecuted companions of the prophet was to Axum and its the prophet himself who ordered them to the land of kushites where they find a just king and a welcoming people. Nejashi or Negus the last king of Axum accepted Islam and set upon a journey to meet the prophet, unfortunately mid-way in his journey there was a revolt and as he hurried back he died; his descendants as well as his followers established themselves in the lowlands among the most devote of the horn of Africa. This story continues to unfold and their several other layers, which are beyond the scope of this discussion.

Suffice it to say the Kushite empire and its greatness which reached the ends of the earth is a story of glory, decline and restoration...the theme of gilgamesh and ancient egyptian myths.

1. ) Here is a clip of Bilal an ethiopian captive sold into slavery, who later became the first caller to prayer in Islam and one of the closest companion of the prophet. He refuses idolatory and cries as a true son of kush, "One God"...The cry of Bilal, "Ahad"-The One, has been forever emblazened in the concious of muslim everywhere. When the house of Allah was finally liberated, Bilaal was instructed by the prophet to climb the blackstone the ka'ba and to call to prayer.

<http://al-islam.org/stream.php?location=/gallery/video/RM1999/Message1.rm>

2.) This clip is a scene potraying the companions of the prophet seeking refuge and arabian diplomat seeking their return at the court of Negus and at the court of Negus.

The prophet also said in his famous tradition: "Leave the Ethiopians alone so long as they do not disturb you, for no-one will recover the treasure of the Ka'bah except Dhu'l-Suwayqatayn from Abyssinia." (Abi Daud, Kitab ul Malahim).

This tradition was the reason that muslim and christian kingdom's were able to co-exist in ethiopia. This is until the templers and crusaders first contacted what had remained of the former christian abyssinia, then the portuguese, the kebra negash the holy book of the neo-abyssinia, was also written at this time...in it the kings of ethiopia are seen dividing their dominion with Rome. This is antithesis to what divinely ordained kingships of Ethiopia stood for. The relics of Abyssinia having usurped the name ethiopia also took part in the scramble for africa atleast in the horn of africa they benefited handsomely by collaborating with the english and french.

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- > Judah the man <> Judah the kingdom
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- > Land areas are often named after some famous person of the bible.

i.e. Canaan, named after a descendant of Canaan who was a descendant of Ham.

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- > Often we can tell who's descendants settled in a land area, when

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- > 01~010|006 GENESIS` And the sons of Ham; Cush/Kush, and

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- > NAPHTUHIM. Classed with Mizraim (Egypt), Gn. 10:13; 1 Ch. 1:11.

Its identity is uncertain, but Lower Egypt, specifically the Nile Delta, would be appropriate alongside Pathrusim (\*Pathros) for Upper Egypt.

>

- > [ Remember the term upper Egypt means the southern part and lower

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- > Egypt (son of Cush) offspring's settled in the area of what we

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| 22644|2007-06-05 12:01:16|saeedsheikhali|Re: All Israelites descendants of Cush?|

I forgot to provide the clip of the Negus [http://al-](http://al-islam.org/stream.php?location=/gallery/video/RM1999/Message2.rm)

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| 22645|2007-06-05 16:20:32|Leo Dent|Re: The popular underground book " The Black Matrix "

... GETTING B|

Thats Deep Sir Omowale: You are a very Prolific one, Ill say.

I do agree with what you say " The Real Struggle is now and not the past." We concern our selves far to much with the "worldly venture."

In my opinion I also add; Like Michael J said in a song, if we want to make the world a better place, then take a look at one self and make that change.

"The Struggle, Then be-comes form within. Im not going to elaborate here, onthe placement ofblame and or theindignation of one race towards another or the use ofbig words as a form to expression. With that much said, theres a very missed point or quote itis, "Misery needs

company!"

In my opinion we will never be glorified, indemnified, Justified or by any other means granted special privileges over any other race.

Fact is we are will be and always have been a Great race of people, then and now. This has always been known though out the course of time, and as unfortunately Kushites are the chosen. For bad good, better and for worse we are to suffer in this life to be set forth in our oneness once again, this may take as many lives as it may. We must then learn from our past and be greater then its strong hold set upon us We as A race of Black are hated, and in every race every continent this is true. The real solution is found in the inverted Answer, the reverse order of the question why?

In time of need there isnt one race as strong to battle for the needed. Being Implicated we are now imitated, and still remain complicated. There will never be another race as great as Black.

History should have been re-written, the facts are out, the truth can now be seen, realized and the vision re-implemented, "out of the darkness comes the light."

It is often hard to try and understand why? Once known, much more difficult to accept reason, understand and still even harder to believe in change.

We have grown accustomed to escape into the refuge of the placement blame, fuel, feed, dwell and linger in the wickedness and evil that lies behind racism set forth by hate.

Very much energy is wasted by the "Visions of the past." yes, what we have endured and suffered here in the Associated-Malicious-Riches-Cause, hence the name of the "so called newly found and discovered land of "F" and dignified as one reason for the hell Blacks went thru and are still going thru in this co-unity-colonized-union, is the needs of one to satisfy the many.

Hence we say, The Black race of Kush, then the Nile and ancient Kamit, never needed the so called, tools to construct greatness. So we then became a tool by which greatness of the present has been constructed.

However one also reaps what he sows? The Blood of all of the ALL and our ancestors lay a heavy burden in as much, does the curse of the sacrilegious theft of the ancient pharaohs graves.

They say this so called great empire is falling, is reason, from a curse, (Bad karma)?

My "personal re-discovery," happened for me, and opened my eyes when I heard of another race of people crying over the loss of their free-dom, they thought to have been lost and violated. That word Free-dom for me then, began to have whole new meaning.

What was going on at that time, for me was a great time of loss and confusion to say the least. This made me realize that for some that F word means a lot but for the rights of others, will always mean nothing.

Case and Point, We are and always be the greatest Race of people. This isFact, though notvocalizedin words. Greatness is the thing we fail torealize is within, knowledge is the tool needed to obliterate ignorance and humbleness, wisdom, patience and endurance, (internal strength aka Chi) is the key to unlocking the madness of it all.also because of Greatness, Black will always be that word defined by hate. But never the less will remain asthe Biblical Lamb, in the old script, that witch is needed to enter into the next realm of Glory.

The Lamb which is also a Great animal but soas we the human being, have taken a back seat to the Great PIG.

We need change, and this change is the stuggle. We must then conquer to be worthy of greatness. Much Respect. Peace and love of the All, GOD.

---

To: Ta\_Seti@yahoogroups.com

From: dp45\_2000@yahoo.com

Date: Sat, 2 Jun 2007 07:08:07 -0700

Subject: RE: [Ta\_Seti] The popular underground book " The Black Matrix " ...  
GETTING BACK TO THE SUBJECT.....

I think my dear lady you are suffering from over comsumption of the US racist media. I am surprised that you believe the hype," hook line and sinker"! Give me a fat budget, a production crew and enough time ,I could put together documentaries that would prove poor whites, poor Latinos or poor Laotians are living in 'socially dysfunctional" situations. I could show ramshackled housing,overgrown lots and drug addicts busy with getting the next fix.I can always search until I come acrosspoor people who will tell their life stories on camera to support my theme. I could always edit and frame my questions to drive home my point.

A skilled media person can do this with any ethnic group, any person or any situation.

If our 4million Africanancestors who left the slave plantations around 1865,on foot, with no education, no protection of the law, with their "families in tathers,no money and no social esteem--cursed and despised on all sides; if they survived and indeed some thrived under the heavy weight of a blind pathological racism from almost all sectors of American society--then suerly the negative statistics you used can not be a reason for alarm!! They can not be a reason for panic and despair 2007! Why concentrate on the negatives placed before you by the media? And finally, why study the works of Diop and Obenga, why go to this and that conference or why study history, if we don't realize that the struggle is not only social, political and economic; the struggle is also **cultural, psychological and spiritual. The real struggle is now-not in the past.**

**If you don't believe the western view of the pastor the western view of Kemet and the history of the Nile Valley, why believe the western view of the present; especially without serious critical thinking?**



I reject defeatism and surrender in all of its various manifestations. Can't give any "breaks."  
Omowale  
Alarmist? 2 million Blacks in the prison system. 28 Black Chicago kids murdered within 6 months.  
Order the book and see what it has to offer before criticizing it. I agree that it is not about  
Ancient Northeast Africa and for that reason may be off topic but give the author a break.

Gloria Emeagwali

---

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) on behalf of OMOWALE  
Sent: Thu 5/31/2007 4:23 PM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] The popular underground book " The Black Matrix " ...  
FIND ANOTHER WAY TO SELL YOUR BOOK!!

---

Sick sense of humor? Visit Yahoo! TV's [Comedy with an Edge](#) to see what's on, when.

| 22646|2007-06-06 05:48:41|Peter Gray|Re: The popular underground book " The Black Matrix " ... GETTING B|

Leo Dent:

"Case and point, we are and always will be the greatest race of people. This is fact ..."

If the above is NOT unadulterated racism, I don't what is. How would you respond if a white person or Chinese made the same statement?

---

From: *Leo Dent*  
Reply-To: *Ta\_Seti@yahoogroups.com*  
To:  
Subject: *RE: [Ta\_Seti] The popular underground book " The Black Matrix " ... GETTING BACK TO THE SUBJECT.....*  
Date: *Tue, 5 Jun 2007 17:46:42 -0400*

Thats Deep Sir Omowale: You are a very Prolific one, Ill say.

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My "personal re-discovery, " happened for me, and opened my eyes when I heard of another race of people crying over the loss of their free-dom, they thought to have been lost and violated. That word Free-dom for me then, began to have whole new meaning.

What was going on at that time, for me was a great time of loss and confusion to say the least. This made me realize that for some that F word means a lot but for the rights of others, will always mean nothing.

Case and Point, We are and always be the greatest Race of people. This is Fact, though not vocalized in words. Greatness is the thing we fail to realize is within, knowledge is the tool needed to obliterate ignorance and humbleness, wisdom, patience and endurance, (internal strength aka Chi) is the key to unlocking the madness of it all. also because of Greatness, Black will always be that word defined by hate. But never the less will remain as the Biblical Lamb, in the old script, that witch is needed to enter into the next realm of Glory.

The Lamb which is also a Great animal but so as we the human being, have taken a back seat to the Great PIG.

We need change, and this change is the struggle. We must then conquer to be worthy of greatness. Much Respect. Peace and love of the All, GOD.

---

To: Ta\_Seti@yahoogroups .com  
From: dp45\_2000@yahoo. com  
Date: Sat, 2 Jun 2007 07:08:07 -0700  
Subject: RE: [Ta\_Seti] The popular underground book " The Black Matrix " ...  
GETTING BACK TO THE SUBJECT..... .

I think my dear lady you are suffering from over consumption of the US racist media. I am surprised that you believe the hype," hook line and sinker"! Give me a fat budget, a production crew and enough time ,I could put together documentaries that would prove poor whites, poor Latinos or poor Laotians are living in 'socially dysfunctional' situations. I could show ramshackled housing,overgrown lots and drug addicts busy with getting the next fix.I can always search until I come across poor people who will tell their life stories on camera to support my theme. I could always edit and frame my questions to drive home my point. A skilled media person can do this with any ethnic group, any person or any situation.

If our 4million African ancestors who left the slave plantations around 1865, on foot, with no education, no protection of the law, with their "families in tatters, no money and no social esteem--cursed and despised on all sides; if they survived and indeed some thrived under the heavy weight of a blind pathological racism from almost all sectors of American society--then surely the negative statistics you used can not be a reason for alarm!! They can not be a reason for panic and despair 2007! Why concentrate on the negatives placed before you by the media?

And finally, why study the works of Diop and Obenga, why go to this and that conference or why study history, if we don't realize that the struggle is not only social, political and economic; the struggle is also **cultural, psychological and spiritual. The real struggle is now-not in the past.**

**If you don't believe the western view of the past the western view of Kemet and the history of the Nile Valley, why believe the western view of the present; especially without serious critical thinking?**

I reject defeatism and surrender in all of its various manifestations. Can't give any "breaks.

Omowale

Alarmist? 2 million Blacks in the prison system. 28 Black Chicago kids murdered within 6 months.

Order the book and see what it has to offer before criticizing it. I agree that it is not about

Ancient Northeast Africa and for that reason may be off topic but give the author a break.

Gloria Emeagwali

---

From: [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com) on behalf of OMOWALE  
Sent: Thu 5/31/2007 4:23 PM  
To: [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] The popular underground book " The Black Matrix " ... FIND ANOTHER WAY TO SELL YOUR BOOK!!

---

Sick sense of humor? Visit Yahoo! TV's [Comedy with an Edge](#) to see what's on, when.

---

[Need a break? Find your escape route with Live Search Maps.](#)

| 22647|2007-06-06 14:51:26|Paul Kekai Manansala|Satellites find ancient Egyptian metropolis|

## Researchers say site appears to be massive regional center

The Great Aten Temple at Tell el-Amarna, Middle Egypt. Even though the northern enclosure wall of the temple is buried beneath a modern cemetery, using Quickbird high resolution satellite imagery, it is still possible to see the buried wall.



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Sarah

H

Parcak

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Updated: 9:48 a.m. PT June 6, 2007

Satellites hovering above Egypt have zoomed in on a 1,600-year-old metropolis, archaeologists say.

Images [captured from space](#) pinpoint telltale signs of previous habitation in the swatch of land 200 miles south of Cairo, which digging recently confirmed as an ancient settlement dating from about 400 A.D.

The find is part of a larger project aiming to map as much of ancient Egypt's archaeological sites, or "tells," as possible before they are destroyed or covered by modern development.

"It is the biggest site discovered so far," said project leader Sarah Parcak of the University of Alabama at Birmingham. "Based on the coins and pottery we found, it appears to be a massive regional center that traded with Greece, Turkey and Libya."

Another large city dating to 600 B.C. and a monastery from 400 A.D. are some of the four hundred or so sites that Parcak has located during her work with the [satellites](#). The oldest dates back over 5,000 years.

[Egypt](#) contains a wealth of already identified archaeological tells like these, but even they represent only about 0.01 percent of what is out there still uncovered, Parcak said.

Most of the ancient [settlements](#) still buried are at risk of being lost to looting and urban sprawl. Residential sites, where the Egyptian empire's millions of citizens lived during its heyday, are especially vulnerable, archaeologists say.

"There are thousands of settlements that Egyptians don't even know are there," Parcak told LiveScience. "Nothing will ever destroy the [Pyramids](#) or the Temple of Luxor, but these huge settlement sites where we get a lot of information are being threatened. And that's how we find out how people lived."

The satellite technology lets archaeologists such as Parcak — the first to use space imagery in Egypt — identify points of interest on a large scale.

"Basically, I'm trying to distinguish the ancient remains from the modern landscape," she said. "A site is going to appear very differently from space." Archaeological sites absorb moisture in a different way, she explained, and tend to be covered with specific types of soil and vegetation.

The subtle differences would take much longer to identify on the ground, said Parcak, so Egypt's government uses her catalog to identify sites and excavate there before development takes over and destroys the site for good.

| 22648|2007-06-06 22:04:11|damani dejenaba|Re: Request for information on Ancient Egyptian religion|

**Mahari Mengistu** wrote:

>>[http://www.salemiu.edu/resources/library/int\\_ref\\_sites/HSS399.2/Africa.shtml](http://www.salemiu.edu/resources/library/int_ref_sites/HSS399.2/Africa.shtml)<<

You might keep in mind that there is some - didn't finish reading it because I got disgusted- racist and/or subtle racist information therein. "Afrikans were afraid to venture into the oceans" lies. "north Africa is more influenced by Roman, ME, and Greece" needs to be put into proper perspective, etc, etc.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

>

> > I too am interested in learning about Ancient Egyptian

> > religion. Are the books you recommended

> > Eurocentrically biased? I try to avoid those as much as

> > possible because they only end up upsetting me.

> >

> > Thanks,

> > Issis

>

> Hi Issis,

>

> Welcome to the club. :)

>

> I think a lot can be learned about Ancient Egyptian religion,

> by studying known African religions.

>

>

> [http://www.salemiu.edu/resources/ library/int\\_ref\\_sites/ HSS399.2/ Africa](http://www.salemiu.edu/resources/library/int_ref_sites/HSS399.2/Africa.shtml)  
.shtml

>

> " There are all sorts of rules governing how the dead are buried,

> what they should wear, and what food they should take with them.

> Echoing the funeral rites of ancient Egypt, there is a belief that  
death

> is a journey and one must be equipped for that journey. "

>

> Or Ancient Egypt is echoing Bantu funeral rites, which as rituals

> of course may be older.

>

>

> [http://www.historyforkids.org/ learn/africa/ religion/ index.htm](http://www.historyforkids.org/learn/africa/religion/index.htm)

>

> " Outside of Egypt, however, the Bantu people of West Africa

> seem to have been more monotheistic. They thought of there being

> one god, sometimes a sky god or sun god and sometimes not.

> By around 1300 BC, we can see the first strains of an interest

> in monotheism emerging in Egypt with Akenaten. "

>

> I don't know if anyone has yet cross-checked Kimbawandende

> Kia Bunseki Fu-Kiau's book "African Cosmology Of The

> Bantu-Kongo" with Egyptian religion. But I think it would prove

> interesting.

>

> Alex

>I read his book it deals more with social development in the traditional African(Bakongo) community. Their ideas on the creation of the world is discussed at great length as well as our purpose in life and obligations to Mu Kanda the community. The Ankh is mentioned briefly. It is a must read.

---

Be a better Heartthrob. [Get better relationship answers](#) from someone who knows.

Yahoo! Answers - Check it out.

| 22649|2007-06-07 14:19:55|Paul Kekai Manansala|Ancient cemetery unearthed in Beni Sueif|  
Ancient cemetery unearthed in Beni Sueif

A Spanish archaeological team in Ihnasia, Beni Sueif Governorate, yesterday unearthed a cemetery dating back to the 1st Intermediate Period (2200-2040 BC).It is here that Miro-Hor-Aib,who is said to have held the post of royal secretary, is buried.

The walls of the cemetery are decorated with funeral scenes in red.On the lower part of the western wall is a painting of a harpist.People with funereal offerings, such as oxen and birds, are featured on the rest of the wall.

The remains of 94 adults of both sexes and 96 children have been found in graves on the site.

| 22650|2007-06-07 14:20:35|Paul Kekai Manansala|Polish archaeologists discover 5,000 year-old richly furnished Egypt|

### **Polish archaeologists have discovered a richly furnished Egyptian tomb dating back 5,000 years**



Polish archaeologists have discovered a richly furnished tomb dating back 4,900 years and yet another brewery in the north-east delta of the Nile ? Prof. Krzysztof Cialowicz, from Jagiellonian University informed.

**Archaeologists from the Archaeological Museum in Poznan, the Institute of Archaeology at Jagiellonian University, Krakow and the Centre of Mediterranean Archaeology at Warsaw University have been running joint excavations in Tell el-Farcha over the past ten years. Prof. Cialowicz, jointly with Dr Marek Chlodnicki from Poznan are heading the research.**

The site, which is translated as Chicken Hill, is located on the remains of a settlement dating back to the fourth millennium B.C. ? the very beginning of the kingdom of the pharaohs.

"This is one of the most important sites from the beginning of the Egyptian state. It continues to surprise us" ? said Prof. Cialowicz. 2006 witnessed the sensational discovery of two approximately half-metre tall figures of the ruler and his son, as well as a deposit of wooden figure.

This year, archaeologists continued work in the dwelling area and the cemetery in Tell el-Farcha. "We came across a further part of the deposit" ? said. Prof. Cialowicz.

This includes more bone figures and interesting objects such as a stone spoon with a handle in the shape of a crocodile. The archaeologists aren't sure, but they suspect that these were offerings made to a god or to the ruler. The artefacts date back to the very beginning of the Egyptian state, i.e. 3,000 years B.C.

Up to now, the oldest brewery in Egypt was also found in Tell el-Farcha. This season, the archaeologists found yet another brewery. "It seems that beer production, which began in the beginning of the fourth millennium, was quite advanced" ? the archaeologist noted.

Tell el-Farcha is also a cemetery. Polish archaeologists examined a dozen or so traditionally fitted graves. The most interesting one dates back to the beginning of the second dynasty (approximately 2,900 B.C.). It was covered with a huge brick superstructure and was relatively large, measuring nine by eight metres.

"We found over 50 clay vessels, 30 stone vessels, copper harpoons and jewellery. This is a very rich grave for the beginning of the Egyptian state" ? Prof. Cialowicz noted.

The professor suggests that somebody belonging to the contemporary elite must have been buried here. "I assume that the person was involved in fishing judging by the harpoons and possibly also in trade, judging by the vessels. This was a person who must have done various activities" ? the researcher suspects.

PAP - Nauka w Polsce, Anna Slazak, tr.ajfb

| 22651|2007-06-08 07:49:57|Dexter Harper|Re: Ancient cemetery unearthed in Beni Sueif| Paul,

Do you know if there are any photographs available?

Thanks.....

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> Ancient cemetery unearthed in Beni Sueif

>

> A Spanish archaeological team in Ihnasia, Beni Sueif Governorate,

> yesterday unearthed a cemetery dating back to the 1st Intermediate

> Period (2200-2040 BC).It is here that Miro-Hor-Aib,who is said to have held the post of royal secretary, is buried.

>

> The walls of the cemetery are decorated with funeral scenes in red.On



> the lower part of the western wall is a painting of a harpist. People  
> with funereal offerings, such as oxen and birds, are featured on the  
> rest of the wall.  
> The remains of 94 adults of both sexes and 96 children have been found  
> in graves on the site.

>

| 22652|2007-06-08 08:59:53|Paul Kekai Manansala|Re: Ancient cemetery unearthed in Beni Sueif|

Hi Dexter,

I'm not aware of any at this time.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Dexter Harper" wrote:

>

> Paul,

>

> Do you know if there are any photographs available?

>

>

> Thanks.....

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

>>

>> Ancient cemetery unearthed in Beni Sueif

>>

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>> yesterday unearthed a cemetery dating back to the 1st Intermediate

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>> with funereal offerings, such as oxen and birds, are featured on the

>> rest of the wall.

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>> in graves on the site.

>>

>

| 22653|2007-06-08 09:47:38|Paul Kekai Manansala|OT: \$60bn for African condoms?|

"The G8 leaders announced a target of spending \$60bn on fighting Aids,

as well as at least \$1bn on malaria prevention and \$500m for an

education programme in developing countries."

Notice that the amount of aid for education is only 1/120th of that given for "fighting Aids."

Is Aids relief just a cover for another African population control scheme?

Also only \$1bn for malaria prevention, the biggest killer on the African continent.

Regards,

Paul Kekai Manansala

| 22654|2007-06-09 10:30:49|IMJs@webtv.net|Re: OT: \$60bn for African condoms?|  
Paul,

Notwithstanding what I believe is the growing - if not already solid - evidence pointing to the fact that AIDS itself is the (\*\*perhaps\*\* "accidental" runaway) example of population control; this \$60 billion is at least a (small) step towards a correction, albeit very late in the game.

Note: I can send the 'AIDS is man-made' info privately to those who are interested in reading it for themselves, just ask - it's VERY explosive stuff.....

Anyway, as for the Malaria problem, that's easier AND cheaper to tackle than you might think.... and WE can ALL do our part with mere pennies, in comparison to the costs of AIDS-fighting drugs.

IMJ

-----

<http://www.irinnews.org/report.aspx?reportid=53425>

This smart program is getting major support

Nothing But Nets

<http://www.nothingbutnets.net>

<http://www.mosquito-netting.com/netting-exp.html>

Bill Clinton's Initiative (doing alot to cut drug prices)

<http://www.clintonglobalinitiative.org/>

-----

Paul wrote:

<<"The G8 leaders announced a target of spending \$60bn on fighting Aids, as well as at least \$1bn on malaria prevention and \$500m for an education programme in developing countries."

Notice that the amount of aid for education is only 1/120th of that given for "fighting Aids." Is Aids relief just a cover for another African population control scheme? Also only \$1bn for malaria prevention, the biggest killer on the African continent.>>

| 22655|2007-06-09 10:56:15|Li (wiseladyowl)||  
i would like the info please.

**IMJs@webtv.net** wrote:

Paul,

Notwithstanding what I believe is the growing - if not already solid - evidence pointing to the fact that AIDS itself is the (\*\*perhaps\*\* "accidental" runaway) example of population control; this \$60 billion is at least a (small) step towards a correction, albeit very late in the game.

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<http://www.clintonglobalinitiative.org/>

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<<"The G8 leaders announced a target of spending \$60bn on fighting Aids, as well as at least \$1bn on malaria prevention and \$500m for an education programme in developing countries."

Notice that the amount of aid for education is only 1/120th of that given for "fighting Aids." Is Aids relief just a cover for another African population control scheme? Also only \$1bn for malaria prevention, the biggest killer on the African continent.>>

---

Got a little couch potato?

Check out fun [summer activities for kids.](#)

| 22656|2007-06-09 17:42:39|Mahari|Re: OT: \$60bn for African condoms?|

Well, you know I don't trust them, Paul.

What they most likely will do with this money is to somehow stick fighting terrorists efforts in there somewhere. No matter what they say they generally demonstrate that they care only about money and warfare.

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.

Henry Ford (23)

--- On Fri 06/08, Paul Kekai Manansala <pmanansala@sbcglobal.net > wrote:

**From:** Paul Kekai Manansala [mailto:pmanansala@sbcglobal.net]

**To:** Ta\_Seti@yahooogroups.com

**Date:** Fri, 08 Jun 2007 16:40:30 -0000

**Subject:** [Ta\_Seti] OT: \$60bn for African condoms?

"The G8 leaders announced a target of spending \$60bn on fighting Aids, as well as at least \$1bn on malaria prevention and \$500m for an education programme in developing countries."

Notice that the amount of aid for education is only 1/120th of that given for "fighting Aids."

Is Aids relief just a cover for another African population control scheme?

Also only \$1bn for malaria prevention, the biggest killer on the African continent.

Regards,  
Paul Kekai Manansala

---

**No banners. No pop-ups. No kidding.**

Make My Way your home on the Web - <http://www.myway.com>

| 22657|2007-06-09 17:42:40|abcdire|Re: [africanclassicalhistory] The human being: [REPLY TO BONOTCHIM |

Bonotchim,

Reading the whole string, I see you are the proverbial elephant in the room as side shows are praised so profusely instead of you and your ideas (really no offense to anyone, just he deserves focus for many to learn). But this is changing with the last post, thanks Marc. This said, I happen to see a contradiction between what you stated earlier about ideas creating reality (borrowing just what the other guy Onyekachew was saying) and what you appear to be saying lately that reality is apprehended through perceptions, etc. In fact I disagree with the whole notion of ideas being at the helm... It has led us to fascism and nazism and what not. Reality is there and sovereign, and our ideas about it waver and falter but have to come to it in order to survive. If you prefer the religious parlance, reality is god... By the way, I agree with your 'shit' is holy or godly in african religions whereas prejudiced in western conceptions of religion... Say something.

Diadie (read Jaajeh)

--- In africanclassicalhistory@..., bonotchim@... wrote:

>  
>  
>  
>  
>

> I said invention because I wanted to make the distinction between observed reality (nature and the natural world) and what we add to that world by transforming it (invention). This is where I think we have some genuine control. One belongs to God/the creative principle - the other to man.

>

> HTP my Bro. Onyekachiw this language can be a problem at times. The point in the mdw ntr text from my first post was to state the different forms of Kheper from one Kemetic story of how reality comes into being. My point was, we must understand that from the view of

our ancestors the demarcation line between the reality of nature and our experience of it was not as sharp a divide as we see it today. Reality is not something which exists outside of us. The point of my post is for us to understand how we are involved in formulating the reality which we only perceive (because of concepts we have adopted from western culture as definitions of reality) to be so separated from ourselves.

> In the Kemetic story I used in my post there is no god concept as creator in it. Your use of God will always be a problem when trying to explain African concepts.

> To look at KMT or African philosophy from the standpoint of metaphysics will also always be a problem. What we are doing is trying to fit African cultural concepts into western words which we understand. This is fine only as a primary way to get a hold on the idea or concept. We must drop the western term as we get more of a cultural understanding of the concepts as found in their original African cultural use (why we MUST learn African languages).

> I have to tell my students over and over, translating is not word substitution.

> Words are containers and conveyor of cultural concepts and one word may contain too many or not enough concepts when used in another cultural context. The words god and Neter are some of the best examples of this. In Kemetic you have the concept of NTR NB, or All is Divine. In western thought it is very hard to think of shit or a rock as being divine. In Kemetic, existence itself is divine. God is too narrow in terms of its western cultural understanding to fit the broader use of NTR. Bro.B.

> -----Original Message-----

> From: ONYEKACHIW@...

> To: africanclassicalhistory@...

> Sent: Wed, 6 Jun 2007 10:35 am

> Subject: Re: [africanclassicalhistory] The human being: [REPLY TO BONOTCHIM part II]

>

>

>

>

>

>

>

> Hi Bonotchim

>

>

>

> I am not sure we have met or spoken before.

>

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>

> Your wrote:

>

>

>

> 'So yes my bro. I would agree but it is not just that all invention is the manifestation of ideas but all reality is the manifestation of ideas'

>

>

>

> I said invention because I wanted to make the distinction between observed reality (nature and the natural world) and what we add to that world by transforming it (invention). This is where I think we have some genuine control. One belongs to God/the creative principle - the other to man.

>

>

>

> African metaphysics from Egypt onwards has not made this distinction. I think it was the key distinction that the Greeks took out of Egypt and which Onyekachi their thinking, leaving us in the south with systems that focused on 'all reality being the manifestation of ideas'.

>

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> Hi Bonotchim

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> African metaphysics from Egypt onwards has not made this distinction. I think it was the key distinction that the Greeks took out of Egypt and which Onyekachi their thinking, leaving us in the south with systems that focused on 'all reality being the manifestation of ideas'.

>

>

>

| 22658|2007-06-10 18:17:02|IMJs@webtv.net|[Attn: wiseladyowl] Re: OT: \$60bn for African condoms?|

Here's what I have.

[http://community-2.webtv.net/Down\\_For\\_Knowledge/AIDSOrgins/](http://community-2.webtv.net/Down_For_Knowledge/AIDSOrgins/)

<http://community-2.webtv.net/IMJs/AIDSTheManufactured/>

| 22659|2007-06-10 19:57:27|Helen McG|walter Bressert returns.....|

Dear Group Member,

The Foundation for the Study of Cycles is pleased to announce the re-appointment of Walter Bressert to our Board of Directors. In the past, Walter has served as our President, and has been active in Foundation affairs for many years.

Please join us to welcome him back in a Weekend Webinar

The special session will be co-hosted by Walter Bressert and Richard Moge, former Director.

The methods used by Bressert and Moge to help predict stock market movement have also been used in more natural and scientific cycles. Its worth taking a look at.

Please register to view the session and get additional information on other free pre-recorded seminars at [http://techsignal.com/bressert\\_returns.htm](http://techsignal.com/bressert_returns.htm) .

---

Take the Internet to Go: Yahoo!Go puts the [Internet in your pocket](#): mail, news, photos & more.

| 22660|2007-06-11 08:10:13|Paul Kekai Manansala|Significance of kitchens for ancient Egyptians|



## Tour guide acquires PhD on food and kitchens in ancient Egypt

The significance of kitchens for [ancient Egyptians](#)

**By** Ahmed Maged

First Published: June 2, 2007



Ahmed Maged

According to Enany, many of the kitchen and food preparation habits are still used in modern Egypt

CAIRO: There are diverse aspects to the ancient Egyptian civilization that many of us are fascinated by: the building of pyramids, the tombs that store mummies or hoards of gold, as well as the captivating paintings on the walls.

But few of us direct our attention to the ancient Egyptians' [cuisine](#) and their kitchens.

The issue would have remained sidelined, even despite of the fact that the walls in [temples](#) and tombs are replete with images showing the Pharaohs' meals as well as the [poultry](#) and animals that made up part of their dishes. But when a tour guide's interest in the matter drove her to study it, ancient Egyptian cuisine started to surface, attracting more attention to a topic once overshadowed.

Abir Enany, who earned her degree at Ein Shams University and once highlighted the topic of motherhood in ancient Egypt in a study that granted her an MA degree from the University of Alexandria, is dealing for the second time with an off-track subject relating to ancient Egyptians.

"This time the richness of the culinary scenes on the walls of tombs and temples that I have seen time and again while tour guiding has fuelled my interest in that part of ancient Egyptian culture," said Enany.

According to Enany, many of the kitchen and food preparation habits are still used in modern Egypt.

□ For example, □ explained Enany, □ the type of bread known as □ Eish Shamsi □ (sun [bread](#)) that is baked for a while in an oven then left to dry in the sun on pottery bread platters, is one of the major items that remain to date part of the Egyptian villagers □ diet. □

□ Eating onions and [fresh vegetables](#), placing the fresh bread loaves on a □ matraha, □ (table bread); boiling and roasting meat and duck are all habits that have been handed over to modern Egyptians by their ancestors. □

But for Enany the most interesting of these habits is the production of □ fesiekh □ (rotten fish). □ I would like to note, however, that the Ancient Egyptian technique of preparing □ fesiekh □ is by far more advanced than ours. □

□ The ancient Egypt □ fasakhani □ (fesiekh-maker) gutted the fish and got rid of its internals, a procedure followed to prevent bacteria from thriving in the fish. Unfortunately, this has been overlooked today and people now dry and [salt](#) the whole fish with its bones. □

□ Similarly cooking meat was as wholesome; pieces of meat were bundled together and hung to dry before they were cooked, which proved to be a very healthy habit of cooking meat, □ added Enany.

□ Grains were crushed with mortars and then turned into fine flour with saddle querns. It was then mixed with water and other ingredients before it was baked, fried or used for the manufacture of beer, □ added Enany.

Enany explained that food was more than just a means of surviving in this life, because for ancient Egyptians, it was their fuel for survival in a life to come. Their tombs were, therefore, provided with food or models of different types of food. The walls were rich in scenes depicting food and drink as they were prepared and consumed in the hopes that these images will have the magical power of nourishing them in the afterlife.

Sometimes the utensils that might help in preparing a meal were buried in the tombs along with their corpses. The ancient Egyptians believed that even the dead needed to eat.

Enany □ s study however is not just about [food recipes](#) as much as it is about the places where ancient Egyptian cooks turned these recipes into dishes.

□ Earlier I wrote about the making of food in ancient Egypt, but in my PhD thesis I added that the large temples were equipped with huge and well-organized kitchens that provided fresh offerings to the gods living within these worship houses on a daily basis, as well as food to the priests serving them, □ explained Enany.

□ Construction sites were also provided with large kitchens. A perfect example comes from the site of the Giza Pyramids, where sizeable [bakeries](#) and kitchens that supplied huge meals to the pyramids □ builders were discovered. □

According to Enany, the ancient Egyptians considered healthy measures when building their kitchens, for they often placed the kitchen to the south of the building so that the north wind, which prevailed in Egypt, would blow the cooking fumes away from the house.

Ancient Egyptians also used a variety of tables, knives and spoons that reflected a high level of sophistication. In addition to the regular equipment, many kitchens were provided with sinks and garbage pits.

| 22661|2007-06-11 12:33:32|cristofori whitakara|Re: Anu migration from Mt's of the Moon to Kmt (interesting read)|

when we get into the long chronology of Ta-Merry's story we get back to the Neters as rulers, aren't the neters source not on this planet, and if so where is this taking us?

*asar\_imhotep* wrote:

<http://www.rastafar ispeaks.com/ cgi-bin/forum/ archive1/ config.pl? read=55043>

## **REAL ISTORY: ANU MIGRATION FROM MTs OF MOON TO KMT**

**Posted By: [Issembly For Rastafari Iniversal Education](#)**

**Date: Thursday, 21 April 2005, at 6:27 p.m.**

"We find when we discover Egypt in what we call the First Dynasty, under Menes, that it is at its absolute zenith of culture in painting, sculpture, architecture. From this peak period, the Egyptian culture steadily declines. It is very much as if the Egyptians found themselves the inheritors of a great ready-made culture of which they could take advantage, which they could utilize and even to some degree emulate, but which they themselves did not create . . . This very strongly suggests that it drew its greatness from a source higher than itself . . ."

--Jalandris, The Hall of Records: The Hidden secrets of the Pyramid and Sphinx, 1980

"This civilization called Egyptian in our period developed for a long time in its early cradle . . .

This cycle of civilization, the longest in history, presumably lasted 10,000 years. This is a reasonable compromise between the long chronology (based on data provided by Manetho -the last student of the Ancient Egyptian Mystery School of Anu at Alexandria before it was invaded by Alexander the Great in 330 BCE-- which places the beginning at 17,000 BCE) and the short chronology [3100 BCE] of the moderns - for the latter are obliged to admit that by 4245 BCE the Egyptians had already invented the calendar (which necessarily requires the passages of thousands of years)."

--Cheik Anta Diop, The African Origin of Civilization: Myth or Reality (originally published Nations Negres et Culture) 1955(Published in English in 1974)

"In this chapter I hope to demonstrate that the origin of the civilization of Egypt (khem) was black African, specifically Ethiopian or Anu . . . The history of Black will remain suspended in air and cannot be written correctly until African historians dare connect it with the history of Egypt. In reviewing Egypt's beginnings, we find an advanced civilization already intact from the earliest Dynasty. This fact has perplexed historians down through the ages. Common sense dictates that if Egypt began fully mature, then its civilization must have originated elsewhere . . . [Herodotus] The 'Father of History' was told that the first man to rule Egypt was Min, who lived so long ago that Egypt was still under water: `in (Min's) time the whole country, except the district around Thebes, was marsh, none of the land below Lake Moeris, was then showing above water. To this place from the sea [Nowe] is seven days passage up the river . . ."

--Wayne Chandler, Of Gods and Men: Egypt's Old Kingdom, 1989

"According to Flinders Petrie these people were the Anu whose name, known to us since the protohistoric epoch, is always written with three pillars on the few inscriptions extant from the end of the fourth millennium before our era. The natives of the country are always represented

with unmistakable chiefly emblems for which one looks in vain among the infrequent portrayals of other races, who are all shown as servile foreign elements having reached the valley by infiltration (cf. Tera Neter and the Scorpion king whom Petrie (wrongly) groups together; 'The Scorpion King . . . belonged to the preceding race of Anu, moreover he worshipped Min and Set.'). As we shall see later Min, like the chief gods of Egypt, was called by the tradition of Egypt itself 'The Great Negro'. . . .

"The Palermo Stone is Egypt's oldest history book . . . revealing to us information on the early kings of Egypt, along with mythical kings prior to the dynastic era. This fragment of a 5th century basalt stele . . . was doubtless one of the documents that Manetho used to compile his history of Egypt. The king list covers the period from the Old Kingdom back thousands of years into the predynastic period. It chronicles these mythical kings until the time of the god Horus, who is said to have given the throne to the human king Menes. . . . Other interesting information recorded by the Palermo stone is the construction of a stone building called Men-netjeret (2686-2667 BCE), copper smelting and copper statues created in the 2nd Dynasty (2890-2686 BCE) and a record of forty ships that brought wood from an unknown region outside of Egypt during the reign of Sneferu . . . describing military expeditions such as campaign in Nubia that resulted in the capture of 7,000 slaves . . . . that probably resulted in the disappearance of the local Nubian culture. . . ."

--Alan Winston, *The Palermo Stone*, 1999

"More evidence comes from the Books of Thoth. It describes one of the pyramids as standing upon the sea-shore, 'the waves of which dashed in powerless fury against its base.' . . . They add that from them [Ethiopians who built the pyramids], as from their authors and ancestors, the Egyptians get most of their laws. It is from them that the Egyptians have learned to honor kings and gods and bury them with such pomp; sculpture and writing were invented by the Ethiopians. The Ethiopians cite evidence that they are more ancient than the Egyptians . . . . The most complete list of [Egyptian] kings known appeared in the Royal Papyrus of Turin, which assigned in order of dynasty the names of over 130 kings. . . . Manetho named over a hundred kings and divided them into thirty dynasties . . . . The two most complete versions of his list are those quoted by Julius Africanus and by Eusebius. . . . According to Julius Africanus, 561 kings reigned for approximately 5,524 years in total. Eusebius, on the other hand, states that 361 kings ruled in 4,780 years. . . . Cheik Anta Diop, egyptologist, linguist, physicist and historian, allows 10,000 years for the cycle of Egyptian civilization. His logic is pure and simple and hard to refute. The Egyptian calendar was based on the cycle of the star Sirius whose rise coincides with the sun every 1,461 years. Now any astronomer will verify the fact that it takes thousands of years to study the stellar movement of celestial bodies before one may acquire information accurate enough to develop a calendar. . . . Thus, if the Egyptians had the calendar in 4245 BCE and it took the passage of several thousands years to amass enough data to create it, then it is only rational that we adhere to the logic of Professor Diop. Diop goes on to say, 'The official date, adopted until now for no special reason wavers between 3100 BCE and 3000 BCE. In actual fact, the choice of 3100 BCE results from no necessity but that of synchronizing Egyptian and Mesopotamian chronology.'

--Wayne Chandler, *Of Gods and Men: Egypt's Old Kingdom*, 1989

"The Ethiopians say that the Egyptians are one of their colonies which was brought into Egypt by Osiris. They claim that at the beginning of the world Egypt was simply a sea but that the Nile, carrying down vast quantities of loam from Ethiopia in its flood waters, finally filled it in and made it part of the continent . . . I not only believe the people who gave me this account of Egypt, but my own conclusions strongly support what they said . . . Now it is my belief that Egypt was originally an arm of the sea. I have observed for myself that Egypt at the Nile Delta projects into the sea beyond the coast on either side; I have seen sea shells on the hills and noticed how salt exudes from the soil to such an extent that it effects even the pyramids; I have noticed too, that the only hill where there is sand is the hill above Memphis, and that the soil of Egypt does not resemble that of the neighboring country of Arabia, or Libya, or even Syria . . . but is black as one would expect of an alluvial soil . . . '

--Diodorus of Sicily

"The Egyptians are colonists sent out by the Ethiopians, Osiris having been the leader of the colony. . . . Osiris . . . gathered together a great army, with the intention of visiting all the

inhabited lands and teaching the race of men how to cultivate . . . for he supposed that if he made men give up their savagery and adopt a gentle manner of life he would receive immortal honors. . . . They were the earliest, and say that the proofs of this are clear. That they did not arrive as immigrants but are the natives of the country and therefore rightly are called autochthonous is almost universally accepted. That those who live in the south are likely to be the first engendered by the earth is obvious to all . . . They further write that it was among them that people were first taught to honor the gods and offer sacrifices and arrange processions and festivals and perform other things by which people honor the divine. For this reason their piety is famous among all men, and the sacrifices among the Aithiopians are believed to be particularly pleasing to the divinity."

--Diodorus, 1st Century BCE

"These Anu [Ethiopians] were agricultural people, raising cattle on a large scale along the Nile, shutting themselves up in walled cities for defensive purposes. To this people we can attribute without fear of error, the most ancient Egyptian books, The Book of The Dead and the Text of the Pyramids, consequently all the myths of religious teachings. I would add almost all the philosophical systems then known and still called Egyptian. They evidently knew the crafts necessary for any civilization and were familiar with the tools those trades required. They knew how to use metals . . . They made the earliest attempts at writing, for the whole Egyptian tradition attributes this art to Thoth, the great Hermes, an Anu like Osiris, who is called Onian in chapter fifteen of The Book of the Dead and in the Texts of the Pyramids. Certainly the people already knew the principal arts; it left proof of this in the architecture of the tombs at Abydos, especially the tomb of Osiris, and in those sepulchres objects have been found bearing the unmistakable stamp of their origin - such as carved ivory . . . All those cities [Ant, Annu Menti, Aunti, Aunyt-Seni today called Esneh, Erment, Quoch, and Heliopolis] have the characteristic symbol which serves to denote the name Anu"

--Abbe Emile Amelineau 1850-1916 CE

"Once again we must turn to Amelineau for it was he that discovered the tomb of Osiris at Abydos . . . [and] the head of Osiris found in a jar in the necropolis of Abydos. Because of this discovery Osiris could no longer be considered a mythical hero. The magnitude of this discovery cannot be stressed enough. . . ."

--Wayne Chandler, Of Gods and Men: Egypt's Old Kingdom, 1989

"The common ancestor of the Annu settled along the Nile was Ani or An, a name determined by the word (khet) and which, dating from the earliest versions of the 'Book of the Dead' (4100 BCE) onwards, is given to the god Osiris. . . . The identity of the god An with Osiris has been demonstrated by Pleyte; we should indeed, recall that Osiris is also surnamed by the Anu: 'Osiris Ani' The god Anu is represented alternatively by the symbol and the symbol . Are the Aunak tribes now inhabiting the upper Nile (in Ethiopia) related to the ancient Annu? Future research will provide the answer to this question."

--Cheikh Anta Diop, Origin of The Ancient Egyptians, 1981

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

Acts, chapter 7:22

SO BEFORE MOSES "WROTE" THE FIRST FIVE BOOKS OF THE BIBLE, HE HAD FIRST LEARNED ALL THE WISDOM OF THE EGYPTIANS.

WHAT DID THE EGYPTIANS TEACH?

"He who is between the thighs of Nut (Goddess of sky and heaven) is the Pygmy who danceth like the god and who pleaseth the heart of the god before his great throne."

--Pyramid Text of Pepi I, 6th Dynasty, 2300 BCE "The High Priest Tera Neter of the Temples of the God Seth of the Cities of the Anu Peoples" -- Inscription on Tera Neter tile dating around 3100 BCE at a temple at Aabdu (Abydos) in Ta-Seti (Upper Egypt)

"Thou hast said in this thy letter, that thou has brought a dancing dwarf of the god from the land of spirits, like the dwarf which the treasurer of the god Burded [Ba-Wex-Djed, Chancellor of the Divine Seals of King Isosi] brought from Punt in the time of Isesi . . . Come northward to the court immediately; . . . thou shalt bring this dwarf with thee, which thou bringest living, prosperous and healthy from the land of spirits, for the dances of the god, to rejoice and [gladden] the heart of the king of Upper and Lower Egypt, Neferkare, who lives forever. . . . My

majesty desires to see this dwarf more than the gifts of Sinai and of Punt. If thou arrivest at court this dwarf being with thee alive, prosperous and healthy, my majesty will do for thee a greater thing than that which was done for the treasurer of the god Burded in the time of Isesi, according to the heart's desire of my majesty to see the dwarf."

-- Inscription from the Tomb of Prince Harkhuf from reign of Pepi II 2250 BCE

TO THE EGYPTIANS . . .

"The land of Punt, with its reed, beehive shaped houses raised on stilts above water, was the most exotic and mysterious of places to visit, and from which to receive visitors, for more than once the Royalty of Punt came to the court of the Pharaoh in Egypt. It seems to have been considered by them a most unique haven; an emporium of goods for both king and gods, and gradually acquired an air of fantasy . . . ."

"Punt seems to have been a commercial center for goods not only from within its own borders, but from elsewhere in Africa. Here, the Egyptians sought and found many items that did not exist within the Two Lands. From Punt, they received the incense known as antyu, which was produced in considerable quantities near Punt in the region of Utjenet (God's Land), as well as ivory, ebony (hebny) and gum (kemy). From this mystical place they also imported the skins of giraffes, panthers and cheetahs which were worn by temple priests . . . . Cynocephalus baboons were imported from Punt. Because of the goods from Punt used by priests and to adorn temples, it was known as a region of God's Land, and considered a personal pleasure garden of the god, Amun . . . ."

"We will see below that [Queen Hatshepsut's] ambitious 'Ship and Safari Expedition to the Land of the Ancestors/Gods' (Ta Neter)' includes sailing the Red Sea by ship to the coast of Punt (today called Eritrea), and then undertaking an interior of Africa land Safari on foot across Sheba (today called Ethiopia) into the Nile River Equatorial Great Lakes region known then as Khenthunefer. The 'Welcome and Tribute by the Country of Punt' Wall Relief from the Hatshepsut Deir El Bahari Burial Temple specifically shows the Puntian people bringing welcoming gifts (lower level) and later delivering tribute (upper level) to the Egyptian soldiers . . . aboard 5 ships which sailed from Egypt/Kemet by way of a canal from the Nile River to the Red Sea . . . . In 1962 the American Research Center in Egypt published a computer enhancement of the heavily vandalized 'Safari' Wall Relief and exposed for the first time the presence of a male giraffe. Specifically the left portion of the 3rd level of the 'Safari' Wall Relief is inhabited by a male giraffe. Additionally the left portion of the 4th level of the 'Safari' Wall Relief shows a hippopotamus and baboon. . . . The proximity of the male giraffe with the hippopotamus strongly suggests that the 'Land of the Ancestors/Gods' is in the Nile River Region of the Great Lakes in Equatorial Africa starting at the northernmost Lake Tana; being that these fauna naturally are found in close proximity together only in that region. Specifically it is theorized the 18th Dynasty of Pharaoh Queen Hatshepsut commissioned 'Safari' penetrated on foot into the interior of Africa, traveling through what we call today 'Sustainable Agri-Forests' or cultivated jungles. . . . Consequently, in identifying the geographical location of Ancient Egypt's 'Land of the Ancestors/Gods' (Ta Neter) the first key is the zoology of the giraffe and related fauna. . . . This Wall Relief from the Hatshepsut Deir El Bahari Burial Temple records in hieroglyphic and visual detail describe the 5 Egyptian ships being loaded visible with at least 12 Frankincense and Myrrh trees, bags of resin incense, precious woods and metals, various rare 'sacred' animals including at least 10 caged leopards, 3 baboons, and other tribute . . . . [Here then] is the aboriginal paradigm of the 'Garden of Eden' . . . .

THIS IS WHY ANCIENT SCHOLARS SAID:

"Eschatoi audron, 'the most distant of men . . . . at earth's two verges, in sunset lands and lands of the rising sun.'" -- Homer, Odyssey, 850 BCE

"Blameless Ethiopians" - Homer, Iliad, 850 BCE

"Most Just Men . . . . The Ethiopians, a mighty race who surpass in comeliness and stature all peoples and who are firm believers in God." - Herodotus, 450 BCE

"O Solon, Solon, You Greeks are always children . . . . You Greeks are novices in all knowledge in all knowledge of antiquity. You are ignorant of what passed here or among yourselves in the days of old. The history of eight-thousand years is deposited in our sacred books, but we can ascend to much higher antiquity and tell you what our fathers have done for nine-thousand years. I mean their institutions, their laws, and their brilliant accomplishments. "



--Egyptian Priest at Sais to Solon, en route from Greece in Plato's Timaios 400 BCE

"Ethiopia was the first established country on the earth, and the Ethiopians were the first who introduced the Gods and established laws." --Stephanus of Byzantium

IT SHOULD BE NOTED THAT THE BIBLE SAYS THAT ONE OF THE BORDERS OF THE GARDEN OF EDEN WAS FORMED BY THE GIHON RIVER ( BLUE NILE) WHICH ENCOMPASSED THE WHOLE LAND OF CUSH (ETHIOPIA) WHILE IT IS SPECULATED THAT THE PISHON IS THE WHITE NILE. ACCORDING TO THE FIRST BOOK OF ADAM AND EVE, A BOOK THAT WAS ARBITRARILY REMOVED FROM THE BIBLE AS WE KNOW IT:

5 But when God made Adam go out of the garden, He did not place him on the border of it northward. This was so that he and Eve would not be able to go near to the sea of water where they could wash themselves in it, be cleansed from their sins, erase the transgression they had committed, and be no longer reminded of it in the thought of their punishment.

6 As to the southern side of the garden, God did not want Adam to live there either; because, when the wind blew from the north, it would bring him, on that southern side, the delicious smell of the trees of the garden.

7 Wherefore God did not put Adam there. This was so that he would not be able to smell the sweet smell of those trees, forget his transgression, and find consolation for what he had done by taking delight in the smell of the trees and yet not be cleansed from his transgression.

8 Again, also, because God is merciful and of great pity, and governs all things in a way that He alone knows He made our father Adam live in the WESTERN BORDER OF THE GARDEN, because on that side the earth is very broad.

9 And God commanded him to live there in a cave in a rock the Cave of Treasures below the garden.

THE WESTERN-MOST BORDER OF THE GARDEN WOULD BE THE SOURCE OF THE PISHON (WHITE NILE) NEAR MT RUWENZORI (MOUNTAINS OF THE MOON) ON THE EDGE OF THE CONGO (ITURI) FOREST. THIS AGREES WITH MODERN SCIENCE WHICH SAYS THAT OUR ANCESTORS FIRST MIGRATED OUT OF THE MT.

RUWENZORI/MOUNTAINS OF THE MOON AREA 180,000 TO 200,000 YEARS AGO. THE ANCESTORS OF THESE PEOPLE remains are also found in this same area dated to 4.4 million years ago.

"There is every reason to believe that Pygmies were the sole inhabitants of the African rain forest from Liberia to Rwanda at that time . . . . It is likely [Bes and the Pygmy brought by Prince Harkhuf] are from a group that had adapted to the open forest like the Twa around Lake Kivu on the eastern side of the Mountains of the Moon. The Twa Pygmies are smiths, potters, and Jacks-of-all- trades, and are more acclimated to life outside the Ituri Forest and to the tall peoples."

--C.J. Becker, Ashes of the Phoenix

THIS IS WHY ANCIENT SCHOLARS SAID:

"Eschatoi audron, `the most distant of men . . . . at earth's two verges, in sunset lands and lands of the rising sun." -- Homer, Odyssey, 850 BCE

"To warmer seas the cranes embodied fly, with noise and order through the midway sky; to Pygmy nations wounds and death they bring, and all the war descends upon the wing." - Homer, Iliad, iii 6-10, 850 B.C.

"Which they [Nasamonians crossing the Libyan deserts] were gathering fruit, some diminutive men, less than men of middle stature, came up and seized them and carried them away." -- Herodotus 450 BCE

"The cranes fly to the lakes above Egypt from which flows the Nile; there dwell the Pygmies, and this is no fable but the pure truth; there just as we are told, do men and horses of diminutive size dwell in caves." -- Aristotle 350 BCE

According to the last Student of the Kemetic Mystery School System of the Anu (called "On" in the Bible and "Heliopolis" by the Greeks), as well as recent scientific discovery, there was

1. Rule of Gods on Earth begins 34,525 BCE (Germining shock wave, Late Wisconsin Glaciation) and lasts 13,900 years.

2. Rule of Demigods and Spirits of the Dead begins 20,625 BCE (last Glacial Maximum) and lasts 11,025 years.

3. From the Rule of Gods on Earth to the end of the Rule of Demigods and Spirits of the Dead is therefore about 34,525- 9,600 = 24,925 years, which is

approximately the Earth precession period of 26,000 years and the travel time of a light beam from the center of our Galaxy to our Sun, about 25,000 light years distance.

4. Rule of Mortal Humans on Earth begins 9,600 BCE at the same time the Vela X supernova caused a dramatic warming period of about 50 years that caused glaciers to melt and sea levels to rise more than 35 meters with 30 percent per year net precipitation over evaporation loss by 5,600 BCE, forcing the earth's creatures to higher ground.

ACCORDING TO RESEARCH DONE BY THE ISSEMBLY FOR RASTAFARI INIVERSAL EDUCATION:

5. In 9,600 BCE, the Bongo, Kango, Efe, Akka and Twa - the Anu peoples, lived in the forest at the foot of BABA TIBA ("Mountains of the Moon") (Mt. Ruwenzori, east of Lake Kivu, Rwanda). The ANU say that in the beginning there was ELIMA (supreme being), TA-HU (Sacred Tree) of TA-HU-TI (Moon God) on BABA TIBA ("Mountains of the Moon"). The Anu gathered fruits, nuts and plants. When the Anu could not find fruit, nuts, or plants to eat, they hunted the creatures of the land for meat. The Anu listened to the sounds of the forests and learned to mimic them, thereby learning how to sing from the creatures of the air. With their photograph aural memory preserving the intrusion of sounds, words and legends in the most ancient form, virtually unchanged compared to the changes that have occurred outside the forest, even among literate peoples, their pronunciations may be the closest to the original.

6. The Tswa say that Djakoba descended from the sky, dividing the waters by the power of ELIMA, the supreme being. The Efe say that the fruit of TA-HU (Sacred Tree of the Moon) was pillaged. The Kango say that a sinful woman caused a primordial disaster for which she is condemned to bring forth children in sorrow and do all the hardest work.

7. The Efe say that Lulu, a monster that lives deep in the forest, came out one day with a terrible roar, demolished the camps and devoured the people. The only survivor was a pregnant woman. Her son killed the Lulu and released all those swallowed alive. The Efe say that TA-WA ascended to the heavens after governing righteously his fellow Anu.

8. TA-HATO, the Anubis "dog-faced" baboon was considered the most intelligent of the land creatures. When the Anu found unknown fruits, nuts and plants, they gave them to TA-HATO to test for human consumption. The Anu also followed TA-HATO to the sources of water.

9. The Anu also watched the Sacred Ibis that appeared from time to time from the northeast.

10. The Ishango, the first to move west from Baba Tiba, along the Lualaba tributaries the Ulindi, the Lowa, the Maiko and the Lindi to Kis-Ng-Ani, made marks on the bone (dated 100,000 BCE) to calculate when the Sacred Ibis would appear. Further west along the Ng-gr (Niger river) moved the Nupe who say that an Oya (river) priest named Shango harnessed her powers, practised herbology, and defeated the priest Ologbajo wearing the Dje-n-dju (Jenju) mask in a bardic-singing contest between rainmaking gods. Shango won and established canoe-priests called Kede at Dje-abba (Jabba) on the Ng-gr river and towns called Owo and Oya. Further west and up river are the Bariba and Sorko tribes who worship Dongo, a deity that throws lightning, thunder, stones, and rain. Further north and west near the source of the Ng-gr river are the Bambara who say that Dji-Wa-Ra, an Onyx antelope, brought them knowledge of agriculture. From Gao, descendants of Nupe, Bariba, Sorko and Bambara moved north to the western foot of Mt. Ta-Hat where lived the Bel-la. Some Anu moved north along the Lualaba to Ba-ng-ui, north to N'Dja-mena to Lac Tchad, past the Te-nere to Akka-dez, Ta-sili Ta-N-Ahaggar to Ta-Men-ghest to Mt. Ta-Hat, Mt Dje-Bel Te-ter-Tiba (Theba), Dj-Anet and Anak in west Ta-Tjaemen. what is called Algeria today. Thus spread the Anu sounds ta, tiba, dje, ng, ai(ui) and an(ak)(et). Rock paintings found in Tasili-n-Ahaggar dated 6,000 to 4,000 BCE depict a great



giant monster which destroyed the elephants, rhinos, and hippos and left only horses and camel. North of Mt. Ta-Hat is Ilezi, where all the travelers from Gao and Kis-Ng-Ani met to travel north to OEA (Ta-ra-bulus or Tripoli) the northern most part of in west Ta-Tjaemen. what is called Algeria today. Thus is the route and migration from OYA in the Gulf of Guinea to OEA in the Mediterranean Sea.

11. From OEA the Anu people moved east to MIS-RA-TA to BA-NG-HA-ZI and north to ANU-TA-IL-YA and IL-ANU-YA, MUT, and AD-ANU(A) along the TAU-RUS Mountains in today's Southern Turkey. There, the ANU people lived in mud bricks and practiced agriculture. Rock paintings from 6,000 to 4,000 BC found in Catal Huyuk show men wearing leopard skins hunting bulls and crop rituals for TAU ("Bull God" and "Leopard Goddess" ) symbolized by bull-horns which decorated their houses.

12. These Anu people spread south to HAY-TAU, a wooded region famous for its conifers, junipers and a red-wood called "MER" south of TA-TUS (Tartus) in a town called Byblos in today's Lebanon. The god of Hay-Tau was Ne-ga (NG-AI) and TA-AUTOS invented their first written records. The chief deity of Byblos was HAY-TAU (HA-THOR) sometimes called BA-ALAT ("Lady of Byblos"). Thousands of years later, the people of Greece pronounced TA-AUTOS as "THOTH".

13. Some Anu moved east of Baba Tiba-the Twa, Wanyambo, Maasai, Hutu and Dorobo.

The Maasai say that an Anu prophet brought them religion and worshipped Ng-ai. The ayyantu (timekeepers) of the Bor-Anu used a sophisticated calendrical system based on the conjunction of seven stars (Beta Triangulum, Pleiades, Aldebaran, Belatrix, Central Orion, Saiph, and Sirius) with certain lunar phases of either 29 or 30 days. Bitotesa (New Year's day) is observed when a new moon is in conjunction with Beta Triangulum. The first six months of the calendar are started by new moon conjunctions with six specific locations in the sky marked by seven stars. The method is switched and the final six months are identified by six different phases of the moon being found in conjunction with only one position in the sky - the one marked by Beta triangulum.

14. Some Anu moved northeast of Baba Tiba - Shilluk, Nuer( Sudan) and the Anu-Ak of Ta- Seti and Ta-Nehisi (Ilubabor, Ethiopia). Ori of the Anu (Ori-Anu) is listed in Ethiopian records as the first "Ng-Ai" ("Negus") in 4530 BCE. The first calendar date of the sidereal (first known calendar) starts at 4241 BC with the helical rising of the Siris star. The first alphabet appeared around 4100 BC.

15. Around 5,600 BCE the warm climate caused evaporation levels to supercede precipitation levels and water levels began to drop. Vast areas became deserts separated by large lakes that still existed for another 1,000 years in the area from the Baba Tiba Mountains to Taurus Mountains. This phenomenon left a remnant of highland peoples living in caves and on plateaus. These people learned from what they saw - spectacular views of the skies above. Here then is the basis for the sciences of astronomy and the zodiac. The Anu peoples living in the highlands studied the stars, the moon and the sun. Moreover, until the drying up of the lakes, the Anu peoples developed a system of water navigation between the interconnected lakes and rivers. This would explain the emergence of a well-organized civilization possessing knowledge of the celestial bodies, capable of navigation on the lakes, rivers, seas and oceans of the earth, needed to know the circumference of the planet, the length of the year, the mean length of the Earth's orbit around the sun, the 25,920 year cycle of the equinoxes, the acceleration of gravity, and the speed of light in order to build the HU ("Sphinx") and Pyramid Complex at Dje-SAH (Giza). Clear geological signs of rain-water weathering on the HU/Sphinx indicate that it was constructed by the Anu peoples before the end of the rainy weather in the Nile River Valley.

**THE HU/SPHINX AND THE ANCIENT MYSTERY SCHOOL OF THE ANU**

The pre-dawn on the vernal equinox in 10,500 BCE, with the sun 12 degrees below the horizon, HU, the Great Sphinx, would have gazed directly at his own celestial counterpart, the constellation of Leo which experienced its "helical

rising" at this moment. There is a relationship, in a scale of 1:43,200 that exists between the dimensions of the Great Pyramid and the dimensions of the earth. If you take the monument's original height (481.3949 feet) and multiply it by 43,200 you get a quotient of 3,938.685 miles. This is an underestimate by just 11 miles of the true figure for the polar radius of the earth (3949 miles) worked out by the best modern methods. Likewise, if you take the monument's perimeter at the base (3023.16 feet) and multiply by 43,200 then you get 24,734.94 miles, a result that is within 170 miles of the true equatorial circumference of the earth (24,902 miles) . . . a minus-error of only three quarters of a single percent.

Moreover, esoterically, at the Vernal (spring) Equinox of 10,500 BC, marking the beginning of the Astronomical Age of Leo the DJESAH Pyramid (Giza Egypt/Kemit) Plateau Complex located just west of the Nile River on a limestone rock plateau at the earth's 30 degree North Latitudinal Line; had the ground plan position of the Sphinx Rock Sculpture and the 3 Pyramids facing exactly due east. Together they mimicked on the ground the celestial position of the unique convergence of the Constellation Leo (rising helically due east above the horizon) with the Constellation of Orion (Ori-Anu, aligned due south on the dissecting north-south Meridian Line) in the sky over the Anu Djesah Pyramid (Giza Egypt/Kemit) Plateau Complex. Consequently, in the sky at the spring equinox of 10,500 BC, the celestial position of the Constellation Leo helically rose exactly east of the Milky Way on the Elliptical Path of the Sun and converged with the Constellation Orion (Ori-Anu) lying just west of the Milky Way exactly on the north-south Meridian line at 9 degrees 20' latitude south in the sky over the Anu Djesah Pyramid (Giza Egypt/Kemit) Plateau Complex. Consequently, on earth at the Spring Equinox of 10,500 BC the ground plan position of the Sphinx Rock Sculpture pointed directly east across the Nile River to the helically rising Constellation Leo on the eastern horizon. The First ("Great" of Khufu) Pyramid, the Second (Khefren) Pyramid and Third (Menkaure) Pyramid on the ground reflected their analogous celestial positions in the Orion (Ori-Anu) Constellation as its Belt Stars of Al Nitak, Al Nilam and Mintaka respectively. The Nile River flows south to north just east of the Giza Limestone Rock Plateau on earth analogous to the celestial Milky Way spanning the length of our galaxy just east of the Orion Constellation in the sky along a south to north course.

Esoterically, prior to the Spring Equinox of 10,500 BC, from the Rule of the Gods on Earth (34,525 BCE) to the evaporation of the Nile valley lakes (4,600 BCE) . . . the astronomer, architect and temple engineering priests of the Ancient Egyptian Mystery School of Anu, known in the Bible as the School of On, designed, surveyed and constructed the Djesah Pyramid Plateau Complex. It was the main instructional university campus based on the 42 Books of DJEHUTI, the "Moon God" and was the spirituality system initiation and training center of the Aten Path. The leaders and staff of the Ancient Egyptian Mystery School of the ANU from TA-NETJER ("God's Land") were by definition priests who had attained spiritual deification and become 'human gods' called in the ancient documents of Egypt/Kemit as the aakhu-hammet or 'Sun People'. By 4241 BCE they had worked out the Sidereal Calendar and by 4100 BCE they were using the PER-UM-HERU ("Book of Coming Forth by Day"). The School of Anu trained amongst others Vizier Imhotep (2650 BCE), Pharaoh Amenemhet III ("Memnon" 1843 to 1797 BCE), Pharaoh-Queen Hatshepsut (1484-1462 BCE), Pharaoh Thutmose III and IV, and his Prime Minister YU-SEFI or YU-SEP (Joseph of the Bible, 1500-1429 BCE). At the Temple of WA-SET built by Amenhotep III (1391 BCE), students Pharaoh Akhenaten and Queen Nefertiti (1350-1340 BCE), Thales (600 BCE), Plato (400 BCE, studied 11 years), Socrates (15 years), Aristotle (11-13 years) Euclid (20 years), studied along with Pythagoras, Solon, Archimedes, Euripides, Herodotus and 80,000 other students.

During the first half of the 18th Dynasty, Egyptian rulers began calling themselves "Thutmose" which means "reborn son of Thoth". Thoth was the mispronunciation of Dje-Hu-Ti or Ta-Hu-Ti (shortened to Ta-Hut, Thut, and finally Thoth).

"Thoth, Thot, or Hermes as he was known to the Greeks is the last divine personage of the ancient pre-dynastic Anu. . . . To Thot we may attribute writing, medicine, chemistry, law, rhetoric, the higher aspects of mathematics, astronomy and astrology, not to mention the early Egyptian understanding of the intricate dynamics of universal order. Thoth or Thot was divine mind. He was known as the messenger of the gods. . . . The word 'thought' is derived from this deity's name Thot. Francis Barret said of Thoth, 'If God ever appeared in man, he appeared in him.' Legend holds that Thoth was the grand architect of the Great Pyramid aided by a high priest named RA or Ra Ta, and Isis, as counselor and advisor. This is said to have taken place in the year 10,490 BCE. The fourth century philosopher Iamblichus (330 CE), attributes to Thoth the writing of 1,100 books and Seleucus estimates no less than 20,000 of his works were done before the period of Menes. Eusebius saw but forty-two of these books in his time (360 CE). . . . Tradition declares that on the dead body of Thoth, at Hebron, was found by an initiate, the tablet known as the Smaragdine (the Emerald Tablet). . . . From this tablet evolved the key to comprehending the axioms of the universe and how they affect mankind; the book came to be known as the KYBALION.'

--Wayne Chandler, Of Gods and Men: Egypt's Old Kingdom, 1989

SO IF THE EGYPTIANS PRIOR TO AND DURING THE TIME WHEN MOSES WAS A STUDENT IN THEIR SCHOOL SYSTEM TAUGHT THAT "Utjenet (God's Land), " ALSO CALLED "Khenthunefer" AND "Punt" WAS SOUTH OF ETHIOPIA NEAR THE MOUNTAINS OF THE MOON INHABITED BY THE ANU PYGMIES, WHY DOES MOSES WRITE THE BOOK OF GENESIS TO MAKE IT SEEM THAT THE GARDEN OF EDEN WAS IN MESOPOTAMIA? ANSWER: BECAUSE "MOSES" WAS AN EGYPTIAN WHO WAS REJECTED BY THE EGYPTIAN PEOPLE FOR ATTEMPTING TO FORCE UPON THEM A NEW RELIGION NOT OF THEIR FATHERS. DESPERATE, MOSES WENT TO THE ONLY GROUP OF PEOPLE IN EGYPT WITH NO KNOWLEDGE OF GOD, A GROUP THAT MIGRATED INTO EGYPT FROM MESOPOTAMIA/ SUMERIA, AND USING THE POWERFUL LEYDEN JAR CAPACITOR CAPABLE OF PRODUCING 100,000 VOLTS OF ELECTRICITY (ARK OF THE COVENANT), TOOK ADVANTAGE OF OF THE EARTH'S HEIGHTENED ELECTRICAL CONDITION CAUSED BY CELESTIAL EVENTS AT THAT TIME, AND LED THIS GROUP OUT OF EGYPT. NEEDING TO UNIFY THE HISTORIES OF THE MIXED MULTITUDE, MOSES EXTENDED THE BOUNDARIES OF GOD'S LAND TO INCLUDE MESOPOTAMIA/ SUMERIA AND CONCOCTED THE STORY OF ABRAHAM THROUGH JOSEPH. LATER WRITERS RE-WROTE MOSES' CONCOCTED STORY TO SUIT THEIR OWN NEEDS, AND WHAT IS READ IN THE BIBLE TODAY IS NOT THE WORD OF GOD BUT A NOVEL WRITTEN BY MOSES AND HIS LATER REDACTORS

Asar Imhotep  
<http://www.mochasuite.com>

---

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Yahoo! Answers - Check it out.

| 22662|2007-06-11 12:46:51|cristofori whitakara|Re: Lacking African Humanism|  
thank you for this article. it has made the atrocities in the horn more clear to me.

**Mahari Mengistu** wrote:

<http://www.oromostudies.org/OSA.Proceeding.2005.pdf>

Here is a link to a paper on the conference on the Oromo. If anyone is interested.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "saeedsheikhali"  
wrote:

- >
- > The Absurdity of the Ethiopian Hold Up
- >
- > Enlarge ImageAs certain it is that there should be no less than 300
- > or 400 countries on this planet ? so that the Fundamental Humanist
- > Concepts of Integrity, Freedom and Virtue be implemented among
- > Respectable Human Societies ? so clear it is that some disreputable
- > realms should be expelled from the UN for scandalous and
- > uninterrupted violation of elementary norms of Human Nature and
- > Life.
- >
- > The Existence of Relic Abyssinia in 2007 is an Absurdity
- >
- > The world's most infamous realm of abominable barbarism is
- > Abyssinia,
- > fraudulently re-baptized 'Ethiopia'. There is no Law, no Cause, no
- > Reason and no Purpose in the perpetuation of a paranoid state where
- > various nations have been massacred over more than 110 years
- > because
- > it has pleased so to the colonial gangsters of France and England.
- >
- > There is nothing most disreputable in the World History that
- > today's
- > African borders; they are false, they must be erased, they are the
- > most inhuman fabrication, their memory must be eradicated; their
- > existence obliges the white people to Kneel in front of the Black
- > Mankind in the eternity.
- >
- > Wherever the borderlines were formed to adjust the interests of
- > colonial balance of power, we have to do to white people Crime that
- > consists in the worst Sin in the History of Nations.
- >
- > In the case of Abyssinia's expansion to the south and the east that
- > ended up with the subsequent subjugation of the Oromos, the
- > Sidamas,
- > the Ogadenis, the Afars and glorious and ancient African Nations,
- > we
- > have to do with the colonial guidance of the clownish pseudo-kings
- > of
- > Abyssinia, and the extraordinary phenomenon of a emigrated Yemenite
- > tribe (the Habashat), who although present of African soil for

about

> 2500 years never became African.

>

> The Amhara and Tigray Abyssinians: aliens in Africa

>

> With the persistence of the two ethnic groups to subjugate African

> peoples who outnumber them at the rate of almost 2.5 : 1, with the

> unspeakable racism that their acts and deeds shockingly

demonstrate,

> with their unprecedented lack of African Humanism, today's Amhara and

> Tigray prove in the most categorical way that the collapse

> of 'Ethiopian' tyranny will not be completed with the secession of

> Oromo Ethiopian, Ogadeni, Afar and Sidama nations, but with the

> expulsion of the non-African Amhara and Tigray Abyssinians from their

> spot.

>

> This is actually what they not only deserve but also demand, when

> dissociating themselves from the rest of the Africans. It sounds

> ironical to European ears that the Amhara and Tigray Abyssinians do

> not consider themselves 'Black'. As a matter of fact, it takes more

> than 10 years of specialized studies and in-depth research to realize

> that the Abyssinian discourse is true!

>

> Although on African soil for more than 20 centuries, they never felt

> that they became 'Black', that they 'are' Black, for in their mind

> they identify themselves as an Asiatic invader and therefore, in a

> discriminatory approach, 'superior'. Their attitude contradicts the

> Achaemenidian Persian attitude in Egypt, the Macedonian and the Greek

> attitude in Egypt, who all came to venerate. The anti-African

> attitude of the alien Abyssinians does not bring in mind either

> Yemenite colons in Azania or Phoenician colons in Berberia and the

> Atlas mountains. The Romans subdued Egypt, some of them found

> difficult to understand the Egyptian religion and symbols, but they

> also venerated the Greatness of Thebes, and they contemplated the

> Eudemonia of Kushitic Meroe, the capital of the Oromos' ancestors.

>

> The Anti-African attitude of the Abyssinians would take encyclopedias

> to plainly document and analyze, but colonial academia deploy great

> effort to discourage this urgent academic need because they created

> the falsehood 'Ethiopia', and they preserve it for their secret

> plans.  
>  
> In this article, we intend to publish in form of dialogue an analysis  
> of the paranoid Abyssinian mind. So perverse it is that it cannot  
> change even after many long years of studies in countries faraway  
> from Abyssinia. As a matter of fact, I received a mail from an  
> Abyssinian emigrant to Australia, a person who certainly deployed  
> great intellectual effort to obtain a Ph. D. in Australia. Despite  
> the assumed progress, the Abyssinian paranoia remained intact in the  
> mind of that person who ? without insulting ? wrote a letter full of  
> questions to which I will answer in a 'Platonic' dialogue.  
>  
> I will identify the questioner as 'Abyssinian' and myself (responder)  
> as Historian.  
>  
> Online Dialogue between an Abyssinian and a Historian  
>  
> Abyssinian - Have you ever been to Ethiopia?  
>  
> Historian - Yes, you could read online interviews that I gave, and  
> have more details. I have been in Axum, Makele, Yeha, Hawalti  
Melazo,  
> Amsara, Massawa, Assab (thank God, most of these place are out of  
> Abyssinia's control now, as part of Eritrea), but also in Lalibela,  
> Direedawa, Harar, Gondar, Tana lake, Bahar Dar, and Finfinne that  
you  
> disreputably call Addis Ababa. It is true that I do not know the  
> south well, neither do I know Ogaden well. My two trips to  
Abyssinia  
> (in the 80s and 90s) were an opportunity for me to mainly study  
> archeological places. They helped me however understand that Amhara  
> and Tigray people feel a racist and humanly unacceptable animosity  
> against the others, Oromos, Sidamas, Afars, and Ogadenis.  
>  
> Farmers carrying Amhara administrator' s car on their shoulders to  
> keep the wheels clean  
>  
> Abyssinian - Do you know Ethiopians?  
>  
> Historian ? You mean Abyssinians. You cannot call the  
> country 'Ethiopia', it is a fallacy and an usurpation. Yes I know  
> Abyssinians, and even before my first trip to Abyssinia. And as I

am

> Greek citizen of Turkish origin, I met many Oromos in Athens whereby

> they worked in any possible job, being happy to be out of the hell

> that your country represented to them. Abyssinia was not a properly

> speaking communist country at the times of Mengistu; it was a tribal

> Amhara tyranny over all the other nations that were forced to be

> included in a country that meant to them all that is inhuman, devil,

> and pathetic. It was a pro-Soviet masquerade of Amhara tribal

> cannibalism. In the beginning, I could believe them and their stories

> about the nauseating practices of tyranny, farmers being obliged to

> carry the car of an Amhara administrator on their shoulders in order

> to keep the wheels ?clean.

>

> It is very simple what I can tell you summarizing my experience in

> Abyssinia, and my contacts with various people in that tyrannical

> realm. They never wanted to be member of that country, they never

> wanted you and your rulers, so get out of the country, get out of

> Finfinne, transfer your Amharas to Gondar, before they skin you as

> they have the right to do. Get out of the land of others!

>

> Abyssinian - Have you ever met an Amhara or a Tigrean person?

>

> Historian ? Many! I still remember Tekeba, who came to study in

> Athens University when I was student there in the 70s. He was

saying

> to me unbelievable and pathetic stories that Ethiopia ruled Egypt!

He

> could not understand that it was Ancient Sudan that was called

> Ethiopia, and that your country had nothing to do with Ancient Sudan,

> the Kingdom of Kush, a name that was translated to Ancient Greek

> as 'Ethiopia'. He could not learn much, and he could not put order in

> his thought and data. I thought it was a matter of language, either

> his broken English or his elementary Greek. I met him in the late

90s

> by coincidence; he must be around 65, did not get any degree, and

> still tries to read Gueze with difficulty. We tried to read some

> lines of the Fisalgos (Gueze translation of the Ancient Greek

> text 'Physiologos' (naturalist ? describing various animals in

small



> paragraphs) that I had studied meanwhile with Maxime Rodinson in  
> Paris. His reading was good, his understanding poor. Your  
> intellectuals are not intellectuals, their minds are confused in  
> legendary narratives of Kebra Negast that are the best revelation  
of  
> medieval times' confused and biased historiography. My advice is  
that  
> you reject all this as soon as possible; it is good to study it  
only  
> to reveal who erroneous the then authors were!  
>  
> Abyssinian - Have you ever met an Oromo or any southern Ethiopian  
in  
> Ethiopia?  
>  
> Historian ? Yes, and they are truly Ethiopians, descendants of the  
> Ancient Kushites of Meroe. You could notice it in the article you  
> read and you tried to answer to its argumentation. The article was  
> not mine; I only wrote the introduction; the main body was written  
by  
> a great Oromo intellectual who lives in America, and about whom I  
> spoke in the introduction. Why are you so confused?  
>  
> Abyssinian - Do you know how they live and how they lived in the  
> past?  
>  
> Historian ? They live honorably and in a way that I am ready to  
> imitate as soon as they kick you out of their country. I would be  
> most honored to practice a millennia long authentically African  
> democratic system ? Gada. It is superior to modern western  
> democracies. Shall I ask some Oromo friends to write analyses about  
> the subject? Since you live in Abyssinia, why don't you try to  
learn  
> about Gada. It is more important than the dead monuments of  
Lalibela.  
> It is still alive! Whereas your Axumite Abyssinian traditions are  
> dead. You, modern Amhara and Tigray, are not authentic at all; you  
> are not Western and you are not Axumite. You are nothing.  
>  
> Abyssinian - Do you think it is right to demonize a group of people  
> without even knowing them?  
>  
> Historian ? You are right to say so; it is wrong to demonize  
anyone,  
> either you know them or not. Can you repent in public for the  
odious



> and repugnant deeds of Zauditu, Menelik, Haile Selassie, Mengistu,  
 > and Meles? Can you state publicly that you reject tyranny, that you  
 > believe that every people wishing National Independence and  
 > Preservation of National and Cultural Identity has the right to get  
 > it done? If yes, then I will write an article in favour of  
 > the 'illuminated' Amhara and Tigray. Can you denounce the  
 oppression  
 > exercised over the Amhara and Tigray Muslims that risks  
 radicalizing  
 > them? Can you apologize to the Roman Catholic for the atrocious  
 > murders of Catholic missionaries at the hands of your heretic,  
 > Monophysitic, illiterate monks? As soon as you proceed so, I will  
 > express my admiration for your example.  
 >  
 > Abyssinian - Did any Abyssinian or Ethiopian do any harm to you to  
 > deserve your hate and make you wish their destruction?  
 >  
 > Historian ? No, none did harm me; I believe Amhara and Tigray cruel  
 > administrators and generals had dozens of millions of tyrannize  
 > Oromos, Ogadenis, Afars, Sidamas and others to harm, so I rather ?.  
 > Escape them! But I do not hate the Amhara and the Tigray peoples, I  
 > pray for your repentance, and I hope that you have in the future  
 the  
 > chance to build a small independent national state around Gondar  
 > (Amhara), and another around Makele (Tigray), and enjoy the  
 benefits  
 > of a respectable nation that is not tyrannized and does not  
 tyrannize  
 > any other people. You will have to remove from Finfinne the last  
 > Amhara and Tigray invader, as the land is Oromian Ethiopia, and you  
 > have no right to stay even not for a moment. I don't want the  
 > destruction of your nation, and I believe two small independent  
 > states, Amhara and Tigray Abyssinia, could contribute to peace in  
 > Eastern Africa. This is by the way the only path to development,  
 and  
 > I am sure you don't like that your country is left far behind ?  
 Sudan  
 > in terms of economic development. Small is beautiful!  
 >  
 > And let me ask you why you ask me all that and you do not  
 stigmatize  
 > your rulers' disreputable efforts to destroy other nations, namely  
 > the Oromos, the Ogadenis, the Sidamas and the Afars? Do you think  
 > that the Amhara or the Tigray have 'greater' value than the rest?  
 >  
 > Abyssinian - Have you ever read the history of Ethiopia or

Abyssinia

> from an unbiased source?

>

> Historian ? You have no background in History, rather avoid a subject

> in which you are ignorant.

>

> Abyssinian - If you are a scholar as you claim to be, please read  
> history from different sources and try to get the whole truth with an

> open mind.

>

> Historian ? It is not up to you to advise, but be sure I have always

> crosschecked everything. And this does not please, the official

> Amhara revisionism of the true History.

>

> Abyssinian - That is what is expected from a scholar.

>

> Historian ? Yes, but you cannot refer to a single eventual bias in my

> historical analyses. Simply, emotionally you reject them not because

> they are wrong but because you don't like them. You don't ant to see

> yourself in the mirror of True History, regret and repent for the

> inhuman deeds of your rulers whom you still shamelessly venerate.

>

> Abyssinian - Writing lies or becoming a media through which people  
> with different political motives disseminate falsehood and misinform

> gullible readers don't qualify you as a scholar.

>

> Historian ? But your rulers disseminated first the worst lies, and

> worse than all, the lie that you have the right to call your

> country 'Ethiopia'. And you don't criticize them, so you accept their

> lies first. I strongly advise you to reject of the dictatorially

> infused trash of History. All you believe is false. And you don't

> have the right to steal, to rob, and to usurp another nation's name.

> And by any means the name will be taken out of your criminal and

> mendacious, immoral and sinful lips.

>

> Abyssinian - If you really stand for justice and equality, the best

> place to start is truth not propaganda?

>

> Historian ? Correct!

>

> Abyssinian - As in every nation, there have been and still are

> injustices in Ethiopia perpetrated by the rulers, whether they are

> Amhara, Tigre or Oromo.

>

> Historian ? You are right! Why don't you point out the injustices

> done to Amharas and Tigrays? I will tell you why; because they were

> all carried out against the Muslim Amharas and the Muslim Tigrays.

> And the perfidious perpetrators were your illiterate and barbaric

> elite of debteras. They stink you know! Wash them!

>

> Abyssinian - That doesn't qualify any nation or state for

destruction

> as you propose.

>

> Historian ? Really? What a nice fairy tale! Even Nazi Germany

should

> not have been destroyed, according to you! You know, you will not

> avoid punishment! Repent before it comes as a single lethal hit,

and

> you all disappear!

>

> Abyssinian - Ethiopians from the north and the south know very well

> that every one, regardless of his ethnicity was a victim of some

form

> of injustice in Ethiopia.

>

> Historian ? That's true; that's why Oromos, Ogadenis, Afars, and

> Sidamas want to secede; would you agree on referendum for

> independence? Plus, the Muslim Amhara and Tigray want to secede

from

> what will be left, after all the rest get independent. Look at

> Slovenia! An admirable small, peaceful and progressive nation of

just

> 1.5 million people! This should be your example.

>

> To end up this dialogue ? article, I want to thank Dr. Netsanet

> Shiferaw Terefe for having emailed me earlier this morning, adding

> the address I noticed in the mail (Food science Australia / 671

> Sneydes road, Werribee / 3030 VIC, Australia).

>

> =====

>

> Note: My historical and archeological researches led also to Axum;

> modern Amhara and Tigray Abyssinians do not represent either  
Western  
> culture or Axumite civilization.  
> By Prof. Dr. Muhammad Shamsaddin Megalommatis  
> Published: 5/16/2007  
>

---

Don't be flakey. [Get Yahoo! Mail for Mobile](#) and  
[always stay connected](#) to friends.

| 22663|2007-06-11 17:04:27|bonotchim@aol.com|Re: Anu migration from Mt's of the Moon to  
Kmt (interesting read)|  
In a message dated 6/11/2007 2:36:05 P.M. Eastern Standard Time, boogie\_down\_black@yahoo.com  
writes:

when we get into the long chronology of Ta-Merry's story we get back to the  
Neters as rulers, aren't the neters source not on this planet, and if so where is  
this taking us?

When the Netcheru ruled Ta-Merry? Not much information about this time in KMT. But I do not think that  
there is a source which give the origin of the Netcheru except in various creation stories. In those stories the  
Nun and other Netcheru are the source of the Netheru. The Nun is not a physical place or object, I may be  
wrong and if so others may have more information. The source of Kemetic culture (Netcheru and all) is in  
Africa, not off world.  
Bro.B.

---

See what's free at [AOL.com](#).

| 22664|2007-06-13 13:41:57|Mahari Mengistu|Re: Lacking African Humanism|

You're welcome, BoogieDeeBee.  
HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](#), cristofori whitakara  
wrote:

>

> thank you for this article. it has made the atrocities in the horn

more clear to me.

>

> Mahari Mengistu wrote:

<http://www.oromostudies.org/OSA.Proceeding.2005.pdf>

>  
> Here is a link to a paper on the conference on the Oromo. If anyone  
> is interested.  
> HTP,  
> Mahari  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saeedsheikhali"  
> wrote:  
>>  
>> The Absurdity of the Ethiopian Hold Up  
>>  
>> Enlarge ImageAs certain it is that there should be no less than

300

>> or 400 countries on this planet ? so that the Fundamental

Humanist

>> Concepts of Integrity, Freedom and Virtue be implemented among  
>> Respectable Human Societies ? so clear it is that some

disreputable

>> realms should be expelled from the UN for scandalous and  
>> uninterrupted violation of elementary norms of Human Nature and  
> Life.  
>>  
>> The Existence of Relic Abyssinia in 2007 is an Absurdity  
>>  
>> The world's most infamous realm of abominable barbarism is  
> Abyssinia,  
>> fraudulently re-baptized 'Ethiopia'. There is no Law, no Cause,

no

>> Reason and no Purpose in the perpetuation of a paranoid state

where

>> various nations have been massacred over more than 110 years  
> because  
>> it has pleased so to the colonial gangsters of France and

England.

> >

> > There is nothing most disreputable in the World History that  
> today's

> > African borders; they are false, they must be erased, they are

the

> > most inhuman fabrication, their memory must be eradicated; their  
> > existence obliges the white people to Kneel in front of the Black  
> > Mankind in the eternity.

> >

> > Wherever the borderlines were formed to adjust the interests of  
> > colonial balance of power, we have to do to white people Crime

that

> > consists in the worst Sin in the History of Nations.

> >

> > In the case of Abyssinia's expansion to the south and the east

that

> > ended up with the subsequent subjugation of the Oromos, the  
> Sidamas,  
> > the Ogadenis, the Afars and glorious and ancient African Nations,  
> we  
> > have to do with the colonial guidance of the clownish pseudo-

kings

> of

> > Abyssinia, and the extraordinary phenomenon of a emigrated

Yemenite

> > tribe (the Habashat), who although present of African soil for  
> about

> > 2500 years never became African.

> >

> > The Amhara and Tigray Abyssinians: aliens in Africa

> >

> > With the persistence of the two ethnic groups to subjugate

African

> > peoples who outnumber them at the rate of almost 2.5 : 1, with

the

> > unspeakable racism that their acts and deeds shockingly  
> demonstrate,  
> > with their unprecedented lack of African Humanism, today's Amhara  
> and  
> > Tigray prove in the most categorical way that the collapse  
> > of 'Ethiopian' tyranny will not be completed with the secession

of

> > Oromo Ethiopian, Ogadeni, Afar and Sidama nations, but with the  
> > expulsion of the non-African Amhara and Tigray Abyssinians from  
> their  
> > spot.  
> >  
> > This is actually what they not only deserve but also demand, when  
> > dissociating themselves from the rest of the Africans. It sounds  
> > ironical to European ears that the Amhara and Tigray Abyssinians

do

> > not consider themselves 'Black'. As a matter of fact, it takes

more

> > than 10 years of specialized studies and in-depth research to  
> realize  
> > that the Abyssinian discourse is true!  
> >  
> > Although on African soil for more than 20 centuries, they never  
> felt  
> > that they became 'Black', that they 'are' Black, for in their

mind

> > they identify themselves as an Asiatic invader and therefore, in

a

> > discriminatory approach, 'superior'. Their attitude contradicts

the

> > Achaemenidian Persian attitude in Egypt, the Macedonian and the  
> Greek  
> > attitude in Egypt, who all came to venerate. The anti-African  
> > attitude of the alien Abyssinians does not bring in mind either  
> > Yemenite colons in Azania or Phoenician colons in Berberia and

the

> > Atlas mountains. The Romans subdued Egypt, some of them found  
> > difficult to understand the Egyptian religion and symbols, but

they

> > also venerated the Greatness of Thebes, and they contemplated the  
> > Eudemonia of Kushitic Meroe, the capital of the Oromos'

ancestors.

> >  
> > The Anti-African attitude of the Abyssinians would take  
> encyclopedias  
> > to plainly document and analyze, but colonial academia deploy

great

> > effort to discourage this urgent academic need because they

created

> > the falsehood 'Ethiopia', and they preserve it for their secret  
> > plans.  
> >  
> > In this article, we intend to publish in form of dialogue an  
> analysis  
> > of the paranoid Abyssinian mind. So perverse it is that it cannot  
> > change even after many long years of studies in countries faraway  
> > from Abyssinia. As a matter of fact, I received a mail from an  
> > Abyssinian emigrant to Australia, a person who certainly deployed  
> > great intellectual effort to obtain a Ph. D. in Australia.

Despite

> > the assumed progress, the Abyssinian paranoia remained intact in  
> the  
> > mind of that person who ? without insulting ? wrote a letter full  
> of



> > questions to which I will answer in a `Platonic' dialogue.  
> >  
> > I will identify the questioner as `Abyssinian' and myself  
> (responder)  
> > as Historian.  
> >  
> > Online Dialogue between an Abyssinian and a Historian  
> >  
> > Abyssinian - Have you ever been to Ethiopia?  
> >  
> > Historian - Yes, you could read online interviews that I gave,

and

> > have more details. I have been in Axum, Makele, Yeha, Hawalti  
> Melazo,  
> > Amsara, Massawa, Assab (thank God, most of these place are out of  
> > Abyssinia's control now, as part of Eritrea), but also in

Lalibela,

> > Direedawa, Harar, Gondar, Tana lake, Bahar Dar, and Finfinne that  
> you  
> > disreputably call Addis Ababa. It is true that I do not know the  
> > south well, neither do I know Ogaden well. My two trips to  
> Abyssinia  
> > (in the 80s and 90s) were an opportunity for me to mainly study  
> > archeological places. They helped me however understand that

Amhara

> > and Tigray people feel a racist and humanly unacceptable

animosity

> > against the others, Oromos, Sidamas, Afars, and Ogadenis.  
> >  
> > Farmers carrying Amhara administrator's car on their shoulders to  
> > keep the wheels clean  
> >  
> > Abyssinian - Do you know Ethiopians?  
> >  
> > Historian ? You mean Abyssinians. You cannot call the  
> > country `Ethiopia', it is a fallacy and an usurpation. Yes I know  
> > Abyssinians, and even before my first trip to Abyssinia. And as I  
> am

> > Greek citizen of Turkish origin, I met many Oromos in Athens  
> whereby  
> > they worked in any possible job, being happy to be out of the

hell

> > that your country represented to them. Abyssinia was not a

properly

> > speaking communist country at the times of Mengistu; it was a  
> tribal  
> > Amhara tyranny over all the other nations that were forced to be  
> > included in a country that meant to them all that is inhuman,  
> devil,  
> > and pathetic. It was a pro-Soviet masquerade of Amhara tribal  
> > cannibalism. In the beginning, I could believe them and their  
> stories  
> > about the nauseating practices of tyranny, farmers being obliged

to

> > carry the car of an Amhara administrator on their shoulders in  
> order  
> > to keep the wheels ?clean.  
> >  
> > It is very simple what I can tell you summarizing my experience

in

> > Abyssinia, and my contacts with various people in that tyrannical  
> > realm. They never wanted to be member of that country, they never  
> > wanted you and your rulers, so get out of the country, get out of  
> > Finfinne, transfer your Amharas to Gondar, before they skin you

as

> > they have the right to do. Get out of the land of others!  
> >  
> > Abyssinian - Have you ever met an Amhara or a Tigrean person?  
> >  
> > Historian ? Many! I still remember Tekeba, who came to study in  
> > Athens University when I was student there in the 70s. He was  
> saying  
> > to me unbelievable and pathetic stories that Ethiopia ruled

Egypt!

> He

>> could not understand that it was Ancient Sudan that was called

>> Ethiopia, and that your country had nothing to do with Ancient

> Sudan,

>> the Kingdom of Kush, a name that was translated to Ancient Greek

>> as 'Ethiopia'. He could not learn much, and he could not put

order

> in

>> his thought and data. I thought it was a matter of language,

either

>> his broken English or his elementary Greek. I met him in the late

> 90s

>> by coincidence; he must be around 65, did not get any degree, and

>> still tries to read Gueze with difficulty. We tried to read some

>> lines of the Fisalgos (Gueze translation of the Ancient Greek

>> text 'Physiologos' (naturalist ? describing various animals in

> small

>> paragraphs) that I had studied meanwhile with Maxime Rodinson in

>> Paris. His reading was good, his understanding poor. Your

>> intellectuals are not intellectuals, their minds are confused in

>> legendary narratives of Kebra Negast that are the best revelation

> of

>> medieval times' confused and biased historiography. My advice is

> that

>> you reject all this as soon as possible; it is good to study it

> only

>> to reveal who erroneous the then authors were!

>>

>> Abyssinian - Have you ever met an Oromo or any southern Ethiopian

> in

>> Ethiopia?

>>

>> Historian ? Yes, and they are truly Ethiopians, descendants of

the

>> Ancient Kushites of Meroe. You could notice it in the article you

>> read and you tried to answer to its argumentation. The article

was

> > not mine; I only wrote the introduction; the main body was

written

> by

> > a great Oromo intellectual who lives in America, and about whom I

> > spoke in the introduction. Why are you so confused?

> >

> > Abyssinian - Do you know how they live and how they lived in the

> > past?

> >

> > Historian ? They live honorably and in a way that I am ready to

> > imitate as soon as they kick you out of their country. I would be

> > most honored to practice a millennia long authentically African

> > democratic system ? Gada. It is superior to modern western

> > democracies. Shall I ask some Oromo friends to write analyses

about

> > the subject? Since you live in Abyssinia, why don't you try to

> learn

> > about Gada. It is more important than the dead monuments of

> Lalibela.

> > It is still alive! Whereas your Axumite Abyssinian traditions are

> > dead. You, modern Amhara and Tigray, are not authentic at all;

you

> > are not Western and you are not Axumite. You are nothing.

> >

> > Abyssinian - Do you think it is right to demonize a group of

people

> > without even knowing them?

> >

> > Historian ? You are right to say so; it is wrong to demonize

> anyone,

> > either you know them or not. Can you repent in public for the

> odious

> > and repugnant deeds of Zauditu, Menelik, Haile Selassie,

Mengistu,

> > and Meles? Can you state publicly that you reject tyranny, that

you

> > believe that every people wishing National Independence and  
> > Preservation of National and Cultural Identity has the right to

get

> > it done? If yes, then I will write an article in favour of  
> > the 'illuminated' Amhara and Tigray. Can you denounce the  
> oppression  
> > exercised over the Amhara and Tigray Muslims that risks  
> radicalizing  
> > them? Can you apologize to the Roman Catholic for the atrocious  
> > murders of Catholic missionaries at the hands of your heretic,  
> > Monophysitic, illiterate monks? As soon as you proceed so, I will  
> > express my admiration for your example.  
> >  
> > Abyssinian - Did any Abyssinian or Ethiopian do any harm to you

to

> > deserve your hate and make you wish their destruction?  
> >  
> > Historian ? No, none did harm me; I believe Amhara and Tigray

cruel

> > administrators and generals had dozens of millions of tyrannize  
> > Oromos, Ogadenis, Afars, Sidamas and others to harm, so I rather

?.

> > Escape them! But I do not hate the Amhara and the Tigray peoples,

I

> > pray for your repentance, and I hope that you have in the future  
> the  
> > chance to build a small independent national state around Gondar  
> > (Amhara), and another around Makele (Tigray), and enjoy the  
> benefits  
> > of a respectable nation that is not tyrannized and does not  
> tyrannize  
> > any other people. You will have to remove from Finfinne the last  
> > Amhara and Tigray invader, as the land is Oromian Ethiopia, and

you

> > have no right to stay even not for a moment. I don't want the  
> > destruction of your nation, and I believe two small independent  
> > states, Amhara and Tigray Abyssinia, could contribute to peace in  
> > Eastern Africa. This is by the way the only path to development,  
> and  
> > I am sure you don't like that you country is left far behind ?  
> Sudan  
> > in terms of economic development. Small is beautiful!  
> >  
> > And let me ask you why you ask me all that and you do not  
> stigmatize  
> > your rulers' disreputable efforts to destroy other nations,

namely

> > the Oromos, the Ogadenis, the Sidamas and the Afars? Do you think  
> > that the Amhara or the Tigray have `greater' value than the rest?  
> >  
> > Abyssinian - Have you ever read the history of Ethiopia or  
> Abyssinia  
> > from an unbiased source?  
> >  
> > Historian ? You have no background in History, rather avoid a  
> subject  
> > in which you are ignorant.  
> >  
> > Abyssinian - If you are a scholar as you claim to be, please read  
> > history from different sources and try to get the whole truth

with

> an  
> > open mind.  
> >  
> > Historian ? It is not up to you to advise, but be sure I have  
> always  
> > crosschecked everything. And this does not please, the official  
> > Amhara revisionism of the true History.  
> >  
> > Abyssinian - That is what is expected from a scholar.  
> >  
> > Historian ? Yes, but you cannot refer to a single eventual bias

in

> my  
>> historical analyses. Simply, emotionally you reject them not  
> because  
>> they are wrong but because you don't like them. You don't ant to  
> see  
>> yourself in the mirror of True History, regret and repent for the  
>> inhuman deeds of your rulers whom you still shamelessly venerate.  
>>  
>> Abyssinian - Writing lies or becoming a media through which

people

>> with different political motives disseminate falsehood and  
> misinform  
>> gullible readers don't qualify you as a scholar.  
>>  
>> Historian ? But your rulers disseminated first the worst lies,

and

>> worse than all, the lie that you have the right to call your  
>> country 'Ethiopia'. And you don't criticize them, so you accept  
> their  
>> lies first. I strongly advise you to reject of the dictatorially  
>> infused trash of History. All you believe is false. And you don't  
>> have the right to steal, to rob, and to usurp another nation's  
> name.  
>> And by any means the name will be taken out of your criminal and  
>> mendacious, immoral and sinful lips.  
>>  
>> Abyssinian - If you really stand for justice and equality, the

best

>> place to start is truth not propaganda?  
>>  
>> Historian ? Correct!  
>>  
>> Abyssinian - As in every nation, there have been and still are  
>> injustices in Ethiopia perpetrated by the rulers, whether they

are

>> Amhara, Tigre or Oromo.  
>>  
>> Historian ? You are right! Why don't you point out the injustices

> > done to Amharas and Tigrays? I will tell you why; because they

were

> > all carried out against the Muslim Amharas and the Muslim

Tigrays.

> > And the perfidious perpetrators were your illiterate and barbaric

> > elite of debteras. They stink you know! Wash them!

> >

> > Abyssinian - That doesn't qualify any nation or state for

> destruction

> > as you propose.

> >

> > Historian ? Really? What a nice fairy tale! Even Nazi Germany

> should

> > not have been destroyed, according to you! You know, you will not

> > avoid punishment! Repent before it comes as a single lethal hit,

> and

> > you all disappear!

> >

> > Abyssinian - Ethiopians from the north and the south know very

well

> > that every one, regardless of his ethnicity was a victim of some

> form

> > of injustice in Ethiopia.

> >

> > Historian ? That's true; that's why Oromos, Ogadenis, Afars, and

> > Sidamas want to secede; would you agree on referendum for

> > independence? Plus, the Muslim Amhara and Tigray want to secede

> from

> > what will be left, after all the rest get independent. Look at

> > Slovenia! An admirable small, peaceful and progressive nation of

> just

> > 1.5 million people! This should be your example.

> >

> > To end up this dialogue ? article, I want to thank Dr. Netsanet

> > Shiferaw Terefe for having emailed me earlier this morning,

adding

> > the address I noticed in the mail (Food science Australia / 671

> > Sneydes road, Werribee / 3030 VIC, Australia).



> >  
> > =====  
> >  
> > Note: My historical and archeological researches led also to

Axum;

> > modern Amhara and Tigray Abyssinians do not represent either  
> Western  
> > culture or Axumite civilization.  
> > By Prof. Dr. Muhammad Shamsaddin Megalommatis  
> > Published: 5/16/2007  
> >  
>  
>  
>  
>  
>  
>  
> -----  
> Don't be flakey. Get Yahoo! Mail for Mobile and  
> always stay connected to friends.  
>

| 22665|2007-06-14 06:49:45|Paul Kekai Manansala|Archaeologists Bring Egyptian Excavation  
to Web for a Second Time T|

Archaeologists Bring Egyptian Excavation to Web for a Second Time This  
Year; Online at <http://www.jhu.edu/neareast/egypttoday.html>

BALTIMORE, June 12 (AScribe Newswire) -- For a second time this  
year, Egyptologist Betsy Bryan and her archaeological crew are sharing  
their work with the world. Online now is a special bonus season of  
their popular digital diary, a virtual window into day-to-day life on  
an archaeological dig.

With new posts appearing daily through early July, visitors to  
"Hopkins in Egypt Today" at  
<http://www.jhu.edu/neareast/egypttoday.html> will find photos of Bryan  
and her colleagues working on the second portion of The Johns Hopkins  
University's 12th annual expedition in Luxor.

Bryan scheduled the summer season of the excavation to  
compensate for a change in the university's academic calendar, which  
featured a shorter January intersession this year. The shorter break  
between semesters meant there was not enough time to bring any  
students to the site in January, so Bryan planned a summer season to

allow them to participate in the study of pottery and small items found during earlier work.

The crew this season includes a stone mason, two artists who will train the three undergraduates who are participating, and one conservator, in addition to local workers, many of whom are specialized in moving large stones. James Schaefer, a member of the Johns Hopkins Alumni Council, will also be volunteering on-site.

The goal of the "Hopkins in Egypt Today" Web site is to educate visitors by showing them the elements of archaeological work in progress. Photographer Jay VanRensselaer will capture images of the team. The daily photos and detailed captions emphasize not only discoveries, but the teamwork among Bryan, her colleagues, students and their "gufti," the local crew members who are trained in archaeology. That teamwork is essential to a successful dig, Bryan said. The Web site typically garners more than 50,000 hits every winter when the dig is active.

The team's work is now at a point where the publication of the first seven years at the site is planned before any further excavation occurs behind the lake near the temple of the goddess Mut. To that end, all the new digging will be taking place inside the temple, with graduate students conducting test excavation to study the sub-foundations. Major dismantling of temple walls in order to correct the effects of ground water is to be accompanied by the removal of architectural elements in the name of Queen Hatshepsut buried under the present temple. This material was discovered in 2006, but must await the work to restore the temple walls before it can be retrieved.

Meanwhile, the undergraduates -- Emily Russo, a rising senior majoring in Near Eastern studies from Morristown, N.J.; Jessica Popkin, a rising junior majoring in Near Eastern studies from East Windsor, N.J.; and Dorothy Knutsen, a rising junior majoring in biology from Lakewood, Ohio -- will work to draw pottery and small finds from the past six years in an effort to ready that work for publication in academic journals.

According to Bryan, modern-day Luxor is rich in finds from the New Kingdom, like last year's major discovery by the Johns Hopkins team: a 3,400-year-old nearly intact statue of Queen Tiy, one of the queens of the powerful king Amenhotep III. Bryan has said that the statue is "one of the true masterpieces of Egyptian art."

Bryan is the Alexander Badawy Professor in Egyptian Art and Archaeology at Johns Hopkins. Her work is made possible by an American

Research Center in Egypt sub-grant from the U.S. Agency for International Development.

| 22666|2007-06-14 06:51:08|Paul Kekai Manansala|50,000 Years of Resilience May Not Save Tribe|

## Tanzania Safari Deal Lets Arab Royalty Use Lands

# 50,000 Years of Resilience May Not Save Tribe

By [Stephanie McCrummen](#)  
Washington Post Foreign Service  
Sunday, June 10, 2007; Page A01

YAEDA VALLEY, Tanzania -- One of the last remaining tribes of hunter-gatherers on the planet is on the verge of vanishing into the modern world.

The transition has been long underway, but members of the dwindling Hadzabe tribe, who now number fewer than 1,500, say it is being unduly hastened by a [United Arab Emirates](#) royal family, which plans to use the tribal hunting land as a personal safari playground.

The deal between the Tanzanian government and Tanzania UAE Safaris Ltd. leases nearly 2,500 square miles of this sprawling, yellow-green valley near the storied Serengeti Plain to members of the royal family, who chose it after a helicopter tour.

A Tanzanian official said that a nearby hunting area the family shared with relatives had become "too crowded" and that a member of the [Abu Dhabi](#) royal family "indicated that it was inconvenient" and requested his own parcel.

The official, Philip Marmo, called the Hadzabe "backwards" and said they would benefit from the school, roads and other projects the UAE company has offered as compensation.

But dozens of Hadzabe interviewed deep in the scruffy hills surrounding this valley said that while they are ready to modernize, slowly, they were not consulted on the deal, which is a direct threat to their way of life because it involves hunting.

While they have through 50,000 years survived the coming of agriculture, metal, guns, diseases, missionaries, poachers, anthropologists, students, gawking journalists, corrugated steel houses



Gonga Petro perches on a rock in the Yaeda Valley, where the Hadzabe still hunt with hand-hewn arrows. (By Stephanie Mccrummen -- The Washington Post)

and encroaching pastoral tribes who often impersonate them for tourist money, the resilient Hadzabe, who still make fire with sticks, fear that the safari deal will be their undoing.

"If they are going to come here, we definitely will all perish," said Kaunda, a Hadzabe man who prefers khakis but still hunts with hand-hewn poison arrows. "Our history will die, and the Hadzabe will be swept off the face of the world. We are very much afraid."

Their fear is based on a similar agreement the government struck years ago with another company that resulted in dozens of Hadzabe men being arrested for hunting on tribal land. Three of the men died of illness in the bewildering environment of prison, cut off from the open world, their daily hunting and their diet of herbs, roots and honey. Three others died soon after being released.

"We're not used to that kind of life in jail," said Gudo, an elderly Hadzabe whose best friend, Sumuni, was among those who perished. "Sumuni was my age. Our fathers were friends. We played together, learned how to hunt together," he said, looking away. "I don't want to talk anymore."

A recent meeting in the Yaeda Valley on the issue ended with several Hadzabe men shouting at Tanzanian government officials for ignoring them. One of the men was later charged with disruptive behavior and jailed for several days. Two others who have spoken against the deal said they have been threatened with arrest and are now on the run, moving from hut to hut to elude police.

Others seem prepared to fight an intruder they barely know.

**CONTINUED 1 [22](#) [33](#) [44](#) [NextNext](#) >**

| 22667|2007-06-14 13:59:28|OyaShango|A True Vodou Lineage House in America|  
FOWARD: For your info.

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P.O. Box 211281 \* Martinez, GA 30907  
Chief Hounon-Amengansie, Mama Zogbi. Main Shrine: (706) 267-3324 Apokassii, Hounon-Amengansie:(678) 358-0620  
Fax: (706) 267-3324\* Website: [www.mamiwata.com](http://www.mamiwata.com)

---

Wezolo (Greetings)!

There is a new page up-date to our website that we thought you might enjoy. [A Photo Journey of Mama Zogbe: A True Lineage Vodoun House in the Daispora](#). Also our travel schedule should be posted in late June-July.

We thank you for your support!



Peace & Blessings,

MWHS

**NOTE:** This is not a spam. You are receiving this email because you have joined our mailing list. If you no longer want to receive periodic emails from us, press [UNSUBSCRIBE](#) and we will remove your email immediately.

| 22668|2007-06-14 18:31:49|Mahari Mengistu|Re: 50,000 Years of Resilience May Not Save Tribe|

Paul,

This article is both endearing and disturbing. The peace and equality of the tribe is touching. But you know they will lose their autonomy and their best wishes in the end. I'd like to know more about them and how they might relate to THE oldest people on Earth who, I think, are the San(?).

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> Tanzania Safari Deal Lets Arab Royalty Use Lands 50,000 Years of  
> Resilience May Not Save Tribe  
> By Stephanie McCrummen

>

<<http://projects.washingtonpost.com/staff/email/stephanie+mccrummen/>>

> Washington Post Foreign Service  
> Sunday, June 10, 2007; Page A01

>

>

>

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>

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> <<http://www.washingtonpost.com/wp-srv/related->

topics.html/United+Arab+Em\

> irates?tid=informline> royal family, which plans to use the tribal  
> hunting land as a personal safari playground.

>

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title\

> \_8783674>

> [Gonga Petro perches on a rock in the Yaeda Valley, where the

Hadzabe

> still hunt with hand-hewn arrows.] Gonga Petro perches on a rock in

the

> Yaeda Valley, where the Hadzabe still hunt with hand-hewn arrows.

(By

> Stephanie Mccrummen -- The Washington Post)

>

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Ltd.

> leases nearly 2,500 square miles of this sprawling, yellow-green

valley

> near the storied Serengeti Plain to members of the royal family, who

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>

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shared

> with relatives had become "too crowded" and that a member of the Abu

> Dhabi

> <<http://www.washingtonpost.com/wp-srv/related-topics.html/Abu+Dhabi?>

tid=\

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>

> While they have through 50,000 years survived the coming of

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> metal, guns, diseases, missionaries, poachers, anthropologists,

> students, gawking journalists, corrugated steel houses and

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> deal will be their undoing.

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> "We're not used to that kind of life in jail," said Gudo, an elderly  
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| 22669|2007-06-15 06:14:20|S. J. Turner|Fw: By Every Divine Means Necessary! The

Kwatamani Holistic Living |

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Article by author:

**Message from the High Priest re: the Imus Affair a Timeless Lesson**

Greetings:

On of April 11, 2007, the Kwatamani Royal Family celebrated the ancestral glory of the Divine Children of the Sun and the Sacred Garden Culture. Circumstances would emerge to compel a very necessary commentary by the High Priest Kwatamani to earmark his 61st Earth Day. Let us now pay close attention to the sacred ancestral wisdom of the High Priest Kwatamani.

Toread the message in its entirety:

[www.livefoodsunchild.com/schedule.html](http://www.livefoodsunchild.com/schedule.html)

**I share with you a small section of this Spirit-Moving Divine Interventionary Message:**

## **SACRED ANCESTRAL WISDOM BY THE HIGH PRIEST KWATAMANI**

Now, after you have heard all of this what says the High Priest Kwatamani? First and foremost, you must keep in mind that the dominant social order breeds deception and contradiction as a way of life where individuals are conditioned to respond and to capitalize on every opportunity, regardless of the adverse effects. The tendency to capitalize on any opportunity for profit regardless of consequences is most clearly and obviously seen in the death-consuming culture where mass populations are plagued by sickness and disease as a result of consuming devitalized and depleted food substances. Devitalized and depleted consumption causes mental and physical disorders which keep the sick and afflicted as assets to hospitals, medical doctors, pharmacies, assorted religious institutions, mortuaries, etc. And it is true, capitalizing on the weak, the feeble, the sick and afflicted who are plagued with disorder as a result of toxic and depleted consumption is a profitable business in the death consumption culture.

My point here is that we must understand the nature of the beast in order to wade through the waters of conflict, confusion and massive contradictions that surround this incident. Unquestionably, Mr. Imus and his producer were completely out of line with their comments regarding the Rutgers womens basketball team. First and foremost, the statement has no validation at least on one level because there has been no evidence shown to suggest or prove that any of these women are whores. Historically, the attitudes of the white male regarding the dignity and integrity of the Afro-centric female have been cold-blooded, vicious, and blatantly disrespectful. These toxic festering attitudes do not change by osmosis or even by legal mandate. Furthermore, these underlying values about the Afro-centric female are absorbed by others who assimilate the attitudes, behaviors, and beauty standards of the dominant social order. Therefore, both the Afro-centric male and the Afro-centric female suffer the adverse effects of consuming negative attitudes regarding self.

As for the rest of Mr. Imus comment, I personally take absolutely no offense to the description that referenced nappy-headed. The nappy-headed DNA characteristics of the Afro-centric female are a clear indication of her dominant ancestral link to the genetic origin of all of Man, He and She. The ancestral nap of the hair is also an indication that the sacred origin of all Man, He and She, was firmly rooted in a Sacred Garden Culture with a strong solarized presence rather than any icy cold, barren, sun-deprived region that produced the hunting and herding culture: a predatory culture whose nature is to target and attack the prey, in other words, to seek, search and destroy as a game of sport, a

thrill or a meal. The Sacred Garden Culture indeed was the ancestral home for the Divine Children of the Sun with the golden tan, the origin of Man, He and She. So what's the shame in that?

There should be absolutely no shame in or about the nappy-headed female, especially by the offspring children who mutated and degenerated as a result of being stuck and stagnant in deep freeze caves of the Caucasus Mountain region during the last ice age. But what should we expect since the lost and astray children who lost their tan in the deep freeze Caucasus Mountain region suffered from an ice-cold, deep-freeze mentality that caused them to lose much more than their suntanned complexion and nappy hair? There has indeed been a loss of the sacred spirit presence among the Children of the Sun who lost their tan. The loss is also severe among the Children of the Sun with the golden tan who seek to assimilate and to integrate into a culture that breeds the ice-cold, deep freeze mentality, a mentality that breeds hate, self-hate, and esteemlessness. Regarding the question about Mr. Imus, Has he lost his mind? The answer is: Of course, he has lost his mind, his sacred ancestral consciousness of mind. And guess what? So have the majority of the complainants in this case.

As for Mr. Imus and his producer, it is simply the nature of his mentality since he is the product of generations who were born and bred from a genetic strain that gained fortune and fame from degrading, enslaving, manipulating, and imposing a violent syndrome of superiority/inferiority. These syndromes were color-coded with the grade of one's hair also used as an identifying marker. In fact, the defendant, Mr. Imus as well as his producer, are guilty as charged only because they were actually caught with the smoking gun. However, there are so many others who are equally as guilty, yet they simply wear the mask of innocence while playing the game of being politically correct.

What about the plaintiffs? As for the complainants, I wonder which part of Mr. Imus's comments really offended them the most. By the looks of some of the magazines that are being published among the Afro-centric populations and the mothers, wives and daughters and even some of the fathers and the sons, many must obviously be very offended by nappy hair. The mass majority spend the majority of their time making sure that there is not one single nap in their hair. One wonders if these individuals are upset at Mr. Imus and his producer or if they are more upset at their ancestry and the Most Supreme Creator of Man, He and She. Many of these individuals seem to have been offended by nappy hair long before Mr. Imus and his producer ever made a comment.

Ever since the integration era, there has been a profound effort to eradicate the look of nappy hair (or natural hair, we should say). Madame Walker has become the hero of so many suntanned children as she became the champion of eradicating nappy hair with the straightening comb or hot comb. And then there are the many producers, advertisers and distributors of perming creams, jheri curls, relaxers, etc. who are very busy at work showing their Supreme Creator and sacred ancestors that they are very upset at being endowed with nappy hair. In fact, it is clear and obvious that many individuals see no glory in the glorious mark of distinction that undeniably connects nappy hair to the sacred ancestral origin of Man, He and She.

I was in fact wondering why there was not a protest against all of those individuals who produce, advertise and distribute all the implements and toxic chemicals to eradicate nappy hair. They should all be fired as imposters bent on destroying the glorious image of the sacred ancestral Man, He and She. They should immediately resign their positions as they offend the dignity and integrity of the sacred suntanned ancestral mother presence of Man, He and She. Wow, that would cause turmoil, because the mass majority of the teachers and the preachers, and the mental and physical health professionals, and the Afro-centric politicians, and the Hollywood stars and actors would be fired immediately.

What says the High Priest Kwatamani? One should begin by examining within self in order to find true corrective action to a problem that is threatening the mental, physical and spiritual existence of Man, He and She. Verbal apologies will never resolve problems or change past habits and attitudes that continue to be practiced covertly instead of overtly. Overt racist ideologies will simply go undercover or in the closet and every once in awhile the cat will get out of the bag. By the same token, those who truly suffer from esteemlessness will simply find an easy distraction from the offense of rejecting their natural beauty and ancestral dignity. It is easy to become indignant and ride the offense against

someone else while being blind to ones personal responsibility as one continues to perpetuate disorder.

Is it not more offensive for Afro-centric children to be born and bred in a social environment where unnatural and unwholesome beauty standards dominate and are glorified and upheld by their parents, preachers, teachers, political leaders, professionals, and media celebrities? There is no doubt that these social disorders will indeed breed offspring who take great pride in wearing their hair fried, dyed and laid to side, becoming whores, pimps, crack heads, alcoholics, criminals and gang-bangers, glorifying prison life and taking great pride in wearing prison styles. All the while calling each other bitches and dogs, niggas, and even nappy-headed hostaking great pride in living a life undignified.

**Please Share this email By Every Divine Means Necessary!**

**Much Love** ,  
**Sister Jasmine**

"Life is For the Living.

"You are a sum total of all you consume.

"If you are ready to heal from the ordeal of murder; rape; steal; take and kill; or the hate and self-hate pains of this ice cold deep freeze game. If it is your most higher self you truly desire to claim than move into the fast lane. Its a family affair and we are goin' deal with this thang...."

by The High Priest Kwatamani Spiritual Leader of the Kwatamani Holistic Institute of

Brain Body & Spiritual Research & Development, Inc.

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| 22670|2007-06-15 06:14:26|Fari Supiya|Re: 50,000 Years of Resilience May Not Save Tribe| Mahari

My understanding is that the Hadzawe are part of the same linguistic family as the Khoi-type speakers of Southern Africa. The term `khoi` is Nama, a language spoken in Namibia and South Africa, and means `human being` with the plural `khoi khoi-n` meaning the Nama people. The Nama are herders and refer to the hunter-gatherers as `outsiders` or San, Sa for singular. The term `San` is considered offensive. In fact I remember reading in one of the anthropology journals that given the choice between `bushmen` and `San` they preferred the term `bushmen`. Of course the journal did not put this preference in the meaningful context that I have just given. They were trying to say `let's keep calling them `bushmen``. But when you know the facts they can't hoodwink you.

I wish I could convey the sounds of pronunciation too you unfortunately the English language, in fact hardly any languages, possess the rich repertoire of sounds that Khoi-type languages do. Unfortunately the Bantu-speaking majority (or is it the leadership?) have often treated the Khoi-related groups, particularly the hunter-gatherers, quite badly and this latest move by the Tanzanian government echoes the actions of the Botswanan government. Kind of like a slow-acting Janjaweed minus the rapes.

Marc Washington has a theory that the ichthyophallic gods of the ancient world such as Amun of Kmt were based on Khoi-type individuals because they too are ichthyophallic, or almost. How intriguing.

The NOTORIOUS G.O.R.E

NOTORIOUS to who? To the liars and distorters of this world, the children of destruction.

*Mahari Mengistu* wrote:

Paul,

This article is both endearing and disturbing. The peace and equality of the tribe is touching. But you know they will lose their autonomy and their best wishes in the end. I'd like to know more about them and how they might relate to THE oldest people on Earth who, I think, are the San(?).

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>  
> Tanzania Safari Deal Lets Arab Royalty Use Lands 50,000 Years of  
> Resilience May Not Save Tribe  
> By Stephanie McCrummen  
>  
> <<http://projects.washingtonpost.com/staff/email/stephanie+mccrummen/>>  
> Washington Post Foreign Service  
> Sunday, June 10, 2007; Page A01  
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>  
>  
> YAEDA VALLEY, Tanzania -- One of the last remaining tribes of  
> hunter-gatherers on the planet is on the verge of vanishing into the  
> modern world.  
>  
> The transition has been long underway, but members of the dwindling  
> Hadzabe tribe, who now number fewer than 1,500, say it is being  
unduly  
> hastened by a United Arab Emirates  
> <<http://www.washingtonpost.com/wp-srv/related-topics.html/United+Arab+Em>\

> irates?tid=informline> royal family, which plans to use the tribal  
 > hunting land as a personal safari playground.  
 >  
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 > [Gonga Petro perches on a rock in the Yaeda Valley, where the  
 Hadzabe  
 > still hunt with hand-hewn arrows.] Gonga Petro perches on a rock in  
 the  
 > Yaeda Valley, where the Hadzabe still hunt with hand-hewn arrows.  
 (By  
 > Stephanie Mccrummen -- The Washington Post)  
 >  
 > The deal between the Tanzanian government and Tanzania UAE  
 Safaris  
 Ltd.  
 > leases nearly 2,500 square miles of this sprawling, yellow-green  
 valley  
 > near the storied Serengeti Plain to members of the royal family, who  
 > chose it after a helicopter tour.  
 >  
 > A Tanzanian official said that a nearby hunting area the family  
 shared  
 > with relatives had become "too crowded" and that a member of the Abu  
 > Dhabi  
 > <[http://www.washingt onpost.com/ wp-srv/related- topics.html/](http://www.washingtonpost.com/wp-srv/related-topics.html/Abu+Dhabi?tid=\)  
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 they  
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> life because it involves hunting.

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> While they have through 50,000 years survived the coming of agriculture,

> metal, guns, diseases, missionaries, poachers, anthropologists,

> students, gawking journalists, corrugated steel houses and encroaching

> pastoral tribes who often impersonate them for tourist money, the

> resilient Hadzabe, who still make fire with sticks, fear that the safari

> deal will be their undoing.

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> "If they are going to come here, we definitely will all perish," said

> Kaunda, a Hadzabe man who prefers khakis but still hunts with hand-hewn

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| 22671|2007-06-15 06:14:31|S. J. Turner|Message from the High Priest re: the Imus Affair a Timeless Lesson|

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afflicted as assets to hospitals, medical doctors, pharmacies, assorted religious institutions, mortuaries, etc. And it is true, capitalizing on the weak, the feeble, the sick and afflicted who are plagued with disorder as a result of toxic and depleted consumption is a profitable business in the death consumption culture.

My point here is that we must understand the nature of the beast in order to wade through the waters of conflict, confusion and massive contradictions that surround this incident. Unquestionably, Mr. Imus and his producer were completely out of line with their comments regarding the Rutgers womens basketball team. First and foremost, the statement has no validation at least on one level because there has been no evidence shown to suggest or prove that any of these women are whores. Historically, the attitudes of the white male regarding the dignity and integrity of the Afro-centric female have been cold-blooded, vicious, and blatantly disrespectful. These toxic festering attitudes do not change by osmosis or even by legal mandate. Furthermore, these underlying values about the Afro-centric female are absorbed by others who assimilate the attitudes, behaviors, and beauty standards of the dominant social order. Therefore, both the Afro-centric male and the Afro-centric female suffer the adverse effects of consuming negative attitudes regarding self.

As for the rest of Mr. Imus comment, I personally take absolutely no offense to the description that referenced nappy-headed. The nappy-headed DNA characteristics of the Afro-centric female are a clear indication of her dominant ancestral link to the genetic origin of all of Man, He and She. The ancestral nap of the hair is also an indication that the sacred origin of all Man, He and She, was firmly rooted in a Sacred Garden Culture with a strong solarized presence rather than any icy cold, barren, sun-deprived region that produced the hunting and herding culture: a predatory culture whose nature is to target and attack the prey, in other words, to seek, search and destroy as a game of sport, a thrill or a meal. The Sacred Garden Culture indeed was the ancestral home for the Divine Children of the Sun with the golden tan, the origin of Man, He and She. So whats the shame in that?

There should be absolutely no shame in or about the nappy-headed female, especially by the offspring children who mutated and degenerated as a result of being stuck and stagnant in deep freeze caves of the Caucasus Mountain region during the last ice age. But what should we expect since the lost and astray children who lost their tan in the deep freeze Caucasus Mountain region suffered from an ice-cold, deep-freeze mentality that caused them to lose much more than their suntanned complexion and nappy hair? There has indeed been a loss of the sacred spirit presence among the Children of the Sun who lost their tan. The loss is also severe among the Children of the Sun with the golden tan who seek to assimilate and to integrate into a culture that breeds the ice-cold, deep freeze mentality, a mentality that breeds hate, self-hate, and esteemlessness. Regarding the question about Mr. Imus, Has he lost his mind? The answer is: Of course, he has lost his mind, his sacred ancestral consciousness of mind. And guess what? So have the majority of the complainants in this case.

As for Mr. Imus and his producer, it is simply the nature of his mentality since he is the product of generations who were born and bred from a genetic strain that gained fortune and fame from degrading, enslaving, manipulating, and imposing a violent syndrome of superiority/inferiority. These syndromes were color-coded with the grade of ones hair also used as an identifying marker. In fact, the defendant, Mr. Imus as well as his producer, are guilty as charged only because they were actually caught with the smoking gun. However, there are so many others who are equally as guilty, yet they simply wear the mask of innocence while playing the game of being politically correct.

What about the plaintiffs? As for the complainants, I wonder which part of Mr. Imus comments really offended them the most. By the looks of some of the magazines that are being published among the Afro-centric populations and the mothers, wives and daughters and even some of the fathers and the sons, many must obviously be very offended by nappy hair. The mass majority spend the majority of their time making sure that there is not one single nap in their hair. One wonders if these individuals are upset at Mr. Imus and his producer or if they are more upset at their ancestry and the Most Supreme Creator of Man, He and She. Many of these individuals seem to have been offended by nappy hair long before Mr. Imus and his producer ever made a comment.

Ever since the integration era, there has been a profound effort to eradicate the look of nappy hair (or natural hair, we should say). Madame Walker has become the hero of so many suntanned children as she became the champion of eradicating nappy hair with the straightening comb or hot comb. And then there are the many producers, advertisers and distributors of perming creams, jheri curls, relaxers, etc. who are very busy at work showing their Supreme Creator and sacred ancestors that they are very upset at being endowed with nappy hair. In fact, it is clear and obvious that many individuals see no glory in the glorious mark of distinction that undeniably connects nappy hair to the sacred ancestral origin of Man, He and She.

I was in fact wondering why there was not a protest against all of those individuals who produce, advertise and distribute all the implements and toxic chemicals to eradicate nappy hair. They should all be fired as imposters bent on destroying the glorious image of the sacred ancestral Man, He and She. They should immediately resign their positions as they offend the dignity and integrity of the sacred suntanned ancestral mother presence of Man, He and She. Wow, that would cause turmoil, because the mass majority of the teachers and the preachers, and the mental and physical health professionals, and the Afro-centric politicians, and the Hollywood stars and actors would be fired immediately.

What says the High Priest Kwatamani? One should begin by examining within self in order to find true corrective action to a problem that is threatening the mental, physical and spiritual existence of Man, He and She. Verbal apologies will never resolve problems or change past habits and attitudes that continue to be practiced covertly instead of overtly. Overt racist ideologies will simply go undercover or in the closet and every once in awhile the cat will get out of the bag. By the same token, those who truly suffer from esteemlessness will simply find an easy distraction from the offense of rejecting their natural beauty and ancestral dignity. It is easy to become indignant and ride the offense against someone else while being blind to one's personal responsibility as one continues to perpetuate disorder.

Is it not more offensive for Afro-centric children to be born and bred in a social environment where unnatural and unwholesome beauty standards dominate and are glorified and upheld by their parents, preachers, teachers, political leaders, professionals, and media celebrities? There is no doubt that these social disorders will indeed breed offspring who take great pride in wearing their hair fried, dyed and laid to side, becoming whores, pimps, crack heads, alcoholics, criminals and gang-bangers, glorifying prison life and taking great pride in wearing prison styles. All the while calling each other bitches and dogs, niggas, and even nappy-headed hostaking great pride in living a life undignified.

Toread the message in its entirety:

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Sister Jasmine

"Life is For the Living.

"You are a sum total of all you consume.

"If you are ready to heal from the ordeal of murder; rape; steal; take and kill; or the hate and self-hate pains of this ice cold deep freeze game. If it is your most higher self you truly desire to claim than move into the fast lane. Its a family affair and we are goin' deal with this thang..."

by The High Priest Kwatamani Spiritual Leader of the Kwatamani Holistic Institute of  
Brain Body & Spiritual Research & Development, Inc.  
[www.livefoodsunchild.com](http://www.livefoodsunchild.com)

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>> Sunday, June 10, 2007; Page A01

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| 22673|2007-06-15 12:52:15|cristofori whitakara|Re: 50,000 Years of Resilience May Not Save  
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why the reference to fish?

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Sick sense of humor? Visit Yahoo! TV's [Comedy with an Edge](#) to see what's on, when.  
| 22674|2007-06-15 16:31:22|KAMAU|WILLIE LYNCH 2---DR. REVEREND CHARLES  
COLCOCK JONES|  
WILLIE LYNCH 2: DR. REVEREND CHARLES COLCOCK JONES  
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-----

In 1832, a sermon was given in the south entitled, The Religious  
Instruction of the Negro.

By 1906, Negro church followings increased 57.6 percent.

In 2007, 1 out of 3 Black people will call themselves christians.

Said another way, enslaved Afrikans were being transformed into negro  
christians at alarmingly fast & successful rates.

HOW TO MAKE A NEGRO CHRISTIAN reprints the entire sermon, so you can  
read it for yourself and adds highly critical commentary.

Read about the exact plans constructed by one Dr. Reverend Charles  
Colcock Jones to 'bible-ize' the enslaved Afrikan population in 1832,  
and take notice at what happens on Sundays in the majority of the  
Afrikan/Black communities today in 2007.

Below are a few choice quotes from the so-called 'Apostle of the  
Blacks.'

## HOW TO MAKE A NEGRO CHRISTIAN

[T]hey appear to us to be without Hope and without God in the world. A nation of Heathen in our very midst . . . we must conclude that they need the Gospel.

page 34

## HOW TO MAKE A NEGRO CHRISTIAN

Much more should we strive to loose them from the bonds of sin and Satan, and lead away their famishing souls to the water of life . . . [w]e are bound to give them the Gospel.

page 35

## HOW TO MAKE A NEGRO CHRISTIAN

And having our plantations, the time and persons of our servants wholly under our control, we can arrange the manner and frequency of our instructions, as we please, and the period of these instructions with as much punctuality, and with as little interruption, as we can arrange the morning and evening devotions of our own fire-side. Our very children might become, to some extent, teachers, by reading to them plain portions of the Bible, or plain Tracts and things of such sort



page 67

#### HOW TO MAKE A NEGRO CHRISTIAN

Will the authority of the Masters be weakened by instructions of this sort? No, it will be strengthened. And we believe that their authority can be strengthened and supported in this way only; for the duty of obedience will never be felt and performed to the extent that we desire it, unless we can bottom it on religious principle

page 72

#### HOW TO MAKE A NEGRO CHRISTIAN

It is a matter of astonishment, that there should be any objection at all; for the duty of giving religious instruction to our Negroes, and the benefits flowing from it, should be obvious to all. The benefits, we conceive to be incalculably great, and [one] of them [is] there will be greater subordination . . . amongst the Negroes.

page 52

#### HOW TO MAKE A NEGRO CHRISTIAN

[I]n order to induce a sense of guilt, [you] must charge upon the Negroes those particular sins to which they are so much addicted, and expose their enormity and consequent punishment in the world to come.

page 55

## HOW TO MAKE A NEGRO CHRISTIAN

[The matter of preaching to the Negroes should] deal much in parables, historical events, miracles, lives of men holy and profane, as found in the Bible, and the great and wonderful works of God: all in illustration of doctrine and practice. He must reason much by illustration. And as the great majority of them do not read, he should read and explain God's holy word to them constantly, and as extensively as possible

page 83

## HOW TO MAKE A NEGRO CHRISTIAN

It becomes us to inquire, if, in the history of the world, any people have ever been thoroughly christianized, without the employment of their own agency to a large extent, in diffusing the gospel amongst themselves? I know of no such people.

page 86

## HOW TO MAKE A NEGRO CHRISTIAN

Let them [the slave masters] invest a little capital in the minds and hearts of their people [us Afrikans], and it will prove to all concerned, a peace-giving and profitable investment for time and for eternity.

. . . for time and for ETERNITY.

page 102

[www.lulu.com/kamau301](http://www.lulu.com/kamau301)

WILLIE LYNCH 2

HOW TO MAKE A NEGRO CHRISTIAN

[www.lulu.com/kamau301](http://www.lulu.com/kamau301)

How To Make A Negro Christian

[What will be the benefit of giving enslaved Afrikans christianity?] "It is a matter of astonishment, that there should be any objection at all; for the duty of giving religious instruction to our Negroes, and the benefits flowing from it, should be obvious to all. The benefits, we conceive to be incalculably great, and [one] of them [is] there will be greater subordination . . . amongst the Negroes (page 52)."

Print: \$16.95

| 22675|2007-06-15 19:25:40|Helen McG|Fello Group Members.....|

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Anthony

---

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| 22676|2007-06-16 10:53:56|cristofori whitakara|Re: WITH MODERATOR'S PERMISSION:  
AMMA OF INDIA|  
ty mahari a wonderful document

***Mahari Mengistu*** wrote:

Since we discuss India and blacks here is a video of Amma, India's spiritual mother who has millions of followers. She is from the lowest caste of India. She is blacker than any of my living relatives; her hair is very curly if it were not pulled back and brushed down. She is a wonderful woman who pushes up and out with the effect of her love while those at the top push down.

[http://youtube.com/watch?v=zpKvj\\_Jo3EE](http://youtube.com/watch?v=zpKvj_Jo3EE)

HTP,  
Mahari

---

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| 22677|2007-06-16 12:22:37|Paul Kekai Manansala|Sudan arrests 12 trying to smuggle ancient mummies|

### **Sudan arrests 12 trying to smuggle ancient mummies**

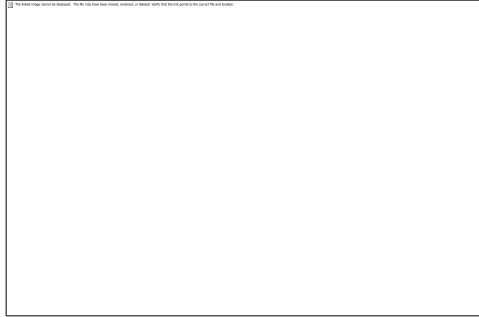
Sat 16 Jun 2007, 12:52 GMT

[-] Text [+]

KHARTOUM (Reuters) - Sudanese authorities have arrested 12 people accused of smuggling ancient antiquities including two entire mummies, a state news agency said on Saturday.

"The police authorities in Nile state have thwarted an attempt to smuggle ancient artefacts," the state Sudanese Media Centre said.

It gave no details of the age of the mummies.



Sudan, home of the ancient Nubian civilisation, has more pyramids than neighbouring Egypt, but little excavation is done on its archaeological sites.

Sometimes known as the "Black Pharaohs," Nubian kings ruled Egypt from roughly 760 B.C. to 660 B.C. Sudan's most viewed pyramids in Merowe in northern Sudan date from about 300 B.C.

Egypt has demanded museums around the world return its antiquities, which have been smuggled out over the centuries.

Few people visit Sudan's pyramids and ancient cities, situated mostly north of Khartoum along the river Nile.

Reuters 2007. All Rights Reserved.

| 22678|2007-06-16 12:27:18|Paul Kekai Manansala|Kom Ombo rock art discovered|

## Lascaux on the Nile

<http://weekly.ahram.org.eg/2007/849/he1.htm>

Palaeolithic rock art depicting animal illustrations similar to those found in the Lascaux caves in France have been discovered in the Upper Egyptian town of Kom Ombo, reports [Nevine El-Aref](#)

The discovery of huge rocks decorated with Palaeolithic illustrations at the village of Qurta on the northern edge of Kom Ombo has caused excitement among the scientific community. The art was found by a team of Belgian archaeologists and restorers and features groups of cattle similar to those drawn on the walls of the French Lascaux caves. They are drawn and painted in a naturalistic style which is quite different from those shown in cattle representations of the well-known classical, pre-dynastic iconography of the fourth millennium BC. Illustrations of hippopotami, fish, birds and human figures can also be seen on the surface of some of the rocks.

The first examination of the patination and weathering suggests that these bovid representations are extremely old, most probably predating the fish-trap representations and associated rock scenes previously found at several locations in the Al-Hosh area. They are also similar to cattle representations discovered in



[Click to view caption](#)

One of the newly discovered rocks featuring three bovids with horns

1962-63 by a Canadian archaeological mission as part of an attempt to reserve land for habitation and cultivation by Nubians who had been displaced from their homes by the construction of the Aswan High Dam. The Belgian mission relocated the rock in 2004 to the area near the modern village of Qurta. This newly-discovered site is still in pristine conditions since they have not been visited by archaeologists since the Canadian team in 1963.

"This is a very important discovery and sheds more light on human life and history during the Palaeolithic era, a lesser recognised period in Egypt," Culture Minister Farouk Hosni said. He described it as an important revelation on Egypt's Stone Age heritage.

The story of the discovery began two months ago when a Belgian archaeological mission from the Royal Museum of Art and History, financed by Yale University, resumed its intensive archaeological survey on the Nubian-sandstone cliffs at Qurta. While carrying out their routine survey, excavators stumbled upon three rock art sites spreading over a distance of about two kilometres on the eastern side of Qurta. Entitled Qurta I, II and III, each site contains several prehistoric rocks bearing a rich collection of Palaeolithic illustrations featuring a large number of bovids, hippopotami, birds and human figures.

Although they are very well painted, the large amount of rock art and the extremely difficult recording conditions have meant the restorers have had to install scaffolding at several locations in an attempt to maintain them for documentation. So far 20 of the 30 panel illustrations have been photographed and archaeologically documented, while the remaining 10 will be subjected to documentation during the mission's next archaeological season in 2008.

Limited excavation was carried out at Qurta I but, regrettably, it did not reveal any more information about the people who created the art, and when they did so.

Bovids are the most common animals depicted in the illustrations, with at least 111 representations in different positions. Of other animals there are seven examples of birds, three hippopotami, three gazelles and two fish. There are also 10 highly stylised human figures shown with pronounced buttocks, but with no other distinct bodily features.

All the rock art images are very darkly coloured and seem to be covered by a substantially developed varnish. Most of the images also have traces of intensive weathering through Aeolian abrasion and water run-off.

"In this respect, the rock art at Qurta is highly homogeneous," said Belgian archaeologist Dirk Huyge, the team leader. Although there were numerous superimpositions of images, the art seemed to have been produced in a single phase.

"None of the painted animals shows any evidence of domestication, and there is little doubt that the bovid should be identified as *bos primigenius* or aurochs (wild cattle)," Huyge said. "Although these bovids are rather short-horned, there is archaeozoological evidence to support this suggestion." He said that, moreover, the Late Pleistocene faunal representations on the Kom Ombo plain highlighted that the Egyptian species of *bos primigenius* had relatively smaller horns than the European, but was otherwise of about the same body size.

Huyge pointed out that animals drawn on rocks were individual images rather than collective except for a very few, such as the art featuring two bovids standing opposite one another and a fresco of three flying birds.

Early studies on the rock art illustrations revealed that, unlike those of the pre-dynastic period, especially those of the fourth millennium BC, they do not have imaginary ground lines. On the contrary they were drawn in all possible directions. Quite often the heads are represented either upwards or downwards as if they were in movement.

In his archaeological report, a copy of which *Al-Ahram Weekly* has received, Huyge described the characteristic of the newly-discovered illustrations. He writes that, from a technical point of view, prehistoric men used a special artistic technique of art to engrave and paint their rock images. They hammered and incised the solid surface to transform it into a fine animal, a bird or a scene from the nature around them. In some cases the figures are executed almost in bas-relief, such as the one showing a large bovid found in Qurta II and a fresco of birds which combined three images. "It is really a superb example among the rock art ever found," Huyge commented.

The dimensions of the Qurta images are exceptional. Often the prehistoric bovid stood taller than 0.8 metres, and the largest example ever found measured over 1.8 metres. In this respect the Qurta rock art is quite different in that the size of each animal figure varies by 0.4 to 0.5 metres.

The prehistoric artist or artists at Qurta made use of natural fissures, cracks, curves, arches and brows of the rocks, and integrated them into the art images. A perfect example of this is a rock panel found at Qurta II, where a natural vertical crack was used to render the back part of a bovid. Huyge points out that bovid drawings were deliberately left incomplete. Some had missing legs, tail or horns, while others had numerous scratches over their heads and necks,

Some of Qurta's bovid images are combined with highly schematised human figures similar to those known from the Magdalenian cultural phase of Palaeolithic Europe.

"This must evidently have had a kind of symbolical meaning," Huyge suggests.

"The Qurta rock art is quite unlike any rock art known elsewhere in Egypt," Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA), says. He adds that it is substantially different from the ubiquitous "classical" pre-dynastic rock art of the fourth millennium BC, known from hundreds of sites throughout the Nile Valley and the adjacent Eastern and Western deserts. The only true parallel thus far known is the rock art previously discovered in 2004 at Abu Tanqura Bahari at Al-Hosh, about 10 kilometres to the north and on the opposite bank of the river.

In 1962 and 1963, the Canadian Prehistoric Expedition started an intensive excavation project in the area around Kom Ombo to rescue as many as possible of the prehistoric remains in the area. Several Late Palaeolithic settlements were found in the vicinity of the recently discovered rock art sites, the most important of which is GS-III, situated at a distance of only 150 to 200 metres from the Qurta I rock art site. At this Palaeolithic site, sandstone fragments were found on which were incised several deep parallel linear grooves. "Such discovery proved that the Late Palaeolithic

inhabitants of the Kom Ombo plain practised the technique of incising sandstone to implement their drawings," Hawass concludes.

Mohamed El-Beyali, head of Aswan antiquities, says the GS-III site and similar sites found by the Canadian Prehistoric Expedition and other missions on the Kom Ombo plain in the early 1960s were attributed to the Ballanan-Silsilian culture. Other occurrences of this culture are known from Wadi Halfa in Sudanese Nubia and from the vicinity of Esna (E71-K20) and Nage' Hammadi (Arab Al-Sahaba). The Ballanan-Silsilian culture is dated to about 16,000 to 15,000 years ago. This corresponds climatologically to the end of a hyper-arid period, preceding a return of the rains and the "Wild Nile" stage of about 14,000-13,000 years ago.

The fauna of these Ballanan-Silsilian and other Late Palaeolithic sites on the Kom Ombo plain suggest a culture of hunters and fishermen with a mixed subsistence economy oriented to both stream and desert for food resources. "It is essentially characterised by elements such as aurochs (*Bos primigenius*), hartebeest (*Alcelaphus buselaphus*), some species of gazelle (especially *Gazella dorcas*), hippopotamus (*Hippopotamus amphibius*), wading and diving birds including numerous goose and duck species as well as some fish species, especially *Clarias* or catfish," Huyge said. He continued that with the exception of hartebeest, this faunal inventory perfectly matched the animal repertoire of the Qurta rock art sites. Both in the Late Palaeolithic faunal assemblages and in the rock art large "Ethiopian" faunal elements, such as elephants, giraffes and rhinoceros, are conspicuously absent.

Huyge claimed that although the Canadian Prehistoric Expedition had hinted on several occasions of the high antiquity of the rock art at Qurta, it had failed to assess the true importance of its finds. In an article in *Scientific American* in 1976, P. E. L. Smith, director of the Canadian mission, wrote: "interesting scenes of wild animals, including cattle and hippopotamus, are engraved on the cliffs near our Gabal Silsila sites, but no one can prove they were the work of a late Palaeolithic group." And still later, in 1985, he assumed: "... that the Gabal Silsila art... is of Holocene age like most or all of the art known to date in northern Africa." "In our opinion," Huyge continued in his report, "because of the various particularities outlined above, the rock art of Qurta reflects a true Palaeolithic mentality, quite closely comparable to what governs European Palaeolithic art."

"We propose an attribution of this Qurta rock art to the Late Pleistocene Ballanan-Silsilian culture or a Late Palaeolithic culture of similar nature and age," Huyge wrote. He added that "in this respect, it can hardly be coincidental that the comparable site of Abu Tanqura Bahari 11 at Al-Hosh is also situated at close distance [only at about 500m] from a Late Palaeolithic site that, mainly on the basis of its stratigraphical position immediately below the 'Wild Nile' silts, must be of roughly similar age as the Ballanan-Silsilian industry of the Kom Ombo plain. "These remains, therefore, suggest that the rock art of Qurta can be about 15,000 years old," Huyge claimed. He pointed out that the exact age of the rock art was unfortunately not yet available, "but we propose to sample the rock art in the near future for AMS <sup>14</sup>C dating of organics in the varnish rind and/or U-series dating."

Huyge sees that the rock art of Qurta and also that of Al-Hosh are "extremely important" as they constitute the oldest graphic activity thus far recorded in Egypt. They also provide clear evidence



that Africa in general and Egypt in particular possess prehistoric art that is both chronologically and aesthetically closely comparable to the great Palaeolithic art traditions known for a long time from Europe.

"The rock art of Qurta, which is truly a 'Lascaux on the Nile' should therefore be preserved at any price. Qurta is definitely Egypt's most important rock art site," Huyge concluded.

The rock supporting this art, the Nubian sandstone, is extremely fragile and still being intensively quarried in the area. The rock art panels are often very large and show numerous cracks and fissures. Huyge believes that since it would almost be impossible to remove the rock art from its original location without seriously damaging it, and since, of course, the rock art is an integral part of the Upper Egyptian desert landscape that should be studied and understood *in situ*, the only way properly to safeguard this priceless heritage of Egypt is to provide adequate surveillance, with several permanent guards on site. It could eventually be envisaged that the area of the rock art could be secured by building high protective walls around it. "Taking this rock art away from its original location, however, and putting it in a museum would definitely be a substantial impoverishment of Egypt's cultural heritage."

| 22679|2007-06-18 08:03:52|Ferg|Kom Ombo rock art discovered|  
Enlighten me but...is Egypt not in Africa?

"They also provide clear evidence that Africa in general and Egypt in particular possess prehistoric art that is both chronologically and aesthetically closely comparable to the great Palaeolithic art traditions known for a long time from Europe"

Typical they had to connect Europe with Egypt....yet again.

Does any one know whether highly stylised human figures shown with pronounced buttocks are a typical feature of African rock art and whether these figures do exist in the French Lascaux caves?

Somo

| 22680|2007-06-18 08:25:44|Fari Supiya|Re: Ichthyphallic|

I take it this is a reference to the `ichthy` (Ancient Greek *ichthus*: fish) part of `ichthyphallic`. I don't know why but it would appear art depicting men or gods with phallus at attention were called by the classical scholars `fish-phallus`. Perhaps others here may know the precise reason why.

G.O.R.E

Meaning of abbreviation to be revealed

*cristofori whitakara* wrote:

why the reference to fish?

**Mahari Mengistu** wrote:

>> Marc Washington has a theory that the ichthyphallic gods of the ancient world such as Amun of Kmt were based on Khoi-type individuals

because they too are ichthyphallic, or almost. How intriguing.< <

This further supports the theory that early Egypt was greatly influenced by "Khoi-type", little people.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> Mahari

>

> My understanding is that the Hadzawe are part of the same linguistic family as the Khoi-type speakers of Southern Africa. The term `khoi` is Nama, a language spoken in Namibia and South Africa, and means `human being` with the plural `khoi khoi-n` meaning the Nama people. The Nama are herders and refer to the hunter-gatherers as `outsiders` or San, Sa for singular. The term `San` is considered offensive. In fact I remember reading in one of the anthropology journals that given the choice between `bushmen` and `San` they preferred the term `bushmen`. Of course the journal did not put this preference in the meaningful context that I have just given. They were trying to say `let's keep calling them `bushmen``. But when you know the facts they can't hoodwink you.

> I wish I could convey the sounds of pronunciation too you unfortunately the English language, in fact hardly any languages, possess the rich repertoire of sounds that Khoi-type languages do.

>

> Unfortunately the Bantu-speaking majority (or is it the leadership?) have often treated the Khoi-related groups, particularly the hunter-gatherers, quite badly and this latest move by the Tanzanian government echoes the actions of the Botswanan government. Kind of like a slow-acting Janjaweed minus the rapes.

>

> Marc Washington has a theory that the ichthyphallic gods of the ancient world such as Amun of Kmt were based on Khoi-type individuals because they too are ichthyphallic, or almost. How intriguing.

>

> The NOTORIOUS G.O.R.E

>

> NOTORIOUS to who? To the liars and distorters of this world, the children of destruction.

>

> Mahari Mengistu wrote:

> Paul,

> This article is both endearing and disturbing. The peace and

> equality of the tribe is touching. But you know they will lose  
 their  
 > autonomy and their best wishes in the end. I'd like to know more  
 > about them and how they might relate to THE oldest people on Earth  
 > who, I think, are the San(?).  
 > HTP,  
 > Mahari  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
 > wrote:  
 > >  
 > > Tanzania Safari Deal Lets Arab Royalty Use Lands 50,000 Years of  
 > > Resilience May Not Save Tribe  
 > > By Stephanie McCrummen  
 > >  
 > >  
 > <<http://projects.washingtonpost.com/staff/email/stephanie+mccrummen/>>  
 > > Washington Post Foreign Service  
 > > Sunday, June 10, 2007; Page A01  
 > >  
 > >  
 > >  
 > > YAEDA VALLEY, Tanzania -- One of the last remaining tribes of  
 > > hunter-gatherers on the planet is on the verge of vanishing into  
 the  
 > > modern world.  
 > >  
 > > The transition has been long underway, but members of the  
 dwindling  
 > > Hadzabe tribe, who now number fewer than 1,500, say it is being  
 > unduly  
 > > hastened by a United Arab Emirates  
 > > <[http://www.washingtonpost.com/wp-srv/related-](http://www.washingtonpost.com/wp-srv/related-topics.html?tid=informline&hpid=hp_hp-top-table-main-arab-uae&hpid=hp_hp-top-table-main-arab-uae)  
 > > [topics.html?tid=informline&hpid=hp\\_hp-top-table-main-arab-uae](http://www.washingtonpost.com/wp-srv/related-topics.html?tid=informline&hpid=hp_hp-top-table-main-arab-uae)  
 > > irates?tid=informline> royal family, which plans to use the tribal  
 > > hunting land as a personal safari playground.  
 > >  
 > > [bottom] Buy This Photo  
 > > <[http://pictopia.com/perl/ptp?provider\\_id=25&ptp\\_photo\\_id=xt-](http://pictopia.com/perl/ptp?provider_id=25&ptp_photo_id=xt-mt-25-)  
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 > title\  
 > > \_8783674>  
 > > [Gonga Petro perches on a rock in the Yaeda Valley, where the  
 > Hadzabe

> > still hunt with hand-hewn arrows.] Gonga Petro perches on a rock  
in  
> the  
> > Yaeda Valley, where the Hadzabe still hunt with hand-hewn arrows.  
> (By  
> > Stephanie Mccrummen -- The Washington Post)  
> >  
> > The deal between the Tanzanian government and Tanzania UAE  
Safaris  
> Ltd.  
> > leases nearly 2,500 square miles of this sprawling, yellow-green  
> valley  
> > near the storied Serengeti Plain to members of the royal family,  
who  
> > chose it after a helicopter tour.  
> >  
> > A Tanzanian official said that a nearby hunting area the family  
> shared  
> > with relatives had become "too crowded" and that a member of the  
Abu  
> > Dhabi  
> > <[http://www.washingt onpost.com/ wp-srv/related-  
topics.html/ Abu+Dhabi?](http://www.washingt onpost.com/ wp-srv/related-<br/>topics.html/ Abu+Dhabi?tid=\)  
> tid=\>  
> > informline> royal family "indicated that it was inconvenient" and  
> > requested his own parcel.  
> >  
> > The official, Philip Marmo, called the Hadzabe "backwards" and  
said  
> they  
> > would benefit from the school, roads and other projects the UAE  
> company  
> > has offered as compensation.  
> >  
> > But dozens of Hadzabe interviewed deep in the scruffy hills  
> surrounding  
> > this valley said that while they are ready to modernize, slowly,  
> they  
> > were not consulted on the deal, which is a direct threat to their  
> way of  
> > life because it involves hunting.  
> >  
> > While they have through 50,000 years survived the coming of  
> agriculture,  
> > metal, guns, diseases, missionaries, poachers, anthropologists,  
> > students, gawking journalists, corrugated steel houses and

> encroaching  
> > pastoral tribes who often impersonate them for tourist money, the  
> > resilient Hadzabe, who still make fire with sticks, fear that the  
> safari  
> > deal will be their undoing.  
> >  
> > "If they are going to come here, we definitely will all perish,"  
> said  
> > Kaunda, a Hadzabe man who prefers khakis but still hunts with  
hand-  
> hewn  
> > poison arrows. "Our history will die, and the Hadzabe will be  
swept  
> off  
> > the face of the world. We are very much afraid."  
> >  
> > Their fear is based on a similar agreement the government struck  
> years  
> > ago with another company that resulted in dozens of Hadzabe men  
> being  
> > arrested for hunting on tribal land. Three of the men died of  
> illness in  
> > the bewildering environment of prison, cut off from the open  
world,  
> > their daily hunting and their diet of herbs, roots and honey.  
Three  
> > others died soon after being released.  
> >  
> > "We're not used to that kind of life in jail," said Gudo, an  
elderly  
> > Hadzabe whose best friend, Sumuni, was among those who  
> perished. "Sumuni  
> > was my age. Our fathers were friends. We played together, learned  
> how to  
> > hunt together," he said, looking away. "I don't want to talk  
> anymore."  
> >  
> > A recent meeting in the Yaeda Valley on the issue ended with  
several  
> > Hadzabe men shouting at Tanzanian government officials for  
ignoring  
> > them. One of the men was later charged with disruptive behavior  
and  
> > jailed for several days. Two others who have spoken against the  
deal  
> > said they have been threatened with arrest and are now on the run,

> > moving from hut to hut to elude police.  
> >  
> > Others seem prepared to fight an intruder they barely know.  
> >  
> > CONTINUED 1 2  
> > <[http://www.washingt onpost.com/ wp-dyn/content/ article/2007/ 06/09/AR20070\60901465\\_2.html? hpid=artslot](http://www.washingt onpost.com/ wp-dyn/content/ article/2007/ 06/09/AR20070\60901465_2.html? hpid=artslot)> 2  
> > <[http://www.washingt onpost.com/ wp-dyn/content/ article/2007/ 06/09/AR20070\60901465\\_2.html](http://www.washingt onpost.com/ wp-dyn/content/ article/2007/ 06/09/AR20070\60901465_2.html)> 3  
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Sick sense of humor? Visit Yahoo! TV's [Comedy with an Edge](#) to see what's on, when.

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Yahoo! oneSearch: Finally, [mobile search that gives answers](#), not web links.

| 22681|2007-06-18 12:31:51|Mahari Mengistu|Re: Ichthyphallic|  
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> Kind of like a slow-acting Janjaweed minus the rapes.

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>> The NOTORIOUS G.O.R.E

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>>> Sunday, June 10, 2007; Page A01  
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> > > While they have through 50,000 years survived the coming of  
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> > > pastoral tribes who often impersonate them for tourist money, the

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> Yahoo! oneSearch: Finally, mobile search that gives answers, not web links.

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| 22682|2007-06-18 12:33:55|Myra Wysinger|Re: Kom Ombo rock art discovered|

Hi Somo, you wrote:

*Does any one know whether highly stylised human figures shown with pronounced buttocks are a typical feature of African rock art and whether these figures do exist in the French Lascaux caves?*

This is what I have in my archives:

**Among oldest rock art ever found in Egypt are from Qurta, dated about 15,000 years old.**

<http://homestead.com/wysinger/figure8big.jpg>

**More pictures here:**

<http://antiquity.ac.uk/ProjGall/huyge/index.html>

**Jebel Uweinat, Egypt (South West corner of Egypt 's Western Desert (or Libyan Desert )) 8000 BCE**

[http://www.homestead.com/wysinger/kts44\\_02o\\_194.jpg](http://www.homestead.com/wysinger/kts44_02o_194.jpg)

**Chad Rock Art**

<http://www.homestead.com/wysinger/chad.jpg>

Source:

<http://www.bradshawfoundation.com/coulson/>

**Of course we all know Queen "Aty"**

<http://www.homestead.com/wysinger/expedition2Punt.jpg>

**France, Lascaux dated between 15,000 and 13,000 BC.**

**The images (mostly animals):**

The cave contains nearly 2,000 figures. Many are too faint to discern, while others have deteriorated. Over 900 can be identified as animals, and 605 of these have been precisely identified. There are also many geometric figures. Of the animals, horses predominate, with 364 images. There are 90 paintings of stags. Also represented are cattle and bison, each representing 4-5% of the images. A smattering of other images include seven felines, a bird, a bear, a rhinoceros, and a human. Among the most famous images are four huge, black bulls in the Hall of the Bulls. There are no images of reindeer, even though that was the principal source of food for the artists. (Curtis, pp. 96-97)

The four black bulls are the dominant figures among the 36 animals represented in the Hall of the Bulls. One of the bulls is 17 feet long -- the largest animal discovered so far in cave art. The bulls appear to be in motion. (Curtis, p. 102)

Source: <http://en.wikipedia.org/wiki/Lascaux>

**Ferg** wrote:

Enlighten me but...is Egypt not in Africa?

"They also provide clear evidence that Africa in general and Egypt in particular possess prehistoric art that is both chronologically and aesthetically closely comparable to the great Palaeolithic art traditions known for a long time from Europe"

Typical they had to connect Europe with Egypt....yet again.

Does any one know whether highly stylised human figures shown with pronounced buttocks are a typical feature of African rock art and whether these figures do exist in the French Lascaux caves?

Somo

---

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| 22683|2007-06-18 14:04:22|cristofori whitakara|Re: Ichthyphallic|

Very interesting point and connection and it seems obvious, to me, that this maybe valid. I couldn't help but think of Credo Mutuwa(?) the South African priest who speaks of reptilian beings but i didnt want to go in that direction....

**Mahari Mengistu** wrote:

I wonder if it has anything to do with the legend of Osiris' phallus being cut off and thrown into the Nile and subsequently eaten by the fish. And wearing the ichthyphallus is, in a symbolic way, a retrieval of the penis - manhood?

HTP,  
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> Kind of like a slow-acting Janjaweed minus the rapes.

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> > NOTORIOUS to who? To the liars and distorters of this world, the  
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<[http://projects.washingtonpost.com/staff/ email/stephanie+ mccrummen/](http://projects.washingtonpost.com/staff/email/stephanie+mccrummen/)>

> > > Washington Post Foreign Service

> > > Sunday, June 10, 2007; Page A01

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> > > YAEDA VALLEY, Tanzania -- One of the last remaining tribes of

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>>> <[http://www.washingtonpost.com/wp-srv/related-topics.html/](http://www.washingtonpost.com/wp-srv/related-topics.html?tid=informline) United+Arab+Emirates?tid=informline> royal family, which plans to use the tribal hunting land as a personal safari playground.

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in the all-new Yahoo! Mail Beta.

| 22684|2007-06-18 16:43:43|Paul Kekai Manansala|Re: Ichthyphallic|  
Should be "ithyphallic" with "ithy-" supposedly derived from a root  
\_ithus\_ meaning "straight."

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> I take it this is a reference to the `ichthy` (Ancient Greek ichthus: fish) part of `ichthyphallic`. I don't know why but it would appear art depicting men or gods with phallus at attention were called by the classical scholars `fish-phallus`. Perhaps others here may know the precise reason why.

>

> G.O.R.E

> Meaning of abbreviation to be revealed

>

> cristofori whitakara wrote:

> why the reference to fish?

>

> Mahari Mengistu wrote: >> Marc Washington has a theory that the ichthyphallic gods of the

> ancient world such as Amun of Kmt were based on Khoi-type individuals

> because they too are ichthyphallic, or almost. How intriguing.<<

>

> This further supports the theory that early Egypt was greatly

> influenced by "Khoi-type", little people.

> HTP,

> Mahari

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>>

>> Mahari

>>

>> My understanding is that the Hadzawe are part of the same

> linguistic family as the Khoi-type speakers of Southern Africa. The

> term `khoi` is Nama, a language spoken in Namibia and South Africa,

> and means `human being` with the plural `khoi khoi-n` meaning the

> Nama people. The Nama are herders and refer to the hunter-gatherers

> as `outsiders` or San, Sa for singular. The term `San` is considered

> offensive. In fact I remember reading in one of the anthropology

> journals that given the choice between `bushmen` and `San` they

> preferred the term `bushmen`. Of course the journal did not put this

> preference in the meaningful context that I have just given. They

> were trying to say `let's keep calling them `bushmen``. But when you

> know the facts they can't hoodwink you.

>> I wish I could convey the sounds of pronunciation too you

> unfortunately the English language, in fact hardly any languages,

> possess the rich repertoire of sounds that Khoi-type languages do.  
> >  
> > Unfortunately the Bantu-speaking majority (or is it the  
> leadership?) have often treated the Khoi-related groups, particularly  
> the hunter-gatherers, quite badly and this latest move by the  
> Tanzanian government echoes the actions of the Botswanan government.  
> Kind of like a slow-acting Janjaweed minus the rapes.  
> >  
> > Marc Washington has a theory that the ichthyophallic gods of the  
> ancient world such as Amun of Kmt were based on Khoi-type individuals  
> because they too are ichthyophallic, or almost. How intriguing.  
> >  
> > The NOTORIOUS G.O.R.E  
> >  
> > NOTORIOUS to who? To the liars and distorters of this world, the  
> children of destruction.  
> >  
> > Mahari Mengistu wrote:  
> > Paul,  
> > This article is both endearing and disturbing. The peace and  
> > equality of the tribe is touching. But you know they will lose  
> their  
> > autonomy and their best wishes in the end. I'd like to know more  
> > about them and how they might relate to THE oldest people on Earth  
> > who, I think, are the San(?).  
> > HTP,  
> > Mahari  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> > wrote:  
> > >  
> > > Tanzania Safari Deal Lets Arab Royalty Use Lands 50,000 Years of  
> > > Resilience May Not Save Tribe  
> > > By Stephanie McCrummen  
> > >  
> >  
> <<http://projects.washingtonpost.com/staff/email/stephanie+mccrummen/>>  
> > > Washington Post Foreign Service  
> > > Sunday, June 10, 2007; Page A01  
> > >  
> > >  
> > >  
> > > YAEDA VALLEY, Tanzania -- One of the last remaining tribes of  
> > > hunter-gatherers on the planet is on the verge of vanishing into  
> the  
> > > modern world.

>>>  
>>> The transition has been long underway, but members of the  
> dwindling  
>>> Hadzabe tribe, who now number fewer than 1,500, say it is being  
>> unduly  
>>> hastened by a United Arab Emirates  
>>> <[http://www.washingtonpost.com/wp-srv/related-](http://www.washingtonpost.com/wp-srv/related-topics.html/United+Arab+Emirates?tid=informline)  
>> topics.html/United+Arab+Em\irates?tid=informline> royal family, which plans to use the tribal  
>>> hunting land as a personal safari playground.  
>>>  
>>> [bottom] Buy This Photo  
>>> <[http://pictopia.com/perl/ptp?provider\\_id=25&ptp\\_photo\\_id=xt-mt-](http://pictopia.com/perl/ptp?provider_id=25&ptp_photo_id=xt-mt-25-title\_8783674)  
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>>> [Gonga Petro perches on a rock in the Yaeda Valley, where the  
>> Hadzabe  
>>> still hunt with hand-hewn arrows.] Gonga Petro perches on a rock  
> in  
>> the  
>>> Yaeda Valley, where the Hadzabe still hunt with hand-hewn arrows.  
>> (By  
>>> Stephanie Mccrummen -- The Washington Post)  
>>>  
>>> The deal between the Tanzanian government and Tanzania UAE  
> Safaris  
>> Ltd.  
>>> leases nearly 2,500 square miles of this sprawling, yellow-green  
>> valley  
>>> near the storied Serengeti Plain to members of the royal family,  
> who  
>>> chose it after a helicopter tour.  
>>>  
>>> A Tanzanian official said that a nearby hunting area the family  
>> shared  
>>> with relatives had become "too crowded" and that a member of the  
> Abu  
>>> Dhabi  
>>> <[http://www.washingtonpost.com/wp-srv/related-](http://www.washingtonpost.com/wp-srv/related-topics.html/Abu+Dhabi?tid=informline)  
> topics.html/Abu+Dhabi?tid=\informline> royal family "indicated that it was inconvenient" and  
>>> requested his own parcel.  
>>>  
>>> The official, Philip Marmo, called the Hadzabe "backwards" and

> said  
> > they  
> > > would benefit from the school, roads and other projects the UAE  
> > company  
> > > has offered as compensation.  
> > >  
> > > But dozens of Hadzabe interviewed deep in the scruffy hills  
> > surrounding  
> > > this valley said that while they are ready to modernize, slowly,  
> > they  
> > > were not consulted on the deal, which is a direct threat to their  
> > way of  
> > > life because it involves hunting.  
> > >  
> > > While they have through 50,000 years survived the coming of  
> > agriculture,  
> > > metal, guns, diseases, missionaries, poachers, anthropologists,  
> > > students, gawking journalists, corrugated steel houses and  
> > encroaching  
> > > pastoral tribes who often impersonate them for tourist money, the  
> > > resilient Hadzabe, who still make fire with sticks, fear that the  
> > safari  
> > > deal will be their undoing.  
> > >  
> > > "If they are going to come here, we definitely will all perish,"  
> > said  
> > > Kaunda, a Hadzabe man who prefers khakis but still hunts with  
> > hand-  
> > hewn  
> > > poison arrows. "Our history will die, and the Hadzabe will be  
> > swept  
> > off  
> > > the face of the world. We are very much afraid."  
> > >  
> > > Their fear is based on a similar agreement the government struck  
> > years  
> > > ago with another company that resulted in dozens of Hadzabe men  
> > being  
> > > arrested for hunting on tribal land. Three of the men died of  
> > illness in  
> > > the bewildering environment of prison, cut off from the open  
> > world,  
> > > their daily hunting and their diet of herbs, roots and honey.  
> > Three  
> > > others died soon after being released.  
> > >



>>> "We're not used to that kind of life in jail," said Gudo, an  
> elderly  
>>> Hadzabe whose best friend, Sumuni, was among those who  
>> perished. "Sumuni  
>>> was my age. Our fathers were friends. We played together, learned  
>> how to  
>>> hunt together," he said, looking away. "I don't want to talk  
>> anymore."  
>>>  
>>> A recent meeting in the Yaeda Valley on the issue ended with  
> several  
>>> Hadzabe men shouting at Tanzanian government officials for  
> ignoring  
>>> them. One of the men was later charged with disruptive behavior  
> and  
>>> jailed for several days. Two others who have spoken against the  
> deal  
>>> said they have been threatened with arrest and are now on the run,  
>>> moving from hut to hut to elude police.  
>>>  
>>> Others seem prepared to fight an intruder they barely know.  
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> Yahoo! oneSearch: Finally, mobile search that gives answers, not web links.

>

| 22685|2007-06-19 07:47:52|Ferg|Re: Kom Ombo rock art discovered|

Hi Myra Wysinger.

So nice of you to respond. I viewed the sites you recommended and was fascinated by the many examples of rock artwork. There were some pieces new to me, in particular the one from Chad. The well laid out chevron designs on the stout figures must be a unique feature. Do you have a date for the Chadic rock art?

Somo

----- Original Message -----

**From:** [Myra Wysinger](mailto:Myra_Wysinger)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, June 18, 2007 7:58 PM

**Subject:** Re: [Ta\_Seti] Kom Ombo rock art discovered

Hi Somo, you wrote:

*Does any one know whether highly stylised human figures shown with pronounced buttocks are a typical feature of African rock art and whether these figures do exist in the French Lascaux caves?*

This is what I have in my archives:

**Among oldest rock art ever found in Egypt are from Qurta, dated about 15,000 years old.**

<http://homestead.com/wysinger/figure8big.jpg>

**More pictures here:**

<http://antiquity.ac.uk/ProjGall/huyge/index.html>

**Jebel Uweinat, Egypt (South West corner of Egypt 's Western Desert (or Libyan Desert )) 8000 BCE**

[http://www.homestead.com/wysinger/kts44\\_02o\\_194.jpg](http://www.homestead.com/wysinger/kts44_02o_194.jpg)

**Chad Rock Art**

<http://www.homestead.com/wysinger/chad.jpg>

Source:

<http://www.bradshawfoundation.com/coulson/>

**Of course we all know Queen "Aty"**

<http://www.homestead.com/wysinger/expedition2Punt.jpg>

**France, Lascaux dated between 15,000 and 13,000 BC.**

**The images (mostly animals):**

The cave contains nearly 2,000 figures. Many are too faint to discern, while others have deteriorated. Over 900 can be identified as animals, and 605 of these have been precisely identified. There are also many geometric figures. Of the animals, horses predominate, with 364 images. There are 90 paintings of stags. Also represented are cattle and bison, each representing 4-5% of the images. A smattering of other images include seven felines, a bird, a bear, a rhinoceros, and a human. Among the most famous images are four huge, black bulls in the Hall of the Bulls. There are no images of reindeer, even though that was the principal source of food for the artists. (Curtis, pp. 96-97)

The four black bulls are the dominant figures among the 36 animals represented in the Hall of the Bulls. One of the bulls is 17 feet long -- the largest animal discovered so far in cave art. The bulls appear to be in motion. (Curtis, p. 102)

Source: <http://en.wikipedia.org/wiki/Lascaux>

*Ferg* wrote:

Enlighten me but...is Egypt not in Africa?

"They also provide clear evidence that Africa in general and Egypt in particular possess prehistoric art that is both chronologically and aesthetically closely comparable to the great Palaeolithic art traditions known for a long time from Europe"

Typical they had to connect Europe with Egypt....yet again.

Does any one know whether highly stylised human figures shown with pronounced buttocks are a typical feature of African rock art and whether these figures do exist in the French Lascaux caves?

Somo

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| 22686|2007-06-19 08:27:49|Myra Wysinger|Re: Kom Ombo rock art discovered|

Hi Somo, you wrote: *There were some pieces new to me, in particular the one from Chad. The well laid out chevron designs on the stout figures must be a unique feature. Do you have a date for the Chadic rock art?*

My reply:

I have e-mailed the Bradshaw Foundation to find out. I'll let you know.

I happen to find it this last weekend, and have not had time to do research on it until now. Thanks for bringing it to my attention.

Myra

**Ferg** wrote:

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Somo

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Yahoo! Answers - Check it out.

| 22687|2007-06-19 09:56:07|Mahari Mengistu|Scholars Race to Recover a Lost Kingdom on the Nile|

Scholars Race to Recover a Lost Kingdom on the Nile

Robert Caputo/Aurora/Getty Images

Archaeologists are finding widespread evidence that the kingdom of Kush once had influence over a 750-mile stretch of the Nile Valley.

By JOHN NOBLE WILFORD

Published: June 19, 2007

On the periphery of history in antiquity, there was a land known as Kush. Overshadowed by Egypt, to the north, it was a place of uncharted breadth and depth far up the Nile, a mystery verging on myth. One thing the Egyptians did know and recorded ? Kush had gold.

Scholars have come to learn that there was more to the culture of Kush than was previously suspected. From deciphered Egyptian documents and modern archaeological research, it is now known that for five centuries in the second millennium B.C., the kingdom of Kush flourished with the political and military prowess to maintain some control over a wide territory in Africa.

Kush's governing success would seem to have been anomalous, or else conventional ideas about statehood rest too narrowly on the experiences of early civilizations like Mesopotamia, Egypt and China. How could a fairly complex state society exist without a writing system, an extensive bureaucracy or major urban centers, none of which Kush evidently had?

Archaeologists are now finding some answers ? at least intriguing insights ? emerging in advance of rising Nile waters behind a new dam in northern Sudan. Hurried excavations are uncovering ancient settlements, cemeteries and gold-processing centers in regions previously unexplored.

In recent reports and interviews, archaeologists said they had found widespread evidence that the kingdom of Kush, in its ascendancy from 2000 B.C. to 1500 B.C., exerted control or at least influence over a 750-mile stretch of the Nile Valley. This region extended from the first cataract in the Nile, as attested by an Egyptian monument, all the way upstream to beyond the fourth cataract. The area covered part of the larger geographic region of indeterminate borders known in antiquity as Nubia.

Some archaeologists theorize that the discoveries show that the rulers of Kush were the first in sub-Saharan Africa to hold sway over so vast a territory.

"This makes Kush a more major player in political and military dynamics of the time than we knew before," said Geoff Emberling, co-leader of a University of Chicago expedition. "Studying Kush helps scholars have a better idea of what statehood meant in an ancient context outside such established power centers of Egypt and Mesopotamia."

Gil Stein, director of the Oriental Institute at the university, said, "Until now, virtually all that we have known about Kush came from the historical records of their Egyptian neighbors and from limited explorations of monumental architecture at the Kushite capital city, Kerma."

To archaeologists, knowing that a virtually unexplored land of mystery is soon to be flooded has the same effect as Samuel Johnson ascribed to one facing the gallows in the morning. It concentrates the mind.

Over the last few years, archaeological teams from Britain, Germany, Hungary, Poland, Sudan and the United States have raced to dig at sites that will soon be underwater. The teams were surprised to find hundreds of settlement ruins, cemeteries and examples of rock art that had never been studied. One of the most comprehensive salvage operations has been conducted by groups headed by Henryk Paner of the Gdansk Archaeological Museum in Poland, which surveyed 711 ancient sites in 2003 alone.

"This area is so incredibly rich in archaeology," Derek Welsby of the British Museum said in a report last winter in *Archaeology* magazine.

The scale of the salvage effort hardly compares to the response in the 1960s to the Aswan High Dam, which flooded a part of Nubia that then reached into what is southern Egypt. Imposing temples that the pharaohs erected at Abu Simbel and Philae were dismantled and restored on higher ground.

The Kushites, however, left no such grand architecture to be rescued. Their kingdom declined and eventually disappeared by the end of the 16th century B.C., as Egypt grew more powerful and expansive under rulers of the period known as the New Kingdom.

In Sudan, the Merowe Dam, built by Chinese engineers with French and

German subcontractors, stands at the downstream end of the fourth cataract, a narrow passage of rapids and islands. The rising Nile waters will create a lake 2 miles wide and 100 miles long, displacing more than 50,000 people of the Manasir, Rubatab and Shaigiyya tribes. Most archaeologists expect this to be their last year for exploring Kush sites nearest the former riverbanks.

1 2

For the rest of story:

[http://www.nytimes.com/2007/06/19/science/19kush.html?](http://www.nytimes.com/2007/06/19/science/19kush.html?_r=1&ref=africa&oref=slogin)

[\\_r=1&ref=africa&oref=slogin](http://www.nytimes.com/2007/06/19/science/19kush.html?_r=1&ref=africa&oref=slogin)

=====

HTP,

Mahari

| 22688|2007-06-19 12:20:04|Ferg|Re: Kom Ombo rock art discovered|

Thanks Myra.

Looking forward to what you find out. By the way I've had another good look at the group of images. Do you see an almost realistic human face in the middle one of the three images, or am I seeing things?

----- Original Message -----

**From:** [Myra Wysinger](mailto:Myra Wysinger)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, June 19, 2007 4:26 PM

**Subject:** Re: [Ta\_Seti] Kom Ombo rock art discovered

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Myra

**Ferg** wrote:

Hi Myra Wysinger.

So nice of you to respond. I viewed the sites you recommended and was fascinated by the many examples of rock artwork. There were some pieces new to me, in particular the one from Chad. The well laid out chevron designs on the stout figures must be a unique feature. Do you have a date for the Chadic rock art?

Somo

----- Original Message -----

**From:** [Myra Wysinger](mailto:Myra Wysinger)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, June 18, 2007 7:58 PM

**Subject:** Re: [Ta\_Seti] Kom Ombo rock art discovered

Hi Somo, you wrote:

*Does any one know whether highly stylised human figures shown with*



*pronounced buttocks are a typical feature of African rock art and whether these figures do exist in the French Lascaux caves?*

This is what I have in my archives:

**Among oldest rock art ever found in Egypt are from Qurta, dated about 15,000 years old.**

<http://homestead.com/wysinger/figure8big.jpg>

**More pictures here:**

<http://antiquity.ac.uk/ProjGall/huyge/index.html>

**Jebel Uweinat, Egypt (South West corner of Egypt 's Western Desert (or Libyan Desert )) 8000 BCE**

[http://www.homestead.com/wysinger/kts44\\_02o194.jpg](http://www.homestead.com/wysinger/kts44_02o194.jpg)

**Chad Rock Art**

<http://www.homestead.com/wysinger/chad.jpg>

Source:

<http://www.bradshawfoundation.com/coulson/>

**Of course we all know Queen "Aty"**

<http://www.homestead.com/wysinger/expedition2Punt.jpg>

**France, Lascaux dated between 15,000 and 13,000 BC.**

**The images (mostly animals):**

The cave contains nearly 2,000 figures. Many are too faint to discern, while others have deteriorated. Over 900 can be identified as animals, and 605 of these have been precisely identified. There are also many geometric figures. Of the animals, horses predominate, with 364 images. There are 90 paintings of stags. Also represented are cattle and bison, each representing 4-5% of the images. A smattering of other images include seven felines, a bird, a bear, a rhinoceros, and a human. Among the most famous images are four huge, black bulls in the Hall of the Bulls. There are no images of reindeer, even though that was the principal source of food for the artists. (Curtis, pp. 96-97)

The four black bulls are the dominant figures among the 36 animals represented in the Hall of the Bulls. One of the bulls is 17 feet long -- the largest animal discovered so far in cave art. The bulls appear to be in motion. (Curtis, p. 102)

Source: <http://en.wikipedia.org/wiki/Lascaux>

**Ferg** wrote:

Enlighten me but...is Egypt not in Africa?

"They also provide clear evidence that Africa in general and Egypt in particular possess prehistoric art that is both chronologically and aesthetically closely comparable to the great Palaeolithic art traditions known for a long time from Europe"

Typical they had to connect Europe with Egypt....yet again.

Does any one know whether highly stylised human figures shown with pronounced buttocks are a typical feature of African rock art and whether these figures do exist in the French Lascaux caves?

Somo

---

Take the Internet to Go: Yahoo!Go puts the [Internet in your pocket](#): mail, news, photos more.

---

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Yahoo! Answers - Check it out.

| 22689|2007-06-19 12:35:38|Kwesi Ra Nehem Akhan|AFURAKA/AFURAITKAIT Nhoma Nanasom|

Mikyia mo (Greetings),

We have recently launched:

**AFURAKA/AFURAITKAIT Nhoma Nanasom**

Afurakani/Afuraitkaitnit Ancestral Religion Journal

Please visit our webpage at: [www.odwirafo.com/nanasom.html](http://www.odwirafo.com/nanasom.html)

There are four excerpts from the *nhoma* (journal) there as well as subscription and single-issue purchase information.

Ma asomdwoee-Hetep (Peace),

Ra Nehem

| 22690|2007-06-19 16:38:20|doctorkimmy|earliest european contact with afric|

I am searching for some information pertaining to the earliest european contact with africa for a graduate class i am teaching. What do folks recommend?

| 22691|2007-06-20 08:45:15|cristofori whitakara|Re: earliest european contact with afric|  
Possibly Cheikh Anta Diop Civilization versus Barbarism.

*doctorkimmy* wrote:

I am searching for some information pertaining to the earliest european contact with africa for a graduate class i am teaching. What do folks recommend?

---

Be a better Globetrotter. [Get better travel answers](#) from someone who knows.

Yahoo! Answers - Check it out.

| 22692|2007-06-20 09:07:59|cristofori whitakara|80,000 years ago|

80,000-year-old Beads Shed Light on Early Culture

[Heather Whipps](#)

Special to LiveScience

[LiveScience.com](#) Mon Jun 18, 8:50 AM ET

Even the very first modern humans may have spruced themselves up with beaded bling.

Twelve shell beads discovered in a cave in eastern Morocco have been dated at more than 80,000 years old, making them one of the earliest examples of [human culture](#). The beads are colored with red ochre and show signs of being strung together.

Similar beads have been found in other parts of Africa and the Middle East, suggesting the first Homo sapiens literally carried their penchant for baubles with them as they populated the world.

"If you draw a triangle covering the three furthest known locations of Homo sapiens between 75,000?120,000 years ago, that triangle stretches from South Africa to Morocco to [Israel](#)," said study co-author Chris Stringer of London's Natural History Museum.

"Shell beads are now known at all three points of that triangle," Stringer added. "So such behavior had probably spread right across the early human range by this time, and would have been carried by modern humans as they dispersed from Africa in the last 100,000 years."

The findings are detailed in a recent issue of the Proceedings of the [National Academy of](#)

[Sciences](#). Oxford University's Institute of Archaeology and Morocco's National Institute for Archaeological Sciences led the project.

The beads found in Morocco aren't the oldest in existence. That title belongs to two tiny [shells discovered in Israel](#) in the 1930s and dated at 100,000 years old. The shells are pierced with holes and were probably also hung as pendants or necklaces, archaeologists say.

Combined, the finds hint at the extent of the culture and symbolism being practiced by the earliest modern humans. Art and decoration like the beads are considered good indicators of how [human behavior evolved](#) from Africa to other parts of the globe.

"A major question in evolutionary studies today is 'how early did humans begin to think and behave in ways we would see as fundamentally modern?'," said co-author Nick Barton of Oxford University. "The appearance of ornaments such as these may be linked to a growing sense of self-awareness and identity among humans."

Some researchers have suggested that humans didn't become culturally modern until they reached Europe about 35,000 years ago. But Europe, which doesn't show evidence of similar jewelry or customs until much later, actually lagged behind in cultural development, Stringer said.

"This research shows that a long lasting and widespread bead-working tradition associated with early modern humans extended through Africa to the Middle East well before comparable evidence appears in Europe," Stringer said in a 2006 prepared statement, commenting on the just-released, very ancient dates for the Israeli beads.

"Modern human anatomy and behavior have deep roots in Africa and were widespread by 75,000 years ago, even though they may not have appeared in Europe for another 35,000 years," he said.

---

We won't tell. Get more on [shows you hate to love](#)  
(and love to hate): [Yahoo! TV's Guilty Pleasures list](#).

| 22693|2007-06-20 09:25:55|Djehuti Sundaka|Re: earliest european contact with afric|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "doctorkimmy" wrote:

>

> I am searching for some information pertaining to the earliest  
> european contact with africa for a graduate class i am teaching.

What

> do folks recommend?

>

It depends on what you mean by European and contact. Is European meant in a strictly geographical sense or does it extend to Indo-Europeans of Asia Minor who came into contact with Kamat during the New Kingdom? Would European include people of the Iberian peninsula

who may have engaged in prehistoric trade across the Straits of Gibraltar or does it only pertain to historically recorded peoples such as the Myceneans and Sea People who also had come into contact with Kamat during the New Kingdom? Does contact only pertain to the travels of Europeans or does it include people traveling to Europe?

Djehuti Sundaka

| 22694|2007-06-20 09:37:33|doctorkimmy|Re: earliest european contact with africa|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "doctorkimmy" wrote:

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> with Kamat during the New Kingdom? Does contact only pertain to

the

> travels of Europeans or does it include people traveling to Europe?

>

> Djehuti Sundaka

>

Hi Djehuti,

I'd love any info on all of the above mentioned. I am teaching a graduate course and trying to direct my students to as much of this history as possible. Their background information is sorely limited to what was cursorily taught in South Carolina's public education...which needless to say is not much. So any information you can share/suggest is greatly appreciated.

Peace,

Dr. Kim Archung

| 22695|2007-06-20 14:45:23|Paul Kekai Manansala|Queen for a day|

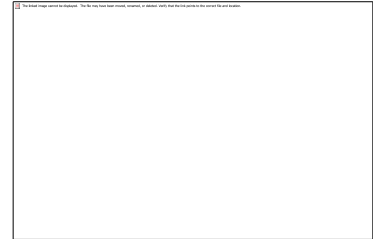
## Queen for a day

---

<http://weekly.ahram.org.eg/2007/849/eg3.htm>

Though not the only female ruler of Egypt, Queen Hatshepsut (1473-1458 BC), which means "united with Amun in front of the nobles", is one of the best known.

In ancient Egypt women often held high status, and could own and inherit property. Yet female rulers remained rare: only Khent-Kaues, Sobeknefru and, possibly, Nitocris, preceded Hatshepsut. Pharaoh was an exclusively male title and in early Egyptian history there was no word for a Queen regent, unlike Queen consort.



[Click to view caption](#)

Research will determine which of the two is Hatshepsut

---

Hatshepsut slowly assumed the regalia and symbols of Pharaonic office, including the Khat head cloth topped with an uraeus, the traditional false beard, and the shendyt kilt.

She created a myth about her own divine birth in which Amun goes to Ahmose in the form of Thutmose I and awakens her with pleasant odours. When Amun places the *ankh*, a symbol of life, beneath Ahmose's nose, Hatshepsut is conceived. Khnum, the god who forms the bodies of human children, is then instructed to create a body and *ka*, or corporal presence/life force, for Hatshepsut. Khnum and Heket, goddess of life and fertility, leads Ahmose to a lion bed where she gives birth to Hatshepsut.

To further strengthen her position, the Oracle of Amun proclaimed that it was the will of Amun that Hatshepsut be Pharaoh. She also claimed that she was her father's intended heir and that he had made her crown prince of Egypt.

Hatshepsut enjoyed a peaceful and prosperous reign. She built magnificent temples, protected Egypt's borders and masterminded a highly profitable trading mission to the Land of Punt. Yet as a result of the relocation of royal mummies by 21st Dynasty temple priests during the third Intermediate Period the whereabouts of Hatshepsut's mummy has long been a mystery. It was not among the royal mummies discovered in 1881 and 1898 in the Valley of the Kings, nor in the unfinished tomb KV20, built for her as the official wife of king Thutmose II. When Howard Carter explored the tomb in 1920, he found two empty sarcophagi; one for Hatshepsut and the second for her father, Thutmose, along with some of Hatshepsut's funerary objects which were transferred to the Egyptian museum in Cairo.

In 1903, Carter found the tomb of Siter In, Hatshepsut's wet nurse. Two sarcophagi were found in KV60, one for Siter In and the second containing an unknown female's mummy. Carter paid little attention to the tomb.

Three years later KV60 was re-entered by Edward Ayrton, who removed the mummy of Siter In to the Egyptian museum, where it joined other royal mummies as part of the royal funerary collection.

It was not disturbed again until 1989, when anthropologist Donald Ryan found it in more or less the same condition as Carter and Ayrton, with the second, unidentified mummy lying down near the core of the burial chamber. The well preserved fat woman with dyed long hair was wrapped in linen, her right arm crossed over her chest -- a sign of royalty -- while her left arm was laid beside her.

A few years later, in her book about the Valley of the Kings, Elizabeth Thomas would suggest the mummy left inside KV60 was that of Hatshepsut. She had several reasons for doing so: the mummy dated from the 18th Dynasty and was in royal pose; a part of Hatshepsut's wooden mummy mask had been found inside KV60; Hatshepsut was known to have requested that people close to her be buried alongside her. There was also the small hole found in the mummy's chin, suggesting that a fake beard had been attached at some point. While the circumstantial evidence seems compelling, it remained circumstantial. The tomb was closed once again.

Two years ago the Supreme Council of Antiquities (SCA) launched its five-year mummy project, involving CT scans of a vast number of mummies, the one in KV60 among them.

"At the Valley of the Kings I went to see KV60 with Egyptologist Salima Ikram to examine the mummy for a television documentary," wrote Zahi Hawass, secretary-general of the SCA, in an article, "The quest for the mummy of Hatshepsut", published last year on his official website. They made their way to the burial chamber down a set of rough stairs and an undecorated tunnel with niches on both sides, and entered the unfinished burial chamber with difficulty. "It might have been a perfect place to hide mummies in the Pharaonic period," wrote Hawass.

Three caches of royal mummies have been found in the Valley of the Kings: KV35 in 1898; KV55 in 1907; and the tomb of Horemheb in 1908; neither these, nor the royal mummy cache discovered at Deir Al-Bahari, have ever been associated with Hatshepsut.

"Despite Thomas's suggestion that the mummy left behind in KV60 is Hatshepsut and Ryan's support for such a hypothesis, I do not believe that this mummy is Hatshepsut," writes Hawass, explaining that the mummy is very fat with huge pendulous breasts, and the position of her arm is not convincing evidence of royalty.

Hawass instructed curators at the Egyptian Museum in Cairo to look for the second mummy found by Carter and moved by Ayrton in 1908. They found it on the third floor of the museum. Examinations revealed that the badly damaged coffin is typical 18th Dynasty and among the inscriptions engraved on it is "*wr Sdt nfrw nswt In*, [great royal nurse In]." The mummy inside is 1.5m tall while the coffin is 2.13m, suggesting that the coffin was not originally intended for the

mummy it contains. "The obese mummy still in the tomb is significantly taller, and would fit much better in the coffin," says Hawass. The examination also revealed that the mummy in the Egyptian Museum has her right hand by her side and the left hand across her abdomen, with the hand closed as if it was originally holding something. She was mummified in fine linen, with the fingers wrapped individually. The toes were evidently wrapped together; this wrapping has been torn away, as if the robbers were looking for gold. The woman was eviscerated through a U-shaped incision in the abdomen. She has long curly hair remaining on her head. There is also a mass of linen at the bottom of the coffin but this is not of the same quality.

"I think the face is quite royal, and believe that anyone who sees it will have the same reaction," concluded Hawass in his article.

He suggests that in the Third Intermediate Period, during the 21st Dynasty, the priests moved the mummy of Hatshepsut to KV60, which was possibly cut in the 18th Dynasty but never used. The priests moved Hatshepsut's mummy for security reasons, as they did with many mummies in the valley.

According to Hawass the big breasted mummy in KV60 may well be the wet nurse, the original occupant of the coffin at the Egyptian Museum, while the mummy on the third floor of the Egyptian Museum could be Hatshepsut.

In an attempt to end such speculation, the mummy was moved to the Egyptian Museum in Cairo where it was subjected to CT scans and other examinations.

Talking at the Metropolitan Museum during the inauguration of the Hatshepsut exhibition, Hawass said that while they had considered DNA testing the problem is that "there are mistakes about 40 per cent of the time. We might, though, experiment with an Egyptian team, with the mummy of Thutmosis II and with the mummies thought to be of Hatshepsut. If they are related, maybe this will settle the issue."

Examinations are now in their final stages and Hawass will declare which is the mummy of Hatshepsut at the end of this month during an international press conference at the Egyptian Museum.

| 22696|2007-06-20 14:46:13|Paul Kekai Manansala|Re: earliest european contact with africa|  
You might want to start with the Natufian period since things are fuzzy in the Paleolithic including the identification of cultures as Hss.

The Mesolithic and early Neolithic shows evidence of contact between NE Africa and West Asia going up into present-day Turkey, so I do know if this would be considered "European."

There also may have been some contact during Mesolithic-Neolithic transition between the North African Mactha-Afalou cultures and Iberia.

From a historical perspective, the first recorded contacts may be those between the Keftiu (Cretans) and Middle Kingdom Egypt.



Regards,  
Paul Kekai Manansala

| 22697|2007-06-20 20:49:47|Paul Kekai Manansala|Algeria finds more ancient rock etchings|  
Algeria finds more ancient rock etchings  
Mon 18 Jun 2007, 11:13 GMT

ALGIERS (Reuters) - Algeria, a treasure house of prehistoric Saharan art, has discovered more neolithic rock etchings in the desert from around 8,000 years ago showing cattle herds, a government newspaper reported Monday.

El Moudjahid daily said local tour guide Hadj Brahim found about 40 images near the town of Bechar, about 800 km (500 miles) southwest of the capital Algiers.

Prehistoric paintings are found in many parts of the Sahara, often portraying a garden-like environment of hunting and dancing in bright greens, yellows and reds at a time before desertification, which happened around 4,000 years ago.

Algeria's best known drawings are in the southeast in the Tassili N'Ajjer mountains. The site of 15,000 images has been named world's finest prehistoric open-air art museum by UNESCO.

Despite a rich Saharan inheritance, Algeria remains off the beaten track for most tourists because of its politically unstable history and an undeveloped tourist sector.

Reuters 2007. All Rights Reserved.

| 22698|2007-06-20 20:51:38|Paul Kekai Manansala|Exploring Ancient Egypt from your desk|

## **Virtual explorers comb Egypt's ruins**

[http://www.boston.com/news/science/articles/2007/06/18/virtual\\_explorers\\_comb\\_egypts\\_ruins/?p1=MEWell\\_Pos2](http://www.boston.com/news/science/articles/2007/06/18/virtual_explorers_comb_egypts_ruins/?p1=MEWell_Pos2)

By Pamela Ferdinand, Globe Correspondent | June 18, 2007

With a click of his computer mouse, Peter Janosi, a lecturer at the Institute of Egyptology in Vienna, analyzes ancient statues and decodes hieroglyphs unearthed in the distant Giza Necropolis.


From the comfort of his study in Norwich, England, Colin Newton, a retired television repairman, explores rare Giza maps and expedition diaries in an effort to catalog all Old Kingdom tombs.

Meanwhile, Laurel Flentye, an Egyptologist who specializes in art and archaeology, downloads excavation photos and roams inside subterranean chambers, zooming in on relief decorations in tombs around the Sphinx and Great Pyramid from her Cairo home.

They are virtual explorers, traveling through time and space via an online, interactive collection of one of the most famous archaeological sites in the world -- the Old Kingdom Giza Necropolis, with its royal tombs, pyramids, temples, and other Egyptian monuments circa 2500 BC.

The Giza Archives Project, established by Boston's Museum of Fine Arts in January 2005, aims to become the world's central online repository for all archaeological activity at the necropolis, beginning with the major 20th-century excavations that were jointly funded by the museum and Harvard University.

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 PHOTOS: [Exploring the Giza pyramids online](#)

 GIZA ARCHIVES PROJECT: [www.gizapyramids.org](http://www.gizapyramids.org)

---

The free site is helping scholars decipher clues to Egyptian culture during the Pyramid Age, said project director Peter Der Manuelian. And it is becoming even more valuable as the monuments and artifacts themselves crumble -- victims of pollution, vandalism, tourism, and time, he said.

"In many ways, the only way to study Giza is from our material and not to study the monuments themselves anymore," said Manuelian, who is also a lecturer at Tufts University. "The real goal is to bring everything online from Giza past, Giza present, and Giza future."

The website, created with \$1.6 million in funding from the Andrew W. Mellon Foundation and the assistance of hundreds of volunteers, allows users to research monuments and artifacts from the time of the original discovery and excavation through today. The MFA recently forged formal agreements with several museums and universities in Europe to add their Giza archives and artifacts to the website.

The MFA has been a leader in Egyptology ever since its late archaeologist George A. Reisner supervised the longest single-running excavation at Giza between 1902 and 1947. Reisner, also on the faculty of Harvard, helped uncover thousands of items, from utilitarian objects to artistic masterpieces, and amassed the largest documentary archive of any expedition at the site. As a result, the MFA is second only to Cairo in its collection of Old Kingdom artifacts.

Until the site was developed, scholars and students were thwarted in their ability to piece together information scattered in museum and university archives across Egypt, Europe, and the United States. Much of the information is unpublished, and the sheer volume of materials so overwhelming that they could not achieve a clear overview of Giza's development. [Continued...](#)

Now, by examining evidence and jumping back and forth in time, scholars can generate questions about one of the most important eras in Egyptian civilization and perhaps find answers, Manuelian said.

The online archives reveal a previously undocumented lower-class cemetery that will revise scholars' understanding of the early history of Giza before the construction of the Great Pyramid. Other material on the site shows additional examples of what was thought to be a very small group of surviving carved stone slabs on certain tombs, altering thinking among modern scholars about the date of their construction.

A limestone relief with the carved figure of a tomb occupant, now in a European museum, was thought to come from a particular tomb. But a small note card sketch made by one of the expedition staff in 1946 and now available online shows the very same relief in its original place in Giza -- but in a different tomb about 1,000 yards away.

"You can study a certain tomb and realize what you thought came from that tomb actually comes from somewhere else, something unique is actually very common, or something that you never paid very much attention to . . . is absolutely unique or special," Manuelian said.

Texts have been converted to digital form, along with more than 20,000 glass-plate photographic negatives. More than 10,000 maps and plans have been scanned and posted online, as well as aerial and satellite photos. The site also offers 360-degree interactive panoramas.

Of particular interest to Egyptologists, Reisner's extensive excavation records from 1909 to 1940 are available online, soon to be joined by 5,000 unpublished manuscript pages. Manuelian also recently acquired 42 diaries in Arabic detailing Reisner's excavation work.

In Cairo, Flentye said she supplemented her field work at Giza with the online archives to make certain she had the most accurate information. By computer, she saw features such as figures and hieroglyphs on tomb relief decorations that are now eroded or missing, and she discovered staircases that once led into offering chambers. The data that she added to her dissertation will contribute to how scholars and the public perceive Giza and its art over time, she said.

"It is wonderful to see Reisner's original photos because they show features that are now, in most cases, covered by sand. The original excavation photos provided many surprises for me!" she wrote in an e-mail. "The archives provide essential data that may not be retrievable in the field." ■

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[1 2 Next](#)

| 22699|2007-06-21 08:11:47|Myra Wysinger|Re: Kom Ombo rock art discovered|

**Chad Rock Art:** <http://www.homestea d.com/wysinger/ chad.jpg>

Hi Somo:

Hope this message finds you doing well. I heard from the Bradshaw Foundation about the Chadic Rock Art:

**Their reply:**

Dear Myra,

Thank you for contacting the Bradshaw Foundation.

This panel dates from the Pastoral Period - 4000 to 2000 BC. The figures are 2 metres tall. The panel is one of 5 such panels located in a six-square-mile area of Eastern Chad. In Tubu, the local language, they are called Niola Doa [Beautiful Ladies]. The patterns polished into their bodies are reminiscent of body painting still practised today elsewhere in Africa.

Kind regards,

Peter Robinson, Editor

***Have you seen our iLecture films?***

[www.bradshawfoundation.com/ilectures](http://www.bradshawfoundation.com/ilectures)

***Ferg*** wrote:

Thanks Myra.

Looking forward to what you find out. By the way I've had another good look at the group of images. Do you see an almost realistic human face in the middle one of the three images, or am I seeing things?

----- Original Message -----

**From:** [Myra Wysinger](mailto:Myra Wysinger)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, June 19, 2007 4:26 PM

**Subject:** Re: [Ta\_Seti] Kom Ombo rock art discovered

Hi Somo, you wrote: *There were some pieces new to me, in particular the one from Chad. The well laid out chevron designs on the stout figures must be a unique feature. Do you have a date for the Chadic rock art?*

My reply:

I have e-mailed the Bradshaw Foundation to find out. I'll let you know.

I happen to find it this last weekend, and have not had time to do

research on it until now. Thanks for bringing it to my attention.

Myra

***Ferg*** wrote:

Hi Myra Wysinger.

So nice of you to respond. I viewed the sites you recommended and was fascinated by the many examples of rock artwork.

There were some pieces new to me, in particular the one from Chad. The well laid out chevron designs on the stout figures must be a unique feature. Do you have a date for the Chadic rock art?

Somo

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**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, June 18, 2007 7:58 PM

**Subject:** Re: [Ta\_Seti] Kom Ombo rock art discovered

Hi Somo, you wrote:  
*Does any one know whether  
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This is what I have in my  
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**Among oldest rock art  
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[http://homestead.  
com/wysinger/figure8big.  
jpg](http://homestead.com/wysinger/figure8big.jpg)

**More pictures here:**

[http://antiquity.  
ac.uk/ProjGall/  
huyge/index.html](http://antiquity.ac.uk/ProjGall/huyge/index.html)

**Jebel Uweinat, Egypt  
(South West corner of  
Egypt 's Western Desert  
(or Libyan Desert ))  
8000 BCE**

[http://www.homestea  
d.com/wysinger/kts44\\_02o  
194.jpg](http://www.homestead.com/wysinger/kts44_02o194.jpg)

**Chad Rock Art**

[http://www.homestea  
d.com/wysinger/chad.jpg](http://www.homestead.com/wysinger/chad.jpg)

Source:

[http://www.bradshaw  
foundation.com/coulson/](http://www.bradshawfoundation.com/coulson/)

**Of course we all know Queen  
"Aty"**

[http://www.homestea  
d.com/wysinger/  
expedition2Punt.jpg](http://www.homestead.com/wysinger/expedition2Punt.jpg)

**France, Lascaux dated  
between 15,000 and 13,000  
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**The images (mostly  
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The cave contains nearly  
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faint to discern, while others

have deteriorated. Over 900 can be identified as animals, and 605 of these have been precisely identified. There are also many geometric figures. Of the animals, horses predominate, with 364 images. There are 90 paintings of stags. Also represented are cattle and bison, each representing 4-5% of the images. A smattering of other images include seven felines, a bird, a bear, a rhinoceros, and a human. Among the most famous images are four huge, black bulls in the Hall of the Bulls. There are no images of reindeer, even though that was the principal source of food for the artists. (Curtis, pp. 96-97)

The four black bulls are the dominant figures among the 36 animals represented in the Hall of the Bulls. One of the bulls is 17 feet long -- the largest animal discovered so far in cave art. The bulls appear to be in motion. (Curtis, p. 102)

Source: <http://en.wikipedia.org/wiki/Lascaux>

**Ferg** wrote:

Enlighten me  
but...is Egypt  
not in Africa?

"They also  
provide clear  
evidence that  
Africa in  
general and  
Egypt in

particular  
possess  
prehistoric art  
that is both  
chronological  
ly and  
aesthetically  
closely  
comparable  
to the great  
Palaeolithic  
art traditions  
known for a  
long time  
from Europe"

Typical they  
had to  
connect  
Europe with  
Egypt....yet  
again.

Does any one  
know  
whether  
highly  
stylised  
human  
figures shown  
with  
pronounced  
buttocks are a  
typical  
feature of  
African rock  
art and  
whether  
these figures  
do exist in the  
French  
Lascaux  
caves?

Somo

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| 22700|2007-06-21 09:10:03|zetter\_74|Mummy hair|

Hi,could you help me. Diop wondered why most of the mummies displayed in museums had wavy hair and thought whether that could be due to careful selection. He eventually hypothesised that they represented a Dravidian type, which of course is another branch of the African race. I did however read an article which suggests that the straightening of woolly hair could have been caused by the chemicals used in the mummification process together with environmental conditions prevalent in tombs which breaks down hair keratin. Does anyone have more information about this? Thanks.

| 22701|2007-06-21 10:23:40|Paul Kekai Manansala|Re: Mummy hair|

This subject has been discussed quite extensively here and you can find many articles by searching in our archives.

The following link is a good start:

[http://tech.groups.yahoo.com/group/Ta\\_Seti/msearch?query=brothwell+hair&pos=10&cnt=10](http://tech.groups.yahoo.com/group/Ta_Seti/msearch?query=brothwell+hair&pos=10&cnt=10)

The evidence suggests that both mummification and natural degradation contribute to straightening (and reddening/loss of melanin) of mummy hair. The rate at which this occurs depends on very specific conditions which each mummy encounters over time.

Even natural mummies in which no chemicals were used, usually show varying degrees of degradation that causes these changes.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "zetter\_74" wrote:

>

> Hi,could you help me. Diop wondered why most of the mummies displayed



> in museums had wavy hair and thought whether that could be due to  
> careful selection. He eventually hypothesised that they represented a  
> Dravidian type, which of course is another branch of the African race.  
> I did however read an article which suggests that the straightening of  
> woolly hair could have been caused by the chemicals used in the  
> mummification process together with environmental conditions prevalent  
> in tombs which breaks down hair keratin. Does anyone have more  
> information about this? Thanks.

>

| 22702|2007-06-21 10:51:11|Djehuti Sundaka|Re: earliest european contact with africa|  
Is Keftiu truly to be considered European? The westernmost outposts  
were European but as a definite Mediterranean people they seem to  
have spread to the shores of Europe from eastern sources which is  
why I see the first historical contacts as perhaps being Mycenaean.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Paul Kekai Manansala  
wrote:

>

> You might want to start with the Natufian period since things are

fuzzy in the Paleolithic including the identification of cultures as  
Hss.

>

> The Mesolithic and early Neolithic shows evidence of contact

between NE Africa and West Asia going up into present-day Turkey, so  
I do know if this would be considered "European".

>

> There also may have been some contact during Mesolithic-Neolithic

transition between the North African Mactha-Afalou cultures and  
Iberia.

>

> From a historical perspective, the first recorded contacts may be

those between the Keftiu (Cretans) and Middle Kingdom Egypt.

>

> Regards,

> Paul Kekai Manansala

>

| 22703|2007-06-22 00:58:51|Ferg|Re: Kom Ombo rock art discovered|

Thanks Myra for the information...much appreciated.

These images of the 'beautiful ladies', Niola Doamust be the most endearing pieces of Chadic rock art and to think that they are between  
4000 to 2000 BC is truly amazing. The tessellating chevrons and style of attire of the ladies are imaginative and unique.  
Many thanks.

Somo

----- Original Message -----

**From:** [Myra Wysinger](mailto:Myra Wysinger)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 21, 2007 4:11 PM

**Subject:** Re: [Ta\_Seti] Kom Ombo rock art discovered

**Chad Rock Art:** <http://www.homestead.com/wysinger/chad.jpg>

Hi Somo:

Hope this message finds you doing well. I heard from the Bradshaw Foundation about the Chadic Rock Art:

**Their reply:**

Dear Myra,

Thank you for contacting the Bradshaw Foundation.

This panel dates from the Pastoral Period - 4000 to 2000 BC. The figures are 2 metres tall. The panel is one of 5 such panels located in a six-square-mile area of Eastern Chad. In Tubu, the local language, they are called Niola Doa [Beautiful Ladies]. The patterns polished into their bodies are reminiscent of body painting still practised today elsewhere in Africa.

Kind regards,

Peter Robinson, Editor

**Have you seen our iLecture films?**

[www.bradshawfoundation.com/ilectures](http://www.bradshawfoundation.com/ilectures)

*Ferg* wrote:

Thanks Myra.

Looking forward to what you find out. By the way I've had another good look at the group of images. Do you see an almost realistic human face in the middle one of the three images, or am I seeing things?

----- Original Message -----

**From:** [Myra Wysinger](mailto:Myra Wysinger)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, June 19, 2007 4:26 PM

**Subject:** Re: [Ta\_Seti] Kom Ombo rock art discovered

Hi Somo, you wrote: *There were some pieces new to me, in particular the one from Chad. The well laid out chevron designs on the stout figures must be a unique feature. Do you have a date for the Chadic rock art?*

My reply:

I have e-mailed the Bradshaw Foundation to find out. I'll let you know.

I happen to find it this last weekend, and have not had time to do

research on it until now. Thanks for bringing it to my attention.

Myra

**Ferg** wrote:

Hi Myra Wysinger.  
So nice of you to respond. I viewed the sites you recommended and was fascinated by the many examples of rock artwork. There were some pieces new to me, in particular the one from Chad. The well laid out chevron designs on the stout figures must be a unique feature. Do you have a date for the Chadic rock art?  
Somo

----- Original Message -

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**From:** [Myra Wysinger](#)

**To:**  
[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, June 18, 2007 7:58 PM

**Subject:** Re: [Ta\_Seti]  
Kom Ombo rock art discovered

Hi Somo, you wrote:

*Does any one know whether highly stylised human figures shown with pronounced buttocks are a typical feature of African rock art and whether these figures do exist in the French Lascaux caves?*

This is what I have in my archives:

**Among oldest rock art ever found in Egypt are from Qurta, dated about 15,000 years old.**

<http://homestead.com/wysinger/figure8big.jpg>

**More pictures here:**

<http://antiquity.ac.uk/ProjGall/huyge/index.html>

**Jebel Uweinat, Egypt (South**

**West corner of  
Egypt 's Western  
Desert (or Libyan  
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[http://www.homestead.com/wysinger/kts44\\_02o\\_194.jpg](http://www.homestead.com/wysinger/kts44_02o_194.jpg)

**Chad Rock Art**

<http://www.homestead.com/wysinger/chad.jpg>

Source:

<http://www.bradshawfoundation.com/coulson/>

**Of course we all  
know Queen "Aty"**

<http://www.homestead.com/wysinger/expedition2Punt.jpg>

**France, Lascaux  
dated between  
15,000 and 13,000  
BC.**

**The images (mostly  
animals):**

The cave contains nearly 2,000 figures. Many are too faint to discern, while others have deteriorated. Over 900 can be identified as animals, and 605 of these have been precisely identified. There are also many geometric figures. Of the animals, horses predominate, with 364 images. There are 90 paintings of stags. Also represented are cattle and bison, each representing 4-5% of the images. A smattering of other

images include seven felines, a bird, a bear, a rhinoceros, and a human. Among the most famous images are four huge, black bulls in the Hall of the Bulls. There are no images of reindeer, even though that was the principal source of food for the artists. (Curtis, pp. 96-97) The four black bulls are the dominant figures among the 36 animals represented in the Hall of the Bulls. One of the bulls is 17 feet long - the largest animal discovered so far in cave art. The bulls appear to be in motion. (Curtis, p. 102)

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Somo

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Yahoo! Answers - Check it out.

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when.

| 22704|2007-06-22 09:54:18|Myra Wysinger|Re: Kom Ombo rock art discovered|  
Your welcome Somo. I agree, this piece is very unique and beautiful.  
As we all know, ancient/modern art work of Africa is one of the finest  
and most sought after in the world.  
Myra

**Ferg** wrote:

Thanks Myra for the information. ...much appreciated.  
These images of the 'beautiful ladies', Niola Doa must be the most endearing pieces of Chadic rock art and  
to think that they are between 4000 to 2000 BC is truly amazing. The tessellating chevrons and style of  
attire of the ladies are imaginative and unique.  
Many thanks.  
Somo

----- Original Message -----

**From:** [Myra Wysinger](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 21, 2007 4:11 PM

**Subject:** Re: [Ta\_Seti] Kom Ombo rock art discovered

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chad.jpg](http://www.homestead.com/wysinger/chad.jpg)

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This panel dates from the Pastoral Period - 4000 to 2000 BC. The figures are 2 metres tall. The panel is one of 5 such panels located in a six-square-mile area of Eastern Chad. In Tubu, the local language, they are called Niola Doa [Beautiful Ladies]. The patterns polished into their bodies are reminiscent of body painting still practised today elsewhere in Africa.

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[www.bradshawfoundation.com/ilecture\\_s](http://www.bradshawfoundation.com/ilecture_s)

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By the way I've had another good look at the group of images. Do you see an almost realistic human face in the middle one of the three images, or am I seeing things?

----- Original Message -----

**From:** [Myra Wysinger](#)

**To:** [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com)

**Sent:** Tuesday, June 19, 2007  
4:26 PM

**Subject:** Re: [Ta\_Seti] Kom  
Ombo rock art discovered

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Myra

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designs on the stout  
figures must be a  
unique feature. Do  
you have a date for  
the Chadic rock art?  
Somo

Original Message From : Myra Wysinger

**From:** [Yvonne Talbot](mailto:Yvonne.Talbot@prospect.com)  
**Sent:** Monday, June

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the structure of the world is not a simple one. It is a complex one, and it is one that is constantly changing. The world is a place of many different cultures, languages, and customs. It is a place where people from different backgrounds come together and live together. The world is a place of many different things, and it is a place that is constantly evolving. The world is a place of many different things, and it is a place that is constantly evolving.

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Yahoo! Answers - Check it out.

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| 22705|2007-06-23 04:47:47|olmec982000|Ancient Africans in Norway?|

Hi

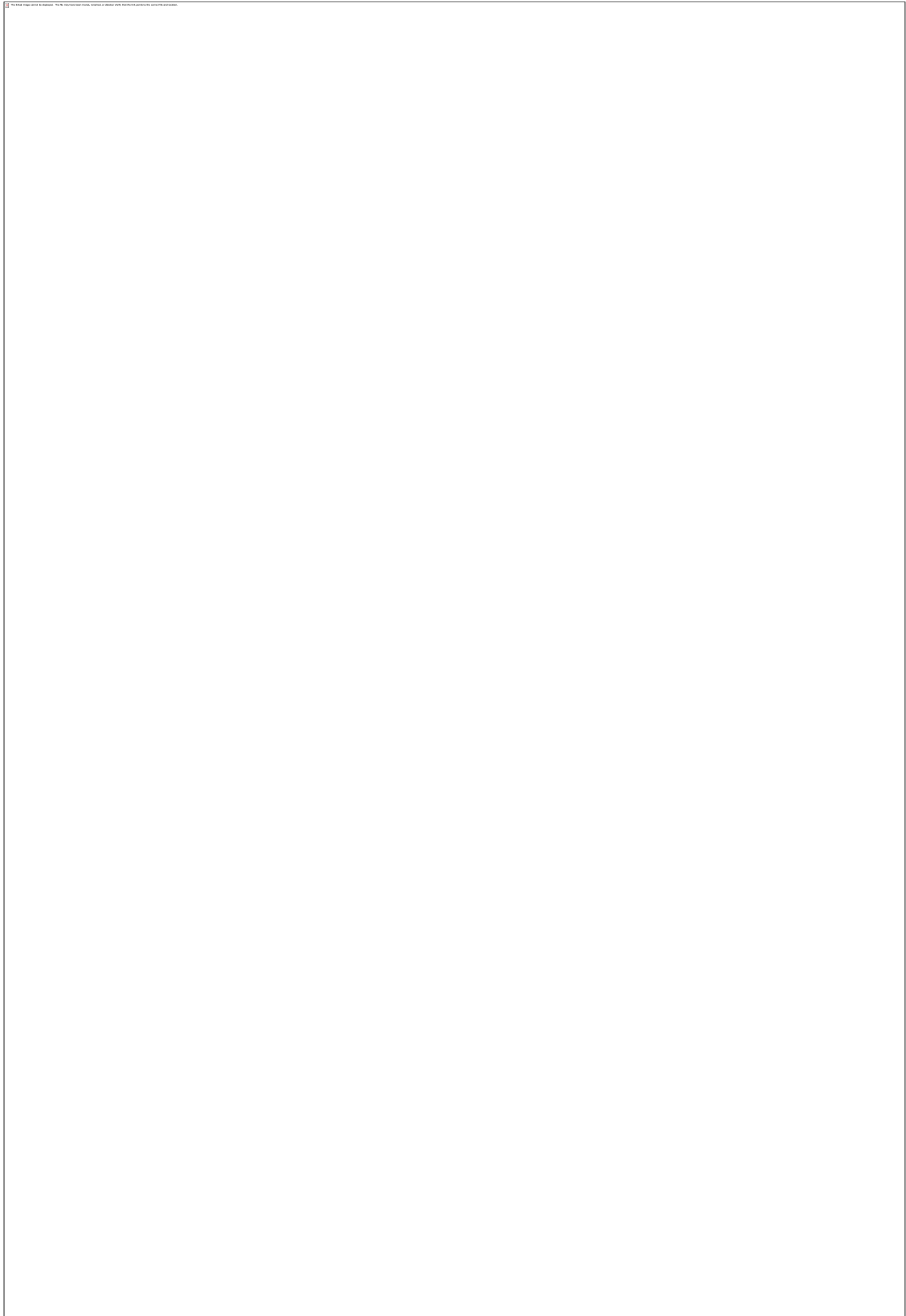
The ancient engravings of Norway are very interesting. The engravings not only depict African style boats. Some of them also include chariots. These engravings were found by Marc Washington who creates interesting posters on African history.



We also have the Mande and Egyptian sign for 'city, town, place'. This sign is the circle with the 't' or 'x' inside (X) or (t).



On



One of the engravings appears to contain an inscription. Below is a comparison of pottery signs which were common to ancient Africans. The inscription is inside of the beast depicted in the engraving.



There are three to four letters inside the beast engraving. Reading from left to right we have Y I V (laying on its side) and X= YIVX.

These inscriptions make it clear that Africans early colonized Norway. They brought with them chariots and writing. They built towns and used local animals for food resources. Clyde

| 22706|2007-06-23 09:02:06|IMJs@webtv.net|Are Brains Drained By Hidden Race Bias?|  
Are Brains Drained By Hidden Race Bias?

12:57 17 November 03  
NewScientist.com news service

People with implicit racial prejudices are left mentally exhausted after interacting with someone from a different race, perhaps because they are trying to quell their feelings.

The new study, the first of its kind, shows that areas in the brain associated with self-control light up in white people with implicit racial biases when they are shown images of black people.

Furthermore, the study showed that the level of this brain activity correlated very closely with poor performance in a test of thinking ability given right after a face-to-face interview with a black person. The researchers believe this indicates that the subject's mental resources have been temporarily drained by their efforts to suppress their prejudices.

Jennifer Richeson, who led the study, was surprised by the results. She believes it is now important to understand these neurological responses. "If we can understand the mechanism underlying this effect, we may be able to do something to intervene," Richeson, at Dartmouth College in New Hampshire, told New Scientist.

William Gehring, at the University of Michigan, agrees that the study raises "critical issues" that should be addressed by future research on how races interact. "It is indisputable that prejudice exists, and the scientific study of its cognitive and neural underpinnings is exceedingly important," he writes in an article accompanying Richeson's paper in Nature Neuroscience.

## Positive and negative

In the study, 30 white students were given computer test asking them to classify names as those of black or white people, and words as being positive and negative concepts. "Some people find it easier to pair black with negative than black with positive," says Richeson. Those taking longer to press the key for positive words after a black name were scored as having implicit biases. The Implicit Association Test (IAT) is controversial. Gehring says "one must be cautious" regarding any claims that a test is a direct measure of racist attitudes.

The second part of the study involved the students interacting with either a black or white interviewer on controversial topics and then immediately afterwards being given an unrelated cognitive test. Finally, two weeks later, the students were shown photographs of unfamiliar black and white men, while in an MRI brains scanner. A "robust" link was seen between the IAT-measured racial bias, poor cognitive performance after interview and brain activity in the scanner. When viewing photos of black individuals, all the students' brains lit up in the frontal lobe area - known to be involved in cognitive control, says Richeson. In sharp contrast, this area did not light up in any of the students viewing pictures of white individuals. "It's pretty amazing," she says.

## Executive function

The frontal lobe is associated with "executive function", which allows people to control their emotions and thoughts, says Richeson. The team does not know exactly why this brain area should light up in people with biases. "They are either trying to inhibit or control something - but we don't know what that something is," she says. "It could be an emotional reaction, or thoughts that come to mind. Or it could be something as benign as simply trying not to make errors." Richeson notes that those with low implicit bias showed no drop in their cognitive performance in the post-interview test.

In a modern multicultural world, "being biased has negative consequences for us", she says.

An editorial in Nature Neuroscience calls the work both interesting and ambitious. But it stresses that while the study links certain brain activity with implicit bias, it says nothing about what causes that bias or how the bias affects behaviour towards people of other races. And on the possibility of a brain scan to detect racism, the editorial says: "This prospect is remote."

Journal reference: Nature Neuroscience (DOI: 10.1038/nn1156)  
| 22707|2007-06-24 07:04:38|Ferg|Re: Ancient Africans in Norway?  
Hi Clive.

Interesting observation on the rock art of Norway.

Could we now firmly say from these rock art that Ancient Africa discovered the wheel and in particular the spoked wheel? Are there existing African rock art on this subject? Also are the comparisons of the pottery inscriptions related to the Runic inscriptions of Norway?  
Somo

----- Original Message -----

**From:** [olmec982000](mailto:olmec982000)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, June 23, 2007 12:47 PM

**Subject:** [Ta\_Seti] Ancient Africans in Norway?

Hi

The ancient engravings of Norway are very interesting. The engravings not only depict African style boats. Some of them also include chariots. These engravings were found by Marc Washington who creates interesting posters on African history.



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| On





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| 22708|2007-06-24 07:10:28|Ferg|Re: Ancient Africans in Norway?|  
So Sorry, it should be Clyde.

----- Original Message -----

**From:** [olmec982000](mailto:olmec982000)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, June 23, 2007 12:47 PM

**Subject:** [Ta\_Seti] Ancient Africans in Norway?

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| 22709|2007-06-24 07:18:28|Fari Supiya|Re: Egypt's Making: The Origins of Ancient Egypt 5000-2000 BC|

"Hotep I have read some of Mr. Rice's book. I tend to read for information and not agreement. So he does not support an African origin but he does have some good information. I would say read it. Bro. Bonotchi"

The Wisest approach to research I've come across. Too many people who claim the title `Afrocentric` are looking for a `they were Black` confirmation when they read a book but it's the surrounding issues of cultural achievement and context which help us understand our history and provide helpful insights into the current situation.

G.O.R.E

PS Michael Rice does actually say of the Egyptian's ancestors `Black Africans it must certainly be acknowledged...` Which is the closest he can get I suppose.

*bonotchim@aol.com* wrote:

Hotep I have read some of Mr. Rice's book. I tend to read for information and not agreement. So he does not support an African origin but he does have some good information. I would say read it. Bro. Bonotchi

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See what's free at [AOL.com](http://AOL.com).

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[Pinpoint customers](#) who are looking for what you sell.

| 22710|2007-06-24 07:19:45|Franklin Jones|Are you aware of what was implemented after the death of Dr. Martin|

**Please forward this information and post it upon your web sites spread this truth. Because there is in fact no fight more pressing for we African Americans than this one. For this is not one that we can afford to leave for yet another generation this is one that we must fight and win now or die trying because our liberation from despair is dependent upon it.**

Because the internet is saturated with false stories, I'm certain that this has caused many of us to become weary of some of its contents. I however assure you all that the following contents are totally the truth. Moreover, I encourage you all to fully investigate its contents.

The following information is extremely relevant to all Black people, but first allow me to properly introduce myself. I am Franklin G. Jones and the following contents are all excerpt from my self published underground book entitled the Black Matrix: the Modern Mental and Social Suppression of African Americans Under National interest (c) 2006. [No this is not a cheap and frivolous attempt to promote my book please read on further] I'm an African American author, lecturer, and activist that have dedicated the remaining years of my life towards exposing the following suppressed information to our people. I've lectured at many respected Black Colleges and Universities. Because of this I'm often the target of many threatening phone calls. [from white male voices threatening to kill me ] Because America does possess a history of silencing those of us that dares to speak the truth, I do not take these threats too lightly. It is for this reason that I ask that you all --the recipients of these e-mail-- please saturate the web with this information pass it on and forward it to all that will listen. So therefore if these threats are ever made good then the truth won't also die with me. I ask only that you not change or pervert its contents other than shortening it for content and grammar correction. Please do not pervert it with derogatory anti-white sentiments keep it clean and truthful and post with it always its origin. Thank you. Help saturate the world with this following truth.

[\[www.divineblacktruth.org\]](http://www.divineblacktruth.org)

## **THE RISE OF THE BLACK MATRIX**

In 1968 After the death of Dr. Martin Luther king Jr. there was much unrest, discord and wide-spread violence that which increasingly placed the peace and stability of the nation in dire jeopardy. This resulted in the decline of national stability and loss of lives and property that cost the nation and taxpayers millions of dollars. These factors, combined with the rapidly tarnishing American global image, led to the then president, Lyndon B Johnson, ordering that a commission be formed, later known as the Kerner Commission, to investigate and prescribe a cure or recommendations for the problem.

The Kerner Commission concluded that blatant White racism was the single aggravating factor for the collective problems. This finding required that the U.S. Government abandon its usage of blatant forms of racism used to control and maintain its White dominance. This abandoning of dated tactics led to the need for developing an improved method of controlling and suppressing its Black population.

The U.S. Government's agents of White supremacy quickly reformed their techniques of institutionalized racism. Changing times made it necessary for the U.S. government to change its methods to a much more subtle and socially acceptable means of continuing its racial suppression of Blacks and to maintain its White dominance. Because the blatant methods, of assuring that its White dominance be maintained, used and condoned in the past are no longer morally and socially acceptable, the U.S. Government secretly implemented a far more sophisticated method of maintaining its white dominance.

The United States government secretly implemented its largest ever covert assault operation against its Black population through its educational, judicial, and prison systems and, most detrimentally through a campaign of psychological warfare that uses misinformation, false statistics, and negative propaganda media reports. The unrelenting daily assaults on the Black psyche corrupts African Americans' sense of reason and



unity thus creating the culture of failure and disparity that now afflicts modern Black America.

Today's modern method of white racism in the United States is now secretly applied through the government's proven method of Covert Counterintelligence Program [COINTELPRO: A misnomer for Domestic Covert Actions.] A system of white governmental racism that is implemented through the American educational, judicial and prison systems-- that prevails and is concealed through the usage of Psychological Warfare implemented through the national media that fosters a consensual environment for its suppression of its black population. It is a sophisticated system of white racism that deliberately wears only the appearance, if any, of being totally self afflicted by African Americans themselves. In doing so, the United States Government have acquired a far more insidious and covert method of ensuring that its white dominance is maintained that exists behind a clever shroud of secrecy and deceit ?

for it is in this way that the evils of racism thrive best --  
when its victims do not recognize the evil.

This modern system of institutionalized racism is  
so in fact so sophisticated , that one may compare  
America's old system of white racism- used against  
African Americans in the past-- to that of this modern type  
by saying that the previous system had a GED while  
today's methods has a PHD. For today's system is for  
more sophisticated, elaborated and proficient than any  
system of racism previously faced by African Americans-  
even slavery.

While although this modern method of  
governmental white racism covertly uses the American  
educational system to mortifyingly mis-educate and  
disesteem black students and the judicial and prison  
systems to severely reduce black growth and upward  
mobility by reducing black America's ability to procreate  
and to vote thus to maintain its white dominance. However  
the most significant and detrimental aspect of this modern

system of white governmental racism used today in America is its aspect of using psychological warfare against African Americans.

Today as a mean of ensuring that its objective of maintaining white dominance the United States Government has modified its methods of exploiting and suppressing its Black population into a form more socially acceptable in contemporary times that uses mis-education, false statistics and negative propaganda media reports that equates a psychological warfare that conspires to corrupt blacks of unity, reason, and common sense, thus deliberately soliciting the disparity that has now become modern Black America. Moreover it is the core factor of the unprecedented amount of disparities afflicting Black America today.

Governmental Psychological warfare is the art of directing masses and individual towards governmental objectives by means of cleverly manipulating theory and misinformation. Here is a simplified analogy of the

psychological aspect of this modern system of racism that is now being implemented against America's Black population:

Let us say, for example, that a group of people was aboard their own massive ship and that their ship was being shadowed by another neighboring ship, a neighboring ship that was constantly broadcasting derogatory messages to the first group that their ship was lesser, smaller, not seaworthy or perhaps slowly sinking or that their crew was incompetent or was planning a mutiny. With time, the group receiving the negative messages, being unable to refute or to confirm these derogatory messages and deficiencies will grow weary and paranoid of the negative messages and will eventually come to accept these negative assessments of themselves.

The perception created by the taunting now unconsciously influences how the taunted group perceives themselves, subsequently causing them to become distrustful of themselves, doubting themselves, hating

themselves and, eventually, fighting among themselves.

The taunted group may even become so besieged by deep feelings of inadequacy that they may even jump into the sea and attempt to swim towards the taunting ship now believing it to be superior to their own boat even if their own ship was in fact better.

Within a real world setting, this is implemented against African Americans through U.S. governmental agencies that leak false derogatory and negative stories through press releases in magazine articles, radio, television documentaries concerning its Black population to its collaborators in the news media, which either knowingly or unknowingly carry the false information as their own. These false information are designed to demoralize, discourage, berate, subjugate, and or dismantle the Black population. It also perpetuate and frame the myth of Whites? racial, moral, and ethical superiority over its Black population.

This science of psychology works by affecting the unconscious mind through deception. Its weapon is not the way it is sent, but the messages that it carries and how the messages affect the recipient and influence society. Its works by, first, simply learning everything about the targeted group, their beliefs, likes, dislikes, strengths, and vulnerabilities. Once you know their strengths you attack it unrelentingly and once you know their weakness' you exploit them. This method of warfare adversely effects therecipients in terms of their behavior. Itsconcept of warfare is thatthe human being's most critical aspect is the mind and it uses psychology as the decisive factor in the outcome.

This method of psychological warefare not onlyadversely affects black self perception, unity and ultimately upward mobility, but alsoproduces a shift in victmization the creates a consensual environment of in which blacks sre systimatically suppressed through its judicial and prison systems. Its campaign of false derogatory stories about its black population produces a

perversion of reality that insinuates that America would be a better society as a whole if African Americans were gone, thus psychologically changing the root problem of racism in America to be due to Black's behavior rather than White's proclivity for racism.

This shift of victimization that the problem of racism in America is due to the fault of African Americans engenders distorted perceptions and increasingly prejudiced and acrimonious beliefs about its African American population that creates a consensual environment that facilitates the easier exploitation and suppression of Black America. [For when contempt of Blacks appears to be justifiable, it is the fiercest and most effective type of racism because its witnesses, bystanders, and jurors will sit by idly allowing African Americans to be brutally mistreated under the belief that it is justified.]

Accordingly, many African Americans may ask the question of why would the United States Government

implement such a racist scheme? The answer is because although the United States Government portrays itself as the leading ethical and moral authority of the world and professes equal rights for all American citizens, its oldest and most important objective has always been an unyielding commitment towards the preservation of its White dominance. That objective has always directly correlated with the necessity to suppress the advancement and growth of its Black population, because if the U.S. government treated its Black population in a manner which does not promote its interest of maintaining White dominance and control, it would render the U.S. Government diametrically in opposition to itself. Therefore, it secretly uses every conceivable means and opportunity to suppress its Black population, even those that trample upon its own stated ethical values.

Although this may sound a bit like bad science fiction, Psychological Warfare is a real and well-proven technology that exceeds the territorial limits of conventional warfare to penetrate the proposed target. This type of psychological warfare has been used by the



military since World War II. A popular motto among the users of these covert operations is "Capture their minds, and their hearts and souls will follow." For once their minds are reached, they're defeated without bullets. Used in all aspects of war, the effectiveness of psychological warfare is limited only by the ingenuity of the commanders using it. Although the usage of psychological warfare began within a military setting, it was eventually realized by governmental and societal elites that this method of psychological warfare could be useful for totally controlling society, therefore, psychological warfare technology evolved from its military usage against foreign enemies to being used to control society domestically.

Today, the U.S. government, like many other developed nations, conducts planned campaigns of extensive strategic psychological operations through the national media to influence the perception and climate of the nation towards the attainment of its governmental objectives. Every act of the government has a psychological impact, and it is ongoing from President Bush's media coverage stunt where he landed upon a U.S.

Naval battle carrier dressed as a pilot, to the U.S. soldiers pulling down the statue of Saddam Hussein in Iraq , to the staged rescue of Jessica Lynch. These strategies are all part of the sophisticated system of psychological warfare, and they are on-going, all around us, all of the time.

The ability to influence the nation in mass using psychological operations through the national media is highly effective because the media itself is very powerful in terms of its influence. For the media helps shape our views of the world, what we consider to be good or bad, and also forges our deepest values, identities, and our sense of what it means, for example, to be male or female. These facts, combined with those studies showing that the average American watches 18 hundred hours of television each year, affirm that there is a great inclination for Americans to be affected by psychological operations conducted through the national media.

Clearly, the sophisticated method of psychological warfare met such a need for maintaining white dominancy

within the United States. It was the logical choice, perfect for the changing times. Unlike the blatantly brutal forms of racism used in the past which Blacks were able to identify easily and therefore unify and form counter strategies, this modern method of racism works from a psychological perspective. This method provided the U.S. government a more socially acceptable method of continuing the White racial hierarchy for dominance and control given that it is not as easily recognized. This new method exists in the space between overt racism and racial respect. Its methods include the ability to both influence the national climate and engender personal psychological feelings among Americans that meet the U.S government objective.

This concept of the U.S government using psychology as a weapon to influence and control its Black population is not at all ridiculous. For more than a century ago, Charles Darwin predicted in his book *"The Origin of Species"* (1859) that "the evolutionary theory would one day provide a new foundation for the science of psychology." The truth in his words has been borne out.

The change came when modern advances in our understanding of the genetics of social behavior ushered in Sociobiology; a controversial new science of the biological study of social behavior of humans.

Since the 1950's, U.S. experimental psychologists and Cognitive scientists have developed ideas about the unconscious mental process that proposes that most of our mental processes happen outside of our awareness suggesting that the ability to control the behavior of people around us subconsciously is now a distinct possibility.

Moreover, over the past five decades, human sociobiology has transformed into an evolutionary psychology that has gained science the means and ability to control and, therefore, predict the actions and feelings of individuals or groups merely by the messages conveyed against them. According to this controversial use of psychology, the human mind is the most extraordinary part of the human body, and there seems to be little doubt, wrote biologist David Barash, "that the unconscious is real and that in certain obscure ways the forces of culture are all-powerful in shaping human

behavior. Advances in these studies resulted in governments using psychology as a weapon for maintaining White dominance.

While this may still sound incredibly ridiculous or unbelievable for many, psychological warfare is a real method of warfare that is commonly used by the U.S. Government. It was even used during the Iraq war. The United States Military dropped propaganda leaflets on Iraq and planted favorable stories about the new Iraq in the Baghdad press, radio, and television media and also removed all mention of Saddam Hussein from the Baghdad grades school educational curricula. Its usage of psychological warfare has been ongoing throughout the entire combat operation in Iraq from the initial battle thru the so-called rebuilding of Iraq .

Moreover, the U.S. Government's methods of rewriting the Iraq schools curriculum, thus creating a curriculum more favorable in its depiction of westerners/Whites and using the Iraqi national media to perpetuate propaganda and misinformation to facilitate their easier exploitation and suppression, are remarkably

consistent with the current social conditions and experiences of African Americans. As for those who still doubt that such a conspiratorial dimension of racism exists at the governmental level in the United States, I strongly recommend that they read the National Security Council Memorandum<sup>46</sup>, and also Kenneth O'Reilly's "Racial Matters: The FBI's Secret File on Black America, 1960-1972."

The objective of the United States government has always been to maintain its White dominance over its Black population, and clearly, psychological warfare meets this need because it covertly creates a national climate that allows the government to suppress consensually the advancement of its African American population and to maintain its White dominance and national stability. Furthermore, history overwhelmingly demonstrates that the White race's innate proclivity for racism, control, and dominance is much too deeply engrained for them to just merely give up their practices of implementing suppressive methods over its African American population.

Furthermore, the social structure of America's White societal elites was formed on the premise that there must be maintained a class of people to perform menial duties, to perform the drudgery work required to sustain life, and to take the lower paying jobs requiring ?a lower order of intellect and skill.? Clearly, the method of psychological warfare provides the United States Governmental elites with a method for meeting this need but doing so with the added benefit of not appearing racist. The records of history show that the reincarnation of suppressive methods into forms more acceptable to the changing times is a common practice of the United States government as seen after the abolishment of slavery wherein its methods of using racist, oppressive treatment of its Black population was reincarnated into Jim Crow laws. And, also, let us not forget the many sorts of devious strategies and methods used to prevent Blacks from becoming registered voters. The historic and demonstrative evidence overwhelmingly reflects the reality that the U.S. government does manifest a proclivity for reinventing devious methods to suppress its Black population. This proclivity has led to the U.S.

Government now using its proven method of psychological operations to control the advancement and growth of its Black population. It was the next logical choice for it provides the Government the benefit of the appearance of conducting humanitarian efforts to help its Black community while covertly seeking only to maintain its White dominance. Those who forget history are destined to have history's crimes repeated against them.

### **THE OBJECTIVE OF THE PSYCHOLOGICAL WARFARE AGAINST AFRICAN AMERICANS**

The objective of this psychological warfare against African Americans is to create a shift in victimization in behalf of whites that lessens pressure for social change on behalf of Blacks thus making the nation and the entire world insensitive to the plight of African Americans, thus successfully stripping them of the national and international support that was acquired during the 1960's civil rights struggles. This is done by an immense campaign of false statistics and media reports degrading its Black population and disproportionately portraying Black men as the face of crime and Black women as the face of welfare. These



portrayals of African Americans are totally false and inaccurate but are necessary to make it appear that Black behavior is the reason for White racism in the U.S. Moreover, this method also makes any serious criticism of White racism almost impossible today. Not only does it tranquilize efforts on behalf of Blacks, it also affects attitudes that, when enacted through governmental policies, laws, and other legislation actions, serve to ensure that African Americans will not advance. Its effects are manifested in ideas, education, governmental policies, economic stratification, social segregation, housing markets, hiring and promotion practices, psychological issues, and minority access to a variety of social services and opportunity. It also creates a false justification for the legal system's mistreatment of African Americans wherein they are disproportionately incarcerated, given stiffer sentences, and are more likely than other racial groups to be treated brutally, beaten, and fired upon by police officers while they are unarmed. Moreover, some studies have shown that this shift of victimization now reflects increasingly acrimonious beliefs and prejudiced

perceptions about and against African Americans that are arguably stronger today than they were after emancipation.

The United States Government's psychological operation of devaluing African Americans is not always recognized. In fact, in most cases, it is executed very subtly and is often done under the pretext of helping African Americans, while in fact actually exploiting them. One such an example was seen in August 1996, when then, President William "Bill" Clinton signed the Personal Responsibility and Work Opportunity Reconciliation Act, better known as the "Welfare Reform" Bill. During the ceremonial undertaking, which was broadcast on television to the entire nation and the world, the president was strategically accompanied by two African American welfare moms who were positioned on either side of him as he signed the new bill, perpetuating false images of African American women without using overt racism, thus feeding and perpetuating the racist stereotype that the largest recipients of welfare are "lazy Black mothers." This image was filmed, photographed, and transmitted all over the world. These types of actions by the White House feed the government's objective of

changing the face of racism in America to reflect that the racial problem in America stems from behavior among African Americans which justifies White attitudes towards Blacks while producing psychological feelings of embarrassment, gratitude, and indebtedness among Blacks towards the American government. The fact, however, is that the majority of welfare mothers are White women, and regardless of the many false images of social programs of welfare and food stamps for the benefit of African Americans perpetuated through the media, the largest recipient of these benefits cannot and will never be African American women. For let us remember that, according to U.S. government statistics, Black women make up only 6 % of the nation's total population. Therefore, even if a ridiculously high number like half of all Black women were welfare recipients that still would equate to only 3 % of the population. Clearly, the negative, fraudulent portrayal of Black women as being the majority of welfare moms is a prime example of psychological warfare.

Perhaps no president relied more heavily on the use of the psychological operation that portrayed African

American Women as negative welfare queens than Ronald Reagan (Green and McCall, 1987). Reagan's career as an actor and spokesperson for General Electric provided him with an audience to redefine his storytelling style and to perfect the ability of appealing to the concerns and fears of White voters without the use of overtly racist appeals. Reagan's campaigns revolved around themes that exemplified the image of the Black welfare queen. Such was seen when he challenged Gerald Ford for the Republican Party nomination for president. Reagan gave an elaborate story of 'welfare abuse' that appeared in the New York Times, February 15, 1976 , p1 which stated the following: "There's a woman in Chicago . She has 80 names, 30 addresses, 12 social security cards, and is collecting veteran benefits on 4 non-existing deceased husbands. And she is collecting social Security on her cards. She's got Medicaid, is getting food stamps, and she is collecting welfare under each name. Her tax-free income is over \$150,000.? The speech emphasized how "they, the abusers, enjoy lives of leisure, whereas "we" [Whites] work harder than ever before with little chance of ever

getting ahead.? The welfare queen abuse story played, and continues to play, well among the White masses, and its reference to the abuser leaves little doubt about the implied racial identity of the abuser without stating the racial identity of the abuser explicitly. The story then acquires a life of its own, far more elaborate and lucrative than before. At times, she has more kids and fewer husbands. Nevertheless, it worked because it delivered messages penetrating the consciousness of White voters across party lines. After Regan defeated Carter in the 1980 election, the welfare stories made it possible for him to reduce social programs. [Moreover, clearly the U.S. Government?s welfare program that awarded funds to the mother only when the father was kept out of the homes contributed significantly in the collapse of the Black nuclear family.]

While portraying most welfare moms in America as being Black women, the government?s psychological operation also disproportionately perpetuates the image Black men as the literal face of crime in America . Although commonly presumed accurate and accepted, this

representation is totally inaccurate for it presents a problem of semantics; the numbers just does not properly add up. For according the U.S. government, African Americans make up just above 12% percent of the total American population. From this number, let us attempt to quantify these African Americans that make up most of America ?s criminals. Let?s begin by subtracting from this 12% percent the amount of 6% represented by Black women. This leaves just 6% percent of the total American population as being African American males. Let us now assume a ridiculously high number such as half of all Black men in America as criminals. This total number of African American male criminals would still only comprise just 3% percent of the total national population. Moreover, we did not even bother to subtract from that original 6% those African American males that (disproportionately) make up almost 35% of the United States military.

The point being made here is that it is, in fact, literally impossible for America ?s Black population to equate to what is negatively portrayed in the national media. The point being made here is also that the absolute number of

African Americans is simply too small to equate the statistics and perpetuated images that suggest that Blacks are the face of crime in America . For even if at disproportionately high levels of crime within their own Black communities, the total number of African Americans males is too small to even remotely resemble what the media perpetuates. This is not the result that one would expect from watching the evening news or an episode of the television show "Cops". While some African Americans today live in conditions that have them resorting to crime, never before in the history of America has the actual number of criminal activities of any given year been higher among African Americans than Whites. The media perpetuation of Black males as the majority of criminals in America is clearly psychological operation at work. Moreover, research has disclosed that most serious crimes such as homicide, rape, and robbery and assault in inner cities are committed by a very small proportion of African Americans youths; some estimate a high of only 7% percent. Furthermore, the majority of crimes in America are committed by White males. [Their immensely larger

population is a factor in this]. However, the media perpetuates the image that the majority of crimes are being committed by African American males.

Another fallacy contributing to the negative propaganda against African American males is that the majority of African American males are engaged in the use of illegal drugs. However, to the contrary, a report conducted by William Drummond, a University of California at Berkeley journalism professor and co-author of a U.S. Justice Department-sponsored survey, showed that only 6 percent of African Americans had used cocaine in their lifetime, and a great majority of these respondents (65.5 percent) had used it fewer than 11 times. Among Whites respondents, 10.6 percent had used cocaine in their lifetime with 62.3 percent of those respondents saying they had used it fewer than 11 times.

These noted statistics are completely contrary of what is perpetuated by the racist media. Moreover, because the face of crime is now perpetuated as being Black, any effort by a politician or public figure to address the disproportionate number of African Americans



incarcerated or given harsher sentences may now be construed as being soft on crime. Therefore, many Black politicians avoid this topic for fear of appearing soft on crime, which is political suicide.

This negative and derogatory portrayal of African Americans through the usage of psychological operations of influence was also made apparent during the LA riots of 1992. The media portrayal of the event painted the perception that the Black community was solely responsible for the riots and disturbances. However, according to reports of those arrested, more than a third had full time jobs and some 60% of the rioters and looters were made up of Hispanics and whites. A more recent example of the United States' deliberate devaluing of African Americans through the usage of psychological operations was seen during the 2005 flooding of New Orleans in the wake of Hurricane Katrina. While many African American victims that were left behind suffered from hunger, dehydration, and the trauma of having loved ones dying all around them, the White media was more adept at portraying these Black victims as wild, inhuman,

deviant criminals. The press presented, for the most part, those images of the desperate and suffering Black families that reinforced their negative and racist stereotypes. As seen, for example, in the desperation of many Black people who took water and food from the vacant stores -- actions deemed a necessity given the circumstances. However, the media painted the perception that most of these Black people were uncontrollable looters stealing equipment and appliances [although their homes were under water and there was no power within the city so, therefore, there existed no place to plug in electrical equipment or appliances].

Nevertheless, the images of Black people taking food and water were perpetuated as looting as 'shown' in the constant repetition of the same 5-minute looping footage of so-called looters. On the other hand, Whites doing the same thing were portrayed in television coverage as 'shopping for food.' If the 'looting' by Blacks was as rampant as reported, why then was there the need to keep repeating the same 5-minute footage again and again? Then, there were the many unfounded rumors broadcast,

not only nationally but also globally; that hospitals had been raided by drug addicts; and that there were many gang rapes of women and children in the New Orleans Convention Center; also that babies' throats had been cut; and that Black thugs were shooting at rescuers. Although these rumors were later found to be untrue, the damage was already done against African Americans. Then there were the many insensitive racist remarks made by White officials and politicians, where one White official stated that "we couldn't get them out of the projects, however God did" .; another stated; "why are they complaining about the overcrowded conditions in the Superdome when they are accustomed to living [in the substandard conditions] in the ghetto". At a time when African Americans so desperately needed help, the U.S government seized the opportunity to further dehumanize and perpetuate derogatory propaganda about them. One African American victim recounted his experiences saying the following: "After four days of hell in the Superdome, they [the U.S. National Guards] forced men and women into separate lines to board the buses. When we

questioned why we had to separate from our children, the National Guards drew their guns on us.? These events in the aftermath of the Hurricane are indicative of the American government?s sentiments towards its Black population. ?What is more, African Americans are denigrated within every aspect of American society by the U.S. government?s psychological operation -- from their educational failures, their crime statistics, and also their national health statistic reports. Where, based upon the U.S. Government?s national health statistics and reports concerning the health of Black America, it appears as if the bodies of Black people are literally genetically and physically inferior to that of the bodies of Whites. However, when examined outside of governmental discretion and control, we see, to the contrary, that Blacks are America?s greatest athletes. The point being made here is that it is only when statistics are totally in the hands of the White government that the bodies of Blacks appear physically inferior to Whites. These actions by the U.S. government are clearly a case psychological warfare at work for the mounting evidence is too great to be purely coincidental

for us not to connect the dots -- it is in fact an exact match. This tendency to routinely subjugate African Americans within the American society is clearly a case of psychological warfare at work for it is too prevalent to be merely dismissed as an oversight or as being the work of a few local governments. It is being deliberately implemented at a national level. This modern racism, as herein defined, has had a serious deleterious effect on the United States as a whole. Therefore, the immediate and social conditions of African Americans will not change as long as our conditions are being covertly manipulated and encouraged by the White societal elites. For as long as Whites are keeping the scores, it will always appear to be that Blacks are on the losing team, in the sinking ship. As long as the White government is assessing the strengths, weaknesses, and crime and health statistics of its Black population, they will always use psychological operation to influence and encourage White dominance and Black suppression. A new reality for African Americans will only be built by a Black society that dares to assess its own weaknesses and strengths and that

takes control of the education of their own children. **IT'S**

## **EFFECT UPON AFRICAN AMERICANS**

(Message over 64 KB, truncated)

| 22711|2007-06-24 08:48:49|Fari Supiya|Re: The state of Black Consciousness|

Franklin: "The most saddest part of my fight in putting out this information is meeting hundreds of whites that agrees, support and validates my information and then meeting my fellow blacks who then attacks me for it. This is even more profound when my black attacker believes themselves to be conscious."

GOR: These days every Black person believes themselves to be conscious. Whoever doesn't believe me should ask any Black person they choose to 'Are you conscious?' and see whether you get a single 'no'. As for being attacked by Black people all I can say is that we have been programmed to attack ANYONE who says something sensible. It is not the first time this has happened at Ta-Seti and it won't be the last, worse luck!

Franklin: "I am not attempting to hawk my books for I have been disseminating this information through lectures, seminars and e-mails for more many years before my website selling the book was ever constructed. It is out of obligation and love for my people that I do what I do."

Thank you sister Gloria, most certainly I believe that your words are more accurate with the truth. For clearly there is something terribly wrong. Something that stories of ancient Egypt have not and will never cure. Sadly many of us have come to believe that being conscious is now about merely becoming vegetarians, giving our selves African sounding names, calling ourselves elders, and telling story of ancient Egypt (when we were ALL kings and queens). They alone do not benefit are conditions today. In fact this is nothing without liberation."

GOR: I've never understood the preoccupation of some who adopt this label 'Afrocentric' towards a very fake self-righteousness and an aggressively proselytising vegetarianism. What on earth is that about. I remember years ago taking a 'conscious' girl on a date to the cinema. I had met her through an Egyptology course I was helping teach. When I ordered a hot dog she was amazed! 'How can you eat meat and teach Egyptology!' she exclaimed. Clearly she didn't know what the reproduction Egyptology was! If someone wants to be a veggie that's fine but to mix it up with reclaiming one's ancestry as if pre-slavery Africans, or for that matter Ancient Egyptians, didn't eat meat is plain crazy. I notice no one writing in to denounce this nonsensical behaviour. But if someone talks about systematic covert racism, something a hell of a lot more relevant than a cucumber sandwich, they are denounced as mentally unstable. Is Africans for real!!!

Franklin: "I would like to send to you both a copy of my book absolutely free. If then you Mr Omowale still find it to be ridiculous than by all means discredit me over the Internet but don't do so before reading the material.

If interested just send two me your addresses and I will send to you both free copies of the book. THIS IS SO SAD, BUT NEVERTHELESS I LOVE ALL OF MY PEOPLE EVEN THEY THAT WILL ATTACK ME FOR TELLING THE TRUTH."

GOR: It is sooooo sad. U can love all our people. I try to too, so long as we are aware that some will never return it.

G.O.R.E

**Franklin Jones** wrote:

The most saddest part of my fight in putting out this information is meeting hundreds of whites that agrees, support and validates my information and then meeting my fellow blacks who then attacks me for it. This is even more profound when my black attacker believes themselves to be conscious.

I am not attempting to hawk my books for I have been disseminating this information through lectures, seminars and e-mails for more many years before my website selling the book was ever constructed. It is out of obligation and love for my people that I do what I do.

Thank you sister Gloria, most certainly I believe that your words are more accurate with the truth. For clearly there is something terribly wrong. Something that stories of ancient Egypt have not and will never cure. Sadly many of us have come to believe that being conscious is now about merely becoming vegetarians, giving our selves African sounding names, calling ourselves elders, and telling story of ancient Egypt (when we were ALL kings and queens). They alone do not benefit are conditions today. In fact this is nothing without liberation.

I would like to send to you both a copy of my book absolutely free. If then you Mr Omowale still find it to be ridiculous than by all means discredit me over the Internet but don't do so before reading the material.

If interested just send two me your addresses and I will send to you both free copies of the book.

THIS IS SO SAD, BUT NEVERTHELESS I LOVE ALL OF MY PEOPLE EVEN THEY THAT WILL ATTACK ME FOR TELLING THE TRUTH.

**"Emeagwali, Gloria (History)"** wrote:

Alarmist? 2 million Blacks in the prison system. 28 Black Chicago kids murdered within 6 months.

Order the book and see what it has to offer before criticizing it. I agree that it is not about

Ancient Northeast Africa and for that reason may be off topic but give the author a break.

Gloria Emeagwali

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) on behalf of OMOWALE  
Sent: Thu 5/31/2007 4:23 PM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] The popular underground book " The Black Matrix  
" ... FIND ANOTHER WAY TO SELL YOUR BOOK!!

This type of alarmist, paranoid, confused, negative nonsense should not be allowed on this site.!!! African people have survived, and will survive with or without reading the book you are hawking.  
Perhaps you should find another way to sell this book. I have registered a protest.  
Omowale

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Looking for earth-friendly autos?  
Browse Top Cars by "Green Rating" <[http://autos.yahoo.com/green\\_center/;\\_ylc=X3oDMTE4MGw4Z2hlBF9TAzk3MTA3MDc2BHNIYwNtYWlsdGFncwRzbGsDZ3JlZW5jZW50ZXI-](http://autos.yahoo.com/green_center/;_ylc=X3oDMTE4MGw4Z2hlBF9TAzk3MTA3MDc2BHNIYwNtYWlsdGFncwRzbGsDZ3JlZW5jZW50ZXI-)> at  
Yahoo! Autos' Green Center.

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Try the [free Yahoo! Mail Beta](#).

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Got a little couch potato?  
Check out fun [summer activities for kids](#).  
| 22712|2007-06-24 08:48:50|Fari Supiya|Re: OT: \$60bn for African condoms?|  
PKM  
A very relevant observation and question.  
G.O.R.E

**Paul Kekai Manansala** wrote:

"The G8 leaders announced a target of spending \$60bn on fighting Aids, as well as at least \$1bn on malaria prevention and \$500m for an education programme in developing countries."

Notice that the amount of aid for education is only 1/120th of that given for "fighting Aids."

Is Aids relief just a cover for another African population control scheme?

Also only \$1bn for malaria prevention, the biggest killer on the



African continent.

Regards,  
Paul Kekai Manansala

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Fussy? Opinionated? Impossible to please? Perfect. [Join Yahoo!'s user panel](#) and lay it on us.

| 22713|2007-06-24 08:48:51|Fari Supiya|Re: Lacking African Humanism|  
Prof Megal?: "With the persistence of the two ethnic groups to subjugate African peoples who outnumber them at the rate of almost 2.5 : 1, with the unspeakable racism that their acts and deeds shockingly demonstrate, with their unprecedented lack of African Humanism, today's Amhara and Tigray prove in the most categorical way that the collapse of 'Ethiopian' tyranny will not be completed with the secession of Oromo Ethiopian, Ogadeni, Afar and Sidama nations, but with the expulsion of the non-African Amhara and Tigray Abyssinians from their spot.

This is actually what they not only deserve but also demand, when dissociating themselves from the rest of the Africans. It sounds ironical to European ears that the Amhara and Tigray Abyssinians do not consider themselves 'Black'. As a matter of fact, it takes more than 10 years of specialized studies and in-depth research to realize that the Abyssinian discourse is true!"

GOR:To Saeedsheikhali I ask: what is your position on what Prof Megalommatitis says and why start this discourse now when related discussions hgave been had at Ta-Seti before? Do these accusations only relate to Ethiopians or do they cover other ethnic groups of mixed appearance in the Horn such as the Somali who saw other Black Africans as slaves? Do you have any evidence to back up claims that Meroe was built by the ancestors of the Oromo? And lastly are you a Somali nationalist hoping for a greater Somalia which would include presently Ethiopian territory (Ogaden)?

Respond at your leasure  
The NOTORIOUS G.O.R.E

***saeedsheikhali*** wrote:

The Absurdity of the Ethiopian Hold Up

Enlarge ImageAs certain it is that there should be no less than 300 or 400 countries on this planet ? so that the Fundamental Humanist Concepts of Integrity, Freedom and Virtue be implemented among Respectable Human Societies ? so clear it is that some disreputable realms should be expelled from the UN for scandalous and

uninterrupted violation of elementary norms of Human Nature and Life.

The Existence of Relic Abyssinia in 2007 is an Absurdity

The world's most infamous realm of abominable barbarism is Abyssinia, fraudulently re-baptized 'Ethiopia'. There is no Law, no Cause, no Reason and no Purpose in the perpetuation of a paranoid state where various nations have been massacred over more than 110 years because it has pleased so to the colonial gangsters of France and England.

There is nothing most disreputable in the World History that today's African borders; they are false, they must be erased, they are the most inhuman fabrication, their memory must be eradicated; their existence obliges the white people to Kneel in front of the Black Mankind in the eternity.

Wherever the borderlines were formed to adjust the interests of colonial balance of power, we have to do to white people Crime that consists in the worst Sin in the History of Nations.

In the case of Abyssinia's expansion to the south and the east that ended up with the subsequent subjugation of the Oromos, the Sidamas, the Ogadenis, the Afars and glorious and ancient African Nations, we have to do with the colonial guidance of the clownish pseudo-kings of Abyssinia, and the extraordinary phenomenon of a emigrated Yemenite tribe (the Habashat), who although present of African soil for about 2500 years never became African.

The Amhara and Tigray Abyssinians: aliens in Africa

With the persistence of the two ethnic groups to subjugate African peoples who outnumber them at the rate of almost 2.5 : 1, with the unspeakable racism that their acts and deeds shockingly demonstrate, with their unprecedented lack of African Humanism, today's Amhara and Tigray prove in the most categorical way that the collapse of 'Ethiopian' tyranny will not be completed with the secession of Oromo Ethiopian, Ogadeni, Afar and Sidama nations, but with the expulsion of the non-African Amhara and Tigray Abyssinians from their spot.

This is actually what they not only deserve but also demand, when dissociating themselves from the rest of the Africans. It sounds ironical to European ears that the Amhara and Tigray Abyssinians do not consider themselves 'Black'. As a matter of fact, it takes more than 10 years of specialized studies and in-depth research to realize that the Abyssinian discourse is true!

Although on African soil for more than 20 centuries, they never felt that they became 'Black', that they 'are' Black, for in their mind they identify themselves as an Asiatic invader and therefore, in a discriminatory approach, 'superior'. Their attitude contradicts the Achaemenidian Persian attitude in Egypt, the Macedonian and the Greek attitude in Egypt, who all came to venerate. The anti-African attitude of the alien Abyssinians does not bring in mind either Yemenite colons in Azania or Phoenician colons in Berberia and the Atlas mountains. The Romans subdued Egypt, some of them found difficult to understand the Egyptian religion and symbols, but they also venerated the Greatness of Thebes, and they contemplated the Eudemonia of Kushitic Meroe, the capital of the Oromos' ancestors.

The Anti-African attitude of the Abyssinians would take encyclopedias to plainly document and analyze, but colonial academia deploy great effort to discourage this urgent academic need because they created the falsehood 'Ethiopia', and they preserve it for their secret plans.

In this article, we intend to publish in form of dialogue an analysis of the paranoid Abyssinian mind. So perverse it is that it cannot change even after many long years of studies in countries faraway from Abyssinia. As a matter of fact, I received a mail from an Abyssinian emigrant to Australia, a person who certainly deployed great intellectual effort to obtain a Ph. D. in Australia. Despite the assumed progress, the Abyssinian paranoia remained intact in the mind of that person who ? without insulting ? wrote a letter full of questions to which I will answer in a 'Platonic' dialogue.

I will identify the questioner as 'Abyssinian' and myself (responder) as Historian.

Online Dialogue between an Abyssinian and a Historian

Abyssinian - Have you ever been to Ethiopia?

Historian - Yes, you could read online interviews that I gave, and have more details. I have been in Axum, Makele, Yeha, Hawalti Melazo, Amsara, Massawa, Assab (thank God, most of these place are out of Abyssinia's control now, as part of Eritrea), but also in Lalibela, Diredawa, Harar, Gondar, Tana lake, Bahar Dar, and Finfinne that you disreputably call Addis Ababa. It is true that I do not know the south well, neither do I know Ogaden well. My two trips to Abyssinia (in the 80s and 90s) were an opportunity for me to mainly study archeological places. They helped me however understand that Amhara

and Tigray people feel a racist and humanly unacceptable animosity against the others, Oromos, Sidamas, Afars, and Ogadenis.

Farmers carrying Amhara administrator's car on their shoulders to keep the wheels clean

Abyssinian - Do you know Ethiopians?

Historian ? You mean Abyssinians. You cannot call the country 'Ethiopia', it is a fallacy and an usurpation. Yes I know Abyssinians, and even before my first trip to Abyssinia. And as I am Greek citizen of Turkish origin, I met many Oromos in Athens whereby they worked in any possible job, being happy to be out of the hell that your country represented to them. Abyssinia was not a properly speaking communist country at the times of Mengistu; it was a tribal Amhara tyranny over all the other nations that were forced to be included in a country that meant to them all that is inhuman, devil, and pathetic. It was a pro-Soviet masquerade of Amhara tribal cannibalism. In the beginning, I could believe them and their stories about the nauseating practices of tyranny, farmers being obliged to carry the car of an Amhara administrator on their shoulders in order to keep the wheels clean.

It is very simple what I can tell you summarizing my experience in Abyssinia, and my contacts with various people in that tyrannical realm. They never wanted to be member of that country, they never wanted you and your rulers, so get out of the country, get out of Finfinne, transfer your Amharas to Gondar, before they skin you as they have the right to do. Get out of the land of others!

Abyssinian - Have you ever met an Amhara or a Tigrean person?

Historian ? Many! I still remember Tekeba, who came to study in Athens University when I was student there in the 70s. He was saying to me unbelievable and pathetic stories that Ethiopia ruled Egypt! He could not understand that it was Ancient Sudan that was called Ethiopia, and that your country had nothing to do with Ancient Sudan, the Kingdom of Kush, a name that was translated to Ancient Greek as 'Ethiopia'. He could not learn much, and he could not put order in his thought and data. I thought it was a matter of language, either his broken English or his elementary Greek. I met him in the late 90s by coincidence; he must be around 65, did not get any degree, and still tries to read Gueze with difficulty. We tried to read some lines of the Fisalgos (Gueze translation of the Ancient Greek text 'Physiologos' (naturalist ? describing various animals in small paragraphs) that I had studied meanwhile with Maxime Rodinson in

Paris. His reading was good, his understanding poor. Your intellectuals are not intellectuals, their minds are confused in legendary narratives of Kebra Negast that are the best revelation of medieval times' confused and biased historiography. My advice is that you reject all this as soon as possible; it is good to study it only to reveal who erroneous the then authors were!

Abyssinian - Have you ever met an Oromo or any southern Ethiopian in Ethiopia?

Historian ? Yes, and they are truly Ethiopians, descendants of the Ancient Kushites of Meroe. You could notice it in the article you read and you tried to answer to its argumentation. The article was not mine; I only wrote the introduction; the main body was written by a great Oromo intellectual who lives in America, and about whom I spoke in the introduction. Why are you so confused?

Abyssinian - Do you know how they live and how they lived in the past?

Historian ? They live honorably and in a way that I am ready to imitate as soon as they kick you out of their country. I would be most honored to practice a millennia long authentically African democratic system ? Gada. It is superior to modern western democracies. Shall I ask some Oromo friends to write analyses about the subject? Since you live in Abyssinia, why don't you try to learn about Gada. It is more important than the dead monuments of Lalibela. It is still alive! Whereas your Axumite Abyssinian traditions are dead. You, modern Amhara and Tigray, are not authentic at all; you are not Western and you are not Axumite. You are nothing.

Abyssinian - Do you think it is right to demonize a group of people without even knowing them?

Historian ? You are right to say so; it is wrong to demonize anyone, either you know them or not. Can you repent in public for the odious and repugnant deeds of Zauditu, Menelik, Haile Selassie, Mengistu, and Meles? Can you state publicly that you reject tyranny, that you believe that every people wishing National Independence and Preservation of National and Cultural Identity has the right to get it done? If yes, then I will write an article in favour of the 'illuminated' Amhara and Tigray. Can you denounce the oppression exercised over the Amhara and Tigray Muslims that risks radicalizing them? Can you apologize to the Roman Catholic for the atrocious murders of Catholic missionaries at the hands of your heretic, Monophysitic, illiterate monks? As soon as you proceed so, I will

express my admiration for your example.

Abyssinian - Did any Abyssinian or Ethiopian do any harm to you to deserve your hate and make you wish their destruction?

Historian ? No, none did harm me; I believe Amhara and Tigray cruel administrators and generals had dozens of millions of tyrannize Oromos, Ogadenis, Afars, Sidamas and others to harm, so I rather ?. Escape them! But I do not hate the Amhara and the Tigray peoples, I pray for your repentance, and I hope that you have in the future the chance to build a small independent national state around Gondar (Amhara), and another around Makele (Tigray), and enjoy the benefits of a respectable nation that is not tyrannized and does not tyrannize any other people. You will have to remove from Finfinne the last Amhara and Tigray invader, as the land is Oromian Ethiopia, and you have no right to stay even not for a moment. I don't want the destruction of your nation, and I believe two small independent states, Amhara and Tigray Abyssinia, could contribute to peace in Eastern Africa. This is by the way the only path to development, and I am sure you don't like that you country is left far behind ? Sudan in terms of economic development. Small is beautiful!

And let me ask you why you ask me all that and you do not stigmatize your rulers' disreputable efforts to destroy other nations, namely the Oromos, the Ogadenis, the Sidamas and the Afars? Do you think that the Amhara or the Tigray have `greater' value than the rest?

Abyssinian - Have you ever read the history of Ethiopia or Abyssinia from an unbiased source?

Historian ? You have no background in History, rather avoid a subject in which you are ignorant.

Abyssinian - If you are a scholar as you claim to be, please read history from different sources and try to get the whole truth with an open mind.

Historian ? It is not up to you to advise, but be sure I have always crosschecked everything. And this does not please, the official Amhara revisionism of the true History.

Abyssinian - That is what is expected from a scholar.

Historian ? Yes, but you cannot refer to a single eventual bias in my historical analyses. Simply, emotionally you reject them not because they are wrong but because you don't like them. You don't ant to see

yourself in the mirror of True History, regret and repent for the inhuman deeds of your rulers whom you still shamelessly venerate.

Abyssinian - Writing lies or becoming a media through which people with different political motives disseminate falsehood and misinform gullible readers don't qualify you as a scholar.

Historian ? But your rulers disseminated first the worst lies, and worse than all, the lie that you have the right to call your country 'Ethiopia'. And you don't criticize them, so you accept their lies first. I strongly advise you to reject of the dictatorially infused trash of History. All you believe is false. And you don't have the right to steal, to rob, and to usurp another nation's name. And by any means the name will be taken out of your criminal and mendacious, immoral and sinful lips.

Abyssinian - If you really stand for justice and equality, the best place to start is truth not propaganda?

Historian ? Correct!

Abyssinian - As in every nation, there have been and still are injustices in Ethiopia perpetrated by the rulers, whether they are Amhara, Tigre or Oromo.

Historian ? You are right! Why don't you point out the injustices done to Amharas and Tigrays? I will tell you why; because they were all carried out against the Muslim Amharas and the Muslim Tigrays. And the perfidious perpetrators were your illiterate and barbaric elite of debteras. They stink you know! Wash them!

Abyssinian - That doesn't qualify any nation or state for destruction as you propose.

Historian ? Really? What a nice fairy tale! Even Nazi Germany should not have been destroyed, according to you! You know, you will not avoid punishment! Repent before it comes as a single lethal hit, and you all disappear!

Abyssinian - Ethiopians from the north and the south know very well that every one, regardless of his ethnicity was a victim of some form of injustice in Ethiopia.

Historian ? That's true; that's why Oromos, Ogadenis, Afars, and Sidamas want to secede; would you agree on referendum for independence? Plus, the Muslim Amhara and Tigray want to secede from

what will be left, after all the rest get independent. Look at Slovenia! An admirable small, peaceful and progressive nation of just 1.5 million people! This should be your example.

To end up this dialogue ? article, I want to thank Dr. Netsanet Shiferaw Terefe for having emailed me earlier this morning, adding the address I noticed in the mail (Food science Australia / 671 Sneydes road, Werribee / 3030 VIC, Australia).

=====

Note: My historical and archeological researches led also to Axum; modern Amhara and Tigray Abyssinians do not represent either Western culture or Axumite civilization.

By Prof. Dr. Muhammad Shamsaddin Megalommatis

Published: 5/16/2007

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Get the Yahoo! toolbar and [be alerted to new email](#) wherever you're surfing.

| 22714|2007-06-24 08:48:53|Fari Supiya|Re: The popular underground book " The Black Matrix " ... GETTING B|

Leo Dent:"I do agree with what you say " The Real Struggle is now and not the past." We concern our selves far to much with the "worldly venture."

GOR: All very well to say that but what spiritual solutions do you suggest to our problems or, more correctly, what spritual and politico-economic solutions do you suggest (?) since we are supposed to be using a blend?

G.O.R.E

**Leo Dent** wrote:

Thats Deep Sir Omowale: You are a very Prolific one, Ill say.

I do agree with what you say " The Real Struggle is now and not the past." We concern our selves far to much with the "worldly venture."

In my opinion I also add; Like Michael J said in a song, if we want to make the world a better place, then take a look at one self and make that change.

"The Struggle, Then be-comes form within. Im not going to elaborate here, onthe placement ofblame and or theindignation of one race towards another or the use ofbig words as a form to expression. With that much said, theres a very missed point or quote itis, "Misery needs company!"



In my opinion we will never be glorified, indemnified, Justified or by any other means granted special privileges over any other race.

Fact is we are will be and always have been a Great race of people, then and now. This has always been known though out the course of time, and as unfortunately Kushites are the chosen.

For bad good, better and for worse we are to suffer in this life to be set forth in our oneness once again, this may take as many lives as it may. We must then learn from our past and be greater then its strong hold set upon us We as A race of Black are hated, and in every race every continent this is true. The real solution is found in the inverted Answer, the reverse order of the question why?

In time of need there isn't one race as strong to battle for the needed. Being Implicated we are now imitated, and still remain complicated. There will never be another race as great as Black.

History should have been re-written, the facts are out, the truth can now be seen, realized and the vision re-implemented, "out of the darkness comes the light."

It is often hard to try and understand why? Once known, much more difficult to accept reason, understand and still even harder to believe in change.

We have grown accustomed to escape into the refuge of the placement blame, fuel, feed, dwell and linger in the wickedness and evil that lies behind racism set forth by hate.

Very much energy is wasted by the "Visions of the past." yes, what we have endured and suffered here in the Associated-Malicious-Riches-Cause, hence the name of the "so called newly found and discovered land of 'F'" and dignified as one reason for the hell Blacks went thru and are still going thru in this co-unity-colonized-union, is the needs of one to satisfy the many.

Hence we say, The Black race of Kush, then the Nile and ancient Kamit, never needed the so called, tools to construct greatness. So we then became a tool by which greatness of the present has been constructed.

However one also reaps what he sows? The Blood of all of the ALL and our ancestors lay a heavy burden in as much, does the curse of the sacrilegious theft of the ancient pharaohs graves.

They say this so called great empire is falling, is reason, from a curse, (Bad karma)?

My "personal re-discovery, " happened for me, and opened my eyes when I heard of another race of people crying over the loss of there free-dom, they thought to have been lost and violated. That word Free-dom for me then, began to havewhole newmeaning.

What was going on at that time, for me was a great time of loss and confusion to say the least. This made me realize that for some that F word means a lot but for the rights of others, will always mean nothing.

Case and Point, We are and always be the greatest Race of people. This isFact, though notvocalizedin words. Greatness is the thing we fail torealize is within, knowledge is the tool needed to obliterate ignorance and humbleness, wisdom, patience and endurance, (internal strength aka Chi) is the key to unlocking the madness of it all.also because of Greatness, Black will always be that word defined by hate. But never the less will remain asthe Biblical Lamb, in the old script, that witch is needed to enter into the next realm of Glory.

The Lamb which is also a Great animal but soas we the human being, have taken a back seat to the Great PIG.

We need change, and this change is the stuggle. We must then conquer to be worthy of greatness. Much Respect. Peace and love of the All, GOD.

---

To: Ta\_Seti@yahoogroups .com

From: dp45\_2000@yahoo. com

Date: Sat, 2 Jun 2007 07:08:07 -0700

Subject: RE: [Ta\_Seti] The popular underground book " The Black Matrix " ... GETTING BACK TO THE SUBJECT..... .

I think my dear lady you are suffering from over consumption of the US racist media. I am surprised that you believe the hype," hook line and sinker"! Give me a fat budget, a production crew and enough time ,I could put together documentaries that would prove poor whites, poor Latinos or poor Laotians are living in 'socially dysfunctional" situations. I could show ramshackled housing,overgrown lots and drug addicts busy with getting the next fix.I can always search until I come acrosspoor people who will tell their life stories on camera to support my theme. I could always edit and frame my questions to drive home my point. A skilled media person can do this with any ethnic group, any person or any situation.

If our 4million Africanancestors who left the slave plantations around 1865,on foot, with no education, no protection of the law, with their "families in tathers,no money and no social esteem--cursed and despised

on all sides; if they survived and indeed some thrived under the heavy weight of a blind pathological racism from almost all sectors of American society--then surely the negative statistics you used can not be a reason for alarm!! They can not be a reason for panic and despair 2007! Why concentrate on the negatives placed before you by the media?

And finally, why study the works of Diop and Obenga, why go to this and that conference or why study history, if we don't realize that the struggle is not only social, political and economic; the struggle is also **cultural, psychological and spiritual. The real struggle is now-not in the past.**

**If you don't believe the western view of the past the western view of Kemet and the history of the Nile Valley, why believe the western view of the present; especially without serious critical thinking?**

I reject defeatism and surrender in all of its various manifestations. Can't give any "breaks."

Omowale

Alarmist? 2 million Blacks in the prison system. 28 Black Chicago kids murdered within 6 months.

Order the book and see what it has to offer before criticizing it. I agree that it is not about

Ancient Northeast Africa and for that reason may be off topic but give the author a break.

Gloria Emeagwali

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From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) on behalf of OMOWALE

Sent: Thu 5/31/2007 4:23 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] The popular underground book " The Black Matrix " ... FIND ANOTHER WAY TO SELL YOUR BOOK!!

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| 22715|2007-06-24 08:49:11|Fari Supiya|Re: The popular underground book " The Black Matrix " ... GETTING B|

"So I think there is great value from both sides. The concern should be how to formulate these truths and assorted information into an effective, cohesive and comprehensive approach to solving our

problems in the Afrikan diaspora.

HTP,

Mahari"

GOR: I was under the impression that is what the book was trying to do.

G.O.R.E

***Mahari Mengistu*** wrote:

Let me first make this statement to diffuse any emotionality on this topic, at least, regarding what I say.

It is no joke or exaggeration to describe what has happened to us - and continues to happen to us in this country - as horrific.

However, what Omowale says has some validity with respect to our perspective on our situation. We must not let the horrors blind us to our capabilities. And much too often that is the case. I view what has happened to us, to a considerable extent- as I've stated before - as a "mindgame". Thus, if you feel you are overwhelmed with the situation, then you are.

So I think there is great value from both sides. The concern should be how to formulate these truths and assorted information into an effective, cohesive and comprehensive approach to solving our problems in the Afrikan diaspora.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), OMOWALE wrote:

>

> I think my dear lady you are suffering from over consumption of the US racist media. I am surprised that you believe the hype," hook line and sinker"! Give me a fat budget, a production crew and enough time ,I could put together documentaries that would prove poor whites, poor Latinos or poor Laotians are living in 'socially dysfunctional' situations. I could show ramshackled housing, overgrown lots and drug addicts busy with getting the next fix. I can always search until I come across poor people who will tell their life stories on camera to support my theme. I could always edit and frame my questions to drive home my point.

> A skilled media person can do this with any ethnic group, any person or any situation.

> If our 4million African ancestors who left the slave plantations around 1865, on foot, with no education, no protection of the law, with their "families in tatters, no money and no social esteem--cursed and despised on all sides; if they survived and indeed some thrived under the heavy weight of a blind pathological racism from almost all sectors of American society--then suerly the negative statistics you used can not be a reason for alarm!! They can not be a reason for panic and despair 2007! Why concentrate on the negatives

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>

> Alarmist? 2 million Blacks in the prison system. 28 Black Chicago kids murdered within 6 months.

> Order the book and see what it has to offer before criticizing it.

I agree that it is not about

> Ancient Northeast Africa and for that reason may be off topic but give the author a break.

>

>

> Gloria Emeagwali

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> From: Ta\_Seti@yahoogroups .com on behalf of OMOWALE

> Sent: Thu 5/31/2007 4:23 PM

> To: Ta\_Seti@yahoogroups .com

> Subject: Re: [Ta\_Seti] The popular underground book " The Black Matrix " ... FIND ANOTHER WAY TO SELL YOUR BOOK!!

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>

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| 22716|2007-06-24 13:36:03|egallmon1|Re: The popular underground book " The Black Matrix  
" ... GETTING B|

## The Secret War on Black America

THE BLACK MATRIX: The Modern Mental and Social Suppression of African American Under National Interest

2006 by Franklin G. Jones

[www.divineblacktruth.org](http://www.divineblacktruth.org)

There is neither a struggle, nor fight more pressing for we African Americans than this one, for this is how we are being systematically exploited, suppressed, confused and turned against each other. For almost half a century and as a means of ensuring that White dominance is maintained, the United States government has secretly implemented its largest ever covert operation against its Black population through a campaign of psychological warfare that uses mis-education, false statistics, and negative propaganda spread by media reports. The unrelenting daily assault on the Black psyche corrupts African Americans' sense of reason and unity thus creating the culture of failure and disparity that now afflicts modern Black America.

Because this book exposes the hidden, conspiratorial, and profound dimensions of racism that secretly exist at governmental levels in the United States, these are very dangerous waters that I am attempting to navigate. For if this book were to become a bestseller among African Americans, the U.S. Government would most certainly dispute it and initiate a national campaign of spin control and coverage through the national media and the internet with experts lined up to dismiss its premises as a means for protecting its national interest.

Why? Because this book offers the truth for those who will listen for it; and the truth is that we, African Americans, can no longer survive as a race hanging on to lies. The reality of truth must prevail if we are to be a part of the future. The many problems now facing Black America will not be corrected by implementing outdated strategies of foot marches, speeches, the commemoration of fallen Black martyrs, nor from the preaching of scriptures from any of our religious texts? Christian or Moslem? but instead by initiating the next and more profound stage of the battle for civil rights, thus breaking into newer, previously unexplored territories, thus exposing the fiercest and most lethal system of institutionalized racism now facing Black America.

Today, the fiercest and most lethal system of racism adversely affecting Black America is neither police brutality, racial profiling, nor is it the Ku Klux Klan. But it is, instead, a modern massive system of covert White racism that is so subtle, pervasive, organized, complete, and proficient that it may be the single most aggravating factor behind the persistent national disparities and culture of failure now afflicting Black America ?and yet most African Americans are totally unaware of its existence.

Since the beginning of recorded history, ruling governmental bodies of nearly every nation have involved themselves in implementing methods to maintain and defend their positions of established power against its minority group. The American Government is in no way an exception to this rule. For it has implemented methods designed to ensure that White dominance is maintained since the time Black people first arrived in America as slaves. During slavery, Blacks were not allowed to be educated, speak among themselves in their native language, or to congregate in large groups [except during their religious services which their master often over saw]. Even after the abolishment of slavery, methods were again implemented to ensure that White dominance was maintained in the form of Jim Crow inequalities that included many unethical methods that denied Blacks the right to vote and that fostered and sanctioned thousands of brutal lynchings of African Americans. Since the methods of the past are no longer morally acceptable, it became necessary for America's White governmental elites secretly to create and apply a system more subtle, sophisticated, and socially acceptable in its application and appearance for ensuring that White dominance is maintained. Unlike the brutal system of racism used in the past that caused African Americans to rally together and unify themselves against, this modern system of racism is not easily comprehended by Blacks. It is a method so opaque that many of its Black victims remain largely unaware of it themselves. And while most African Americans may instinctively feel that something is wrong, they cannot, however, express their suspicions and conceptualize them sufficiently so that they and others can comprehend and act to defend themselves against it. It is, in fact, so sophisticated that even very bright African American individuals have little, if any, hope of extricating themselves from its brutal effects. In fact, most Blacks cannot believe that they are being attacked or subdued because it wears the appearance [if any] of being totally self-inflicted by African Americans themselves. Most African Americans have never heard of this method of asserting White racism, therefore many will find it too shocking and stunning to contemplate?nevertheless, it is directly intertwined with the many problems adversely affecting Black America today. This literary work will embark upon a difficult journey that exposes the conspiratorial dimension of racism that secretly exists at governmental levels in the United States. It is a journey that exposes the fundamental core character of the true existing relationship shared between the United States Government and its Black population in a new and troubling light. This journey will be quite difficult and very uncomfortable for many because it requires that African Americans reexamine some of their most basic beliefs and prior assumptions. Moreover, it requires that African Americans overcome a psychologically ingrained "White is right" preferentiality that has been indoctrinated unrelentingly upon

the Black psyche and that is rarely moved. Nevertheless, the rewards will be a change from feelings of hopelessness and despair to an awareness of the most urgent issue of our time.

Today, despite the many equalities gained and opportunities that are now available, America remains largely a nation divided along Black and White racial lines, separate and unequal ? one thriving and intact and the other brutally disenfranchised, struggling, and, far too often, Black. In fact, America's Black population is far worse off in many ways than ever before. As seen, for example, in the fact that the unprecedented degree of racial pride and unity that was once so movingly demonstrated among African Americans during the 1960's has now today become replaced by widespread and profound division and internalized racism among the race. And although there exist today many wealthy and successful African Americans [greatly due to highly paid athletes and entertainers that benefit the White elites more than they do their own communities], multigenerational poverty in America still remains largely Black and the masses of African Americans still remain the most devalued by society and the most deliberately exploited and suppressed class in America .

Today, African Americans are faced with disparities far worse than any generation before now. For never before has the Black suicidal rate ever been higher than it is now. The suicide rate among African American males between the ages of 15 and 19 has risen an astronomical 145% percent. That is eight times higher than the rate of their White counterparts, and it is the highest it's ever been since they have been keeping figures on Blacks. Statistically, Black America appears to be now literally committing cultural self- genocide. The problem is so alarming that the former Surgeon General, David Satcher, describes it as "a crisis of epidemic proportions."

Moreover, African Americans appear now more divided than at any other time before in American history. The Black-on-Black homicide rate is higher now than ever before. One study reveals that more Blacks have been killed by Blacks in the last twenty five years than the entire number of Americans soldiers killed during the Vietnam War. . This division is also evident in the collapse of the Black nuclear family.

It is estimated that, forty years ago, less than thirty-percent of African Americans homes were headed by a single parent. Today, that number has tragically risen above eighty percent?often creating many emotionally wounded Black children living with single parents.

Moreover, the psyches of many African Americans youth appear to be now more fragile then their parents before them. For never before have so many Black male youth so openly admired criminal behavior such as thuggery and pimping; and never before have more of our young Black girls so routinely denigrated their gender; nor has the African-American high school drop out rate been higher then it now is; it has now climbed above fifty-one percent.



Additionally, internalized racism appears to have a greater hold upon the Black psyche now than at any other time before in history for never before have African Americans more favorably referred to themselves as "niggers" than they do now; never more than now, upon attaining wealth and success, have a greater number of Blacks married White spouses --deliberately rejecting all potential Black spouses-- preferring to marry White spouses only. And never more than now have even the poorest of Blacks spent a higher percentage of their earnings each year on Europeanizing cosmetic surgeries, bleaching skin creams, chemical hair softeners, and hair weaves. Internalized racism among African Americans is now worse than at any other time before in history. What is most particularly unsettling about this internalized racism among African Americans today is, given White America's brutal history of mistreating Black people, how it is that so many African Americans now suffer from such a massive attack of national amnesia--therefore failing to remember this historical record and have, instead, developed such a profound admiration for Whiteness and contempt for their own Blackness? Also, equally troubling here is, given White America's historical brutal record of mistreating not only African Americans but also Asian Americans and Native Americans, how is it that they (Whites) are perceived today as being the racial group of the highest moral values and ethics, contrary to the historical record of brutality?

Given that by all apparent measures racism in the United States has significantly declined, why then is today's generation of African Americans now plagued with disparities far worse than any generation before now? Clearly, there is something terribly wrong here.

#### THE WHITE RESPONSE

While ignoring all facts that conflict with their racist ideas and accepting no ownership or blame for the persistent economic, social, and other disparities among its Black population that still exist in the face of opportunities that are now available, America's White social critics have most often responded with a self congratulatory tone that states that, with racism no longer a significant problem in America, clearly the problem stems from an innate racial difference of intelligence or negative pathologies embedded within the Black culture itself. But are these racist premises correct -- that the problem actually stems from something about Black people themselves? Although tragically many Blacks themselves have come to accept them, the emerging evidence does not support the White racist view that the persistent disparities among African American are the result of any purportedly unequal, innate human capacities of the Black race. Such assertions are racist and totally inaccurate because the problem is a contemporary one that appeared only after integration and the abolishment of Jim Crow legalized racism and is not consistent with the past history of African Americans.

## THIS PROBLEM IS A MODERN PHENOMENON

The White premise that there exists an innate proclivity for division and discursiveness among African Americans is totally inaccurate because this problem is a modern phenomenon that is not consistent with the history of African Americans. While perhaps difficult to believe today, Black unity [Umoja] was, historically, the cornerstone of the African American community and was a crucial factor in the survival of African Americans for more than four-hundred years of White racial oppression. It is credited for the success of the Underground Railroad system that secretly led to the escape of hundreds of African slaves to the north.

Black unity and cohesion also attributed to the survival of millions of African Americans not only during slavery, but also during the aftermath of brutal Jim Crow era lynchings and through the financially crippling years of the United States great depression era. Moreover, Black unity was the most significant factor in the success of the 1960's civil right movement; for the immense degree of unity among African Americans then was made evident by its massive organization and mobilizations of mass bus boycotts, marches, freedom riders, and sit ins that were nonviolently conducted through the unified protest of civil disobedience. It was these methods of civil disobedience that gave the world the many images of African Americans being violently brutalized by White attackers while not responding to the immense violence with violence themselves; therefore touching the heart and conscious of many and gaining both national and global support that eventually led to America abandoning its usage of open, blatant and legalized forms of Jim Crow racism. The demonstrated degree of unity and structure among African Americans displayed then was extraordinary and arguably remains still unrivaled by any other group in the history of America.

And in regards to the prevalence of Black behavior of self hatred commonly displayed today, clearly this is a modern problem for the display of Black ethnic pride was much more prevalent in the 1960's. For then the favorable fashion was the dashiki and the preferred hair style was the Afro and corn rows; and the popular themes then were "Black is Beautiful" and being "Black and Proud." Clearly, these noted facts when considered together, the profound loss of racial pride and the self hatred displayed today among many African Americans, is a modern phenomenon.

What is more, the assertion that the academic failures and profound loss of scholastic motivation among African American students stem from an innate racial difference of intelligence is also totally inaccurate. This problem is also a modern one that happened after integration. For prior to the 1954 Supreme Court decision in Brown V. Board of Education of Topeka and despite being wrought by Jim Crow

racial oppression, inequalities, indignities, and having to attend poorly funded schools, the Black illiteracy that was 30% in 1919 had dropped to less than 7% by 1955. . It had not only almost disappeared in the South, but in some areas it was less than White illiteracy as in then New York. In 1950, Black colleges had a total of 71,000 students, and 553 African Americans had a Doctorate Degree. The intellectual growth of African Americans was extraordinary. African American contributions to advancement in the field of science, agriculture, medical and domestic inventions during and following reconstruction were remarkably astounding. This was made most evident by the extremely high number of patent applications submitted by African Americans inventors to the U.S. Patent office --which is a miraculous feat especially under such oppressive conditions and coming so shortly after slavery. The profound loss of educational motivation and aspiration among so many African American students today is also a modern phenomenon that is inconsistent with the past history of African Americans. So what then has happened to the unrivaled racial pride, unity and cohesion, and ambitious perseverance that were once so unprecedented and so movingly demonstrated among African? Many African American psychologists have formed the consensus view that the problem stems from historical racial brutality and past prejudices that were indoctrinated upon the minds of our slave ancestors that is being subconsciously regenerated down generational lines by cultural pathologies of self contempt embedded within the Black psyche. (Akbar, Hilliard, Nobles, etc..) A brutal slave indoctrination process commonly referred to as the Willie Lynch method of slave indoctrination is typical in describing the process of indoctrination. However, while there clearly are many behaviors that exist now among African Americans today that can be directly traced back to slavery, these noted problems are now worse today than forty years ago. Therefore, this historical mortification/indoctrination process upon our slave ancestors cannot be fully blamed for the problem. There has to be another explanation of why the problem is now worse than ever before. For the problem has become more prevalent within the last half century.

What then has happened to the once unprecedented Black unity and cohesion, educational aspiration and racial pride that was once so prevalent among many African Americans? Do we continue to accept the easy and convenient answer that Black unity, cohesion, and educational aspiration merely disintegrated when integration and other opportunities became available?

In his last public and arguably most famous speech entitled "The Mountain Top" Dr. Martin Luther King Jr., said [paraphrasing] that although he himself may not make it to the promise land [of equality for all Americans] that we as a nation nevertheless will get to the promise land. Many Americans today believe that Dr. King's dream has

been fully realized in America; therefore Black failure to achieve now is totally the fault of Blacks alone. But has Dr. King's dream been fully realized in America, or are we all the victims of an elaborate illusion that equality now exists for all Americans? The illusion of opportunity and change has been so firmly established upon the national consciousness that to suggest that the noted problems among America's Black communities today stem from White racism has become almost laughable.

Today, it is inevitable that if anyone were to now blame the many disparities among African Americans on White racism that they would be immediately accused of playing the inevitable race card and of being professional peddlers of victim-hood that somehow enjoy the moral advantage that their victim-hood gives them to overstate their case, to absolve themselves from all responsibility. Certainly, there are those Blacks that have wrongly peddled victim-hood and blame of Whites, however, today this scenario of the Black victim peddler is deliberately over stated and perpetuated within the American society, thus creating immense disdain for these Black accusers, even from fellow Blacks themselves. This is being deliberately done to prevent us from realizing that there actually does exist a modern deliberate system of racism implemented by America's White governmental elites with the underlying objective of maintaining White dominance.

Given America's White dominance, it should come as no surprise that the prevailing sentiment in the U.S. has now become that race is no longer a significant factor in the American society and that therefore racism can no longer be blamed for the despairing state of Black America. However, to find the true answers to the persistent despairing problems among the African-American communities one must not be deterred, but instead be willing to persevere beyond White indifference, ridicule, mockery, disapproval, and/or accusations of peddling victim-hood for they are now deliberately employed as tools of deterrence to keep Black America from finding the truth.

The intent of this text is to demonstrate, unequivocally, that the United States government's practices of economically exploiting and suppressing its Black population was actually never truly abandoned, but instead reincarnated into a far more sophisticated method.

Moreover, that the source of the intensification of internalized racism, loss of motivation, school failure, profound division, and present confused outlook now so prevalent among so many African Americans today are in fact directly attributed to this modern deliberate system of covert White racism.

Although today most African Americans do not experience racism the way their parents experienced it, they do, however, still experience White racism. White racism in the U.S. is still a current and devastating problem that now prevails with sophistication and is employed more covertly and more proficiently than ever before. The decline of the

blatant, overt racism used in the United States to suppress African Americans up until the 1960's coincided with the implementation of a better disguised, more intensified, sophisticated, and more covert method of White racism more fitting for the times. The reincarnation of methods of suppressing sub-groups is not at all uncommon. In examining the records of history, we often find that, among those mighty empires which were brutal, greedy, and racist, those behaviors did not decay quickly even after the fall of empire. These patterns of racism were often reincarnated into forms more acceptable to the changing times.

This practice of reinventing newer forms of institutionalized racism was already seen in the United States when, after the abolishment of slavery, the evil of racism was reincarnated into Jim Crow inequalities that were maintained by regional authorities and condoned by the U.S. Government. This atrocious American pattern of reincarnating its methods, of exploiting and suppressing its Black population to maintain its White dominance secretly, continues in the 21 century. Moreover, the modern method used in today's world is so complete and proficient that it is intricately intertwined with the many despairing conditions now plaguing many of America's Black communities, including delinquency, school failure, crime, profound self hatred and division, and also the national collapse of the Black nuclear family.

White America's methods of institutionalized racism were secretly modified into a more contemporary and stealthy design that provides a more socially acceptable means to control the growth and advancement of its African American population. Unlike the blatant brutal method of racism used in the past in the United States, today's methods are very sophisticated and unlike anything ever before faced by African Americans. Its methods are so well fortified and so complete until Blacks themselves are labeled "racist" by other Blacks for merely calling attention to it. Furthermore, it is so enthralling and sophisticated that it misleads Blacks to believe that they are, themselves, their own worst enemies, therefore engendering an internalized aberration of self contempt that pulverizes Black unity and halts Black upward mobility. It is also so fundamentally detrimental to the Black human condition and psyche that it may even affect the extent to which many African Americans realize their full human potential.

Moreover, this system of racism is so well fortified and so complete that many African Americans will even disregard this disclosure of its existence as being merely nonsense and preposterously inconceivable. In fact, this method of racism is so proficient at damaging the Black self perception that tragically it has become easier for many Blacks to accept the derogatory premise that the noted problems stem from innate inadequacies within themselves rather than that of being the

case of a modernized method of institutionalized racism being implemented at governmental levels.

Many African Americans, in defending the U.S. Government, will adamantly present the question of why would the U.S. government find it a necessity to implement such a racist scheme? This is because the image that has been firmly established upon the consciousness of Black America, in regards to the U.S. Government, are those of the U.S. government sending troops to Little Rock, Arkansas to safely escort Black students to attend schools or that of the Northern Union soldiers fighting and dying against the Confederate army to free the slaves, and of the many social programs that the federal Government has implemented towards the benefit of African Americans. However, while these undertakings by the U.S. government collectively deserve our appreciation and respect, they do not accurately provide the full picture revealing the true or entire relationship shared between the U.S. Government and its Black population. These favorable stories and events reflect only what the U.S. Government wants its African Americans population to remember and are not historically accurate at reflecting or determining the true past relationship or the underlying present existing relationship between African Americans and the U.S. Government.

From slavery to the present, African Americans have undeniably borne an unprecedented amount of suffering and mistreatment by the U.S. government because of their race. However, so many have forgotten or repressed so much of these maltreatments and have, instead, come to accept the favorable-but-false perpetuated White persona that represents everything that White people never were -- and still are not -- in place of the truth, thus engendering a sort of psychologically induced coma concerning their own Black holocaust. Because most African Americans lack access to an educational system and media reports that gives them accurate information, both historical and present, reflecting the African American relationship with the U.S. Government, most are totally oblivious to the true fundamental core character of this existing relationship.

To truly find the truth behind the baffling phenomenon of disparities plaguing America's Black communities, it is necessary to first learn the true fundamental core character of the American society as it relates to African Americans. Therefore, a recapitulation of the suppressed, forgotten, and repressed offenses by the U.S. Government against its Black population is extremely necessary to build up a more accurate picture of the forgotten relationship between African Americans and the U.S. government-- and so that we may learn what it reveals. Obtaining a more accurate perception of the true core relationship shared between the U.S. government and its Black population requires a thorough reexamination of those many now forgotten past unitary racist actions committed by the U.S. Government

against the advancement and interests of its African American population. According to Sigmund Freud, recognition of repressed material is very valuable because it deprives the negative material of its persistent strength.

There is perhaps no place better to begin this recapitulation than an examination of the American presidents. For although some presidents endorsed policy measures supportive of equal treatment of people, their public and private comments throughout history verifies that, despite the improvement in civil rights legislation and policies made during each of their administrations, the presidents still maintained and displayed negative disdain towards its Black population.

Such an example was that of president Abraham Lincoln, for although he is revered by White historians as the great White emancipator of the African slaves, President Abraham Lincoln in 1857 had urged legislatures to appropriate money for colonization in order to remove free Blacks from the United States to prevent miscegenation [mixing of the race] for he believed and openly stated that Blacks and Whites were too different to live together. He was assassinated before he could carry out his plan.

And although now portrayed as a romantic figure because of his affairs with African female slaves, President Thomas Jefferson nevertheless stated that "the negroes are equal to Whites only in the point of memory, but much inferior in general reasoning ability, and lack in imagination and their grief's are transient."

And although President Truman issued executive orders that ended segregation in the military, his reference to Blacks as "pigs" and "niggers" continued long thereafter (Hunt, 1987, p.163) suggesting that he had not abandoned his racist perceptions about African Americans. This was also similar of President Lyndon B. Johnson who, although engineering much of the 1960's Civil rights legislation, did not "according to biographer C. Dale, 1991 pages 519-520 ? expunge the word "nigger" from his vocabulary even after becoming president . Furthermore, according to historians Blanche Wiesen Cook- (1981, p.173), President Dwight Eisenhower sympathized with southern anxieties about the court's decision in Brown vs. Board of education. These comments made by each of these presidents supports the premise that the improvement in civil rights legislation and policies developments in the United States was not born of White redemption or changes of their hearts and perceptions towards its negro population, but instead made due to the changing of times and the recognition of volatility of racial conflict in American society.

A statement perhaps best reflecting the collective attitudes and ideologies of America's founding White elites was one written by a popular Michigan editor who in 1862 wrote that "this government was made for the benefit of the White race and not the Negro." He further

wrote that, "the negroes were and always had been a distinct group in the U.S. in that the majority of them were held in a system of bondage, while those fortunate enough to escape such fate lived as un-welcomed guests in a White society." Also Benjamin Franklin, one of America's most beloved and respected founding fathers, concurred with the preceding statement saying that he regretted that the number of "purely White race" people in the world was proportionately very small. Because he feared that the inferior race, particularly including Blacks, threatened their White existence.

Many influential and successful African Americans -- they that have become complacent and blinded by their own individual success -- will defend the position that these sentiments are merely outdated words of a forgotten American segment whose ideology has long since been overcome as a nation, however, this text will unequivocally demonstrate that, while this type of rhetoric of racism is no longer commonly overtly spoken, its ideology and practices are very much still a part of the fiber of the U.S. government today.

For although the United States Government portrays itself as the leading ethical and moral authority of the world and professes equal rights for all American citizens, its oldest and most important objective has always been an unyielding commitment towards the preservation of its White dominance. That objective has always directly correlated with the necessity to suppress the advancement and growth of its Black population because, if the U.S. government treated its Black population in a manner which does not promote its interest of maintaining White dominance and control, it would render the U.S. Government diametrically in opposition to itself; therefore, it secretly uses every conceivable means and opportunity to suppress its Black population, even those that trample upon its own stated ethical values.

Evidence of this anti Black governmental objective was first brutally made apparent at the end of the Civil War when President Abraham Lincoln, after having acknowledged that the contributive efforts of the thousands of Black Americans that voluntarily enlisted into the Union Army as being a significant factor for the victory attained by the North, he then ordered his union army to simply fold up their tents and return home leaving the newly freed slaves to restore their shattered lives left unhealed after centuries of slavery, severely vulnerable to their former masters that where forced to retire their slave driving business. The U.S. federal government left those bitter former slave masters to conduct racial matters anyway they saw fit. This abandonment led to the southern states reinventing its method of suppressing African Americans by implementing Jim Crow legalized segregation laws that not only continued the denigration and suppression of African Americans, but also created an environment that promoted and sanctioned the brutal atrocious lynching's, beatings and



mutations of thousands of African Americans. More than 5,000 lynchings [including northern states] were documented between reconstruction and the late 1960s. .

In the face of such brutal atrocities committed against African Americans -- and although thousands of African Americans had participated in not only the Civil War, but also subsequently in two world wars in defense of America, and despite the many episodes of lurid publicity of Black's degradation and brutal murders in the South and the well publicized civil rights demonstrations --, the attention of the U.S. federal government did not focus on the civil rights abuse of Blacks, but instead condoned these atrocities for more than one-hundred years. The federal government did not intervene until the 1960's Civil Rights Movement's protest through civil disobedience strategies brought global attention to the suffering of African American, and even still it was only after White supporters were killed that the U.S. government actually acknowledged the condition of the southern Blacks and acted.

The U.S. government, not only sanctioned brutal injustices and racist policies implemented against the advancement of African Americans in the South but also, legalized racist policies nationally against the advancement of African Americans. In 1896, the United States Supreme Court ruled on *Plessy vs. Ferguson*, a law suit challenging the legality of Whites-only train cars in New Orleans that the provision of separate but equal facilities for Blacks was not a violation of the fourteenth amendment. This decision allowed states to segregate not only transportation, but also parks, swimming pools, beaches, food services, theatre, health facilities and schools, virtually every area of public life for the next half a century until the 1954 ruling of *Brown v. the Board of education*.

The American Government, while professing equality for all of her citizens, in fact uses every conceivable means to seal or maintain its White dominance and advantage -- especially with regards to its African American population. No place is this fact made more evident than when examining the United States Government's long history of implementing suppressive tactics against African American civil right leaders and their organizations for merely pursuing the full measures and rights of citizenship for all African Americans.

Within a true democracy, the citizens have a right, if not a duty to speak out when the government is wrong in action or policy. However, as seen throughout America's history, regardless of which position peacefully taken by African Americans in their plight of obtaining even the basic of equality of citizenship, the American government has always deemed it a threat to its national interest. Such is seen wherein Dr. Martin Luther King Jr., for his merely seeking equality for African Americans, the then FBI Director J. Edgar Hoover deemed it a threat to national interest. And with support of the United States

Attorney General Bobby Kennedy, and the acknowledgement of his brother President John F. Kennedy, Mr. Hoover ordered the wire tapping and surveillance of Dr. King and denied him many numbers of foundation grants and public speaking engagements. Furthermore, the Government, in an effort to influence control of Dr. King, threatened to discredit him by making public the information obtained by their surveillances. Dr. King, nevertheless, maintained his position and momentum and was subsequently murdered shortly thereafter. Ironically, the United States Government also implemented similar strategies against Malcolm X, for seeking, contrary to Dr. King's strategy, to segregate from Whites. There were similar deterrent strategies implemented by the U.S. government against Marcus Garvey for advocating a return to Africa. What is being demonstrated here is that regardless of which position peacefully taken as law-biding advocates for change by African Americans these actions were always deemed as a threat to America's national interest by its government.

Furthermore, these actions were neither isolated nor uncommon for the U.S. government did not only target the famous and more influential African Americans leaders, but also targeted many minor civil rights leaders at the grass root levels. Nor did the U.S. government limit its activities to just wire-tapping and surveillances, but also implemented direct campaigns of harassment to dismantle and demobilize many promising projects intended to improve the lives of African Americans. One such example was when a civil rights worker named Donald Jackson, also the victim of government covert operations of influence, wherein the government used forged correspondence causing him to abandon a promising project in Jackson, Mississippi. Mr. Jackson had foundation grants to form Black economic cooperatives and open a Black and Proud school for dropouts. He was also a student organizer at the nearby Tougaloo College. In the winter of 1969, after an extended campaign of FBI and police harassment, Mr. Jackson received a letter, purportedly from the Tougaloo College Defense Committee which directed that he cease his political activities immediately and that, if he did not heed their diplomatic and well-thought-out warning, the committee would consider taking measures "which would have a more direct effect and which would not be as cordial as this note." Mr. Jackson and his wife left. Only years later did they learn it was not the Tougaloo students, but the FBI covert operators who had driven them out. The monitoring and surveillance of African American organizations is an ongoing practice that is continued even today by the United States Government.

The list of monitored organizations may have included or continue to include the following: The Black Muslims, The New Black Panther Party, Student Nonviolent Coordinating Committee, Congress of Racial Equality, Uhuru Movement, Group On Advanced Leadership, Freedom Now Party, United Black Nationalist of America, The New Pan- American

Movement, Southern Christian Leadership Conference, The National Urban League, The National Association For the Advancement of Colored People, and the Committee on Racial and Religious Progress.

The U.S. Government's unyielding determination for maintaining its White dominance is so profound that it even breaches ethical boundaries under the pretext of national interest. Here is a story that originally appeared in Haber's nationally syndicated column on May 19, 1970. It is a story wherein the FBI used false media stories against a White pregnant civil rights activist that ended tragically. The FBI targeted Jean Seberg a White married film star active in the anti-racist cause, therefore leaked a false story anonymously to columnist Joyce Haber of the Los Angeles Times that claimed that Jean Seberg was pregnant by a prominent Black leader. This governmental strategy subsequently resulted in a stressed induced still birth and the nervous breakdown and suicide of Mrs. Seberg. Her husband sued the FBI as responsible for the stress from this attack upon the victim's character. Perhaps what is most profound in this case is that she was a White woman merely active in the "anti racist cause" and yet she was also deemed as a threat to America's national interest and targeted.

The U.S. Government's desire to suppress the advancement of its Black population was also made evident during the integration of its public schools, wherein it flagrantly, wrongfully integrated Black students into an educational system where they are taught only to admire the accomplishment of Whites and to despise Africans as being non contributors of civilization. The new education system failed to provide Black students the same essential racially affirming curriculum of themselves to base their capabilities and potentials upon as it so routinely deemed it a necessity to provide for its White students-thus cutting off their aspirations of Black children at its roots. No group of children can adequately academically compete with other students while being educated to respect the accomplishments of every other racial group except themselves. And then shamefully the U.S. Education Secretary and White House officials dare to express surprise when Black students actively resist learning or that their will or ability to learn diminishes given such a mortifying educational setting. For most African Americans their schools are the first place where they learn just how little they're valued in America. When it comes to its African Americans population, gross transgressions against the constitution and human rights are secretly deemed as acceptable. The U.S. Government's unyielding determination for maintaining its White dominance not only breaches ethical lines, but also breaches its own constitutional laws and the very human rights of its Black population. As witnessed in the 1980's when the CIA pushed drugs into the Black communities of Los Angeles-thus poisoning its African American communities by the proliferation of

drugs and high powered weaponry. The evidence shows that, for nearly 10 years, a Central Intelligence Agency operation sold crack cocaine by the ton along with sophisticated assault weapons to two Los Angeles youth gangs, the Cripps and the Bloods, and then ignited a blood bath of violence between them. These drugs and weaponry were then disseminated to many African Americans communities throughout the United States destroying the lives of millions of African Americans while stimulating the economy through the prison industry. Black America has never fully recovered from this governmental attack. The U.S. Government's determination to maintain its White dominance knows no limit. This fact was again made evident when for forty years between 1932 and 1972, the U.S. Public Health Service (PHS) conducted dangerous syphilis experiment on four hundred Black men. These men where unknowingly infected by the U.S. Government with syphilis [to believe that such a large number of Black share croppers were all naturally infected is ridiculously absurd] and then told that they were being treated for "bad blood." Their doctors, hired by the government, had no intention of curing them of syphilis at all. These men were deliberately left to degenerate painfully under the ravishes of the disease ? with symptoms including blindness, tumors, paralysis, insanity and then death -- to allow the U.S. Government to collect the needed data from their autopsies. Although this story was released by an Associated Press reporter, Jean Heller, on July 25, 1972, it still did not get an acknowledgment or apology from the U.S Government for yet another 25 more years when, on May 16, 1997, President Clinton apologized to the eight remaining survivors.

These forgotten and suppressed records of history substantiate clearly, not only that the U.S. Government possesses an unyielding determination for maintaining its White dominance but also, that it will use every-conceivable means imaginable to meet this national objective. Given such astounding evidence of this fact, it is a wonder that more African Americans have not questioned the convenient targeting of America's AIDS epidemic hitting hardest its two most discriminated groups-- its Gay and Black populations. Why [in January 2000] did President Clinton officially assigned the National Security Council and the Central Intelligence Agency to supervise the U.S. Governments global campaign against AIDS ? These agencies seem unqualified to fight disease. Why weren't the U.S. public health service and Center for Disease control given the task? Although the constant degradation of Blacks in the media makes such a premise easier to accept, are we really to believe that the millions of African Americans today infected by the HIV and AIDS virus are all practicing homosexuals or IV drug users? Or is it more likely that they are victims of a virus made in a governmental medical lab used as a political ethnic weapon to maintain White dominance? Difficult as it may be for some to accept, however, America's own

history of governmental strategies implemented against the better interest of African Americans unequivocally confirms that the U.S. government does possess an interest in suppressing the advancements and interests of its Black population. Given such overwhelming historical evidence demonstrating this hypothesis, it would be extremely naive to believe otherwise. Now having realized this fact about the U.S. Government, should we, African Americans, not question a sea of many White [and now also Black] governmental officials who urge us to close our eyes and trust them despite an unprecedented history to the contrary?

The intention here is to demonstrate that, despite the many substantial gains made today by African Americans in the field of entertainment, education, and politics, the U.S. Government's unyielding determination to maintain its White dominance by implementing methods of suppressing its Black population has not been abandoned, but rather that it has been more sophisticatedly reincarnated. Today, the masses of African Americans remain still the largest, most racially devalued and most deliberately exploited and suppressed class in America, only now the methods have changed. The methods now used by the U.S. Government avoid the conventional, blatant, now morally unacceptable methods used in the past.

Today, for the most part, the manner in which African Americans confront White racism is very outdated. In fact, it may be compared to the example of an old prize fighter shadow boxing in the corner of a ring long after, and totally unaware that, his opponent has moved behind him now pulverizing him from the rear, or that of a matador in a bull fight waving his red cape in the wind attempting to taunt the bull not realizing that the bull has already gouged out his heart.

These examples, although very brutal, are appropriate in describing how Black America is faring against today's modern system of White racism. Today, unfortunately, whenever the topic of racism is discussed among African Americans, this implies (for most) the images of police brutality, consumer profiling, driving while Black, and, of course, the Ku Klux Klan and other similar White anti-Black organizations. While these are all serious elements of institutionalized racism that collectively deserve our attention, these noted racist elements are neither the most prevalent nor the most detrimental form of racism faced by African Americans today.

The most prevalent and lethal system of racism assaulting African Americans today is now applied through the government's proven method of Covert Counterintelligence Program [ COINTELPRO]: A misnomer for Domestic Covert Actions. For almost half a century now-- because the blatant methods of racism used and condoned in the past are no longer morally and socially acceptable -- the U.S. Government has implemented a far more sophisticated method of assuring that its White dominance is maintained through the usage of COINTELPRO Psychological Warfare.

By doing so, they acquired a far more insidious and covert method of maintaining White dominance that exists behind a clever shroud of secrecy and deceit ? for it is in this way that the evils of racism thrive best -- when its victims do not recognize the evil. A method that covertly uses mis-education and false propaganda media reports that equates a psychological warfare that deliberately conspires to severely reduce African America's upward mobility by corrupting them of unity, reason, and common sense, deliberately soliciting the disparity that has now become modern Black America.

Here is a simplified analogy of how this is being done to America's Black population. Let us say, for example, that a group of people was aboard their own massive ship and that their ship was being shadowed by another neighboring ship, a neighboring ship that was constantly broadcasting derogatory messages to the first group that their ship was lesser, smaller, not seaworthy or perhaps slowly sinking or that their crew was incompetent or was planning a mutiny. With time, the group receiving the negative messages, being unable to refute or to confirm these derogatory messages and deficiencies will grow weary and paranoid of the negative messages and will eventually come to accept these negative assessments of themselves. The perception created by the taunting now unconsciously influences how the taunted group perceives themselves, subsequently causing them to become distrustful of themselves, doubting themselves, hating themselves and, eventually, fighting among themselves. The taunted group may even become so besieged by deep feelings of inadequacy that they may even jump into the sea and attempt to swim towards the taunting ship now believing it to be superior to their own boat even if their own ship was in fact better.

This concept of warfare uses psychology as the decisive factor in the outcome. The basis of the concept is that the human being's most critical aspect is the mind. This science of psychology works by affecting the unconscious mind through deception. Its weapon is the message that it carries and the way this message affects the recipients in terms of their behavior. Within a real world setting, this is implemented against African Americans through U.S. governmental agencies that leak false derogatory press releases, documentaries, and media information concerning its Black population that are designed to perpetuate and frame the myth of Whites' racial, moral, and ethical superiority over its Black population. Its collaborators in the news media, which either knowingly or unknowingly carry the false information or create their own false information through news releases in magazine articles, radio, and television, work to demoralize, discourage, berate, subjugate, and or dismantle the Black population. It insinuates that America would be a better society as a whole if African Americans were gone, thus psychologically changing the root problem of racism in America to be

due to Black's behavior rather than White's proclivity for racism. This perversion of reality, shifting the blame, and role reversal of the problem of racism to be the fault of African Americans, is perpetuated unrelentingly everywhere through press releases, pamphlets, radio, newspaper, and magazine articles and television. The weapon is not the way it is sent, but the messages that it carries and how the messages affect the recipient and influence society. This campaign engenders a shift of victimization that fosters distorted perceptions and increasingly prejudiced and acrimonious beliefs about its African American population that creates a consensual environment that facilitates the easier exploitation and suppression of Black America. [For when contempt of Blacks appears to be justifiable, it is the fiercest and most effective type of racism because its witnesses, bystanders, and jurors will sit by idly allowing African Americans to be brutally mistreated under the belief that it is justified.]

Although this may sound a bit like bad science fiction, Psychological Warfare is a real and well-proven technology that exceeds the territorial limits of conventional warfare to penetrate the proposed target. This type of psychological warfare has been used by the military since World War II. The British Special Operation Executives (SOE) was pioneering this form of propaganda during the Second World War. The British Government, between 1930-1940, conducted psychological warfare against Germany, by putting together a massive department staffed by many former journalists that conducted secret journalism and planted favorable stories in the world's press. Generally using friendly newspapers editors, but also using bribery to get pro-allied stories in print, British pilots also dropped propaganda leaflets and spread rumors concerning Germany's relations with France and other aspects of the war.

An example of the usage of psychological warfare within a military setting may be seen in the deployment of massive fleets of U.S. Naval battle carriers to the Mediterranean Sea to foster the psychological response of fear or intimidation from the neighboring countries. Psychological warfare may also be used to perpetuate the myths of America's military dominance over its enemies thus adversely affecting their moral and motivation to fight back. Such is seen where perhaps a company of enemy soldiers are well fortified within their trenches well prepared for the anticipated incoming American military assault. The U.S military may respond to this enemy's high state of combat preparedness by using pilots to fly over their positions dropping propaganda leaflets spreading rumors and false information concerning the enemy's vulnerabilities or giving them an exaggerated number of the incoming American troops. The targets here are the minds of the enemy troops and the objective is to deeply affect their morale and motivation to fight back. Under this psychological operation of

influence, the enemy troops may surrender at the first sight of the approaching American troops without the Americans having fired a single shot. A popular motto among the users of these covert operations is "Capture their minds, and their hearts and souls will follow." For once their minds are reached, they're defeated without bullets. Used in all aspects of war, the effectiveness of psychological warfare is limited only by the ingenuity of the commanders using it.

The uses to which psychological warfare can be applied are virtually unlimited. For the U.S. Government also uses psychological operations to assist in the sales of arms and weaponry. The United States Government is the world's largest arms dealer, and to ensure that these sales continue, it often resorts to the unethical usage of psychological operations. Here is an example of how such an implementation may be done. Let us say, for example, that an African kingdom that has purchased arms in the past from the U.S. Government has now decided that there no longer exists any threat from its neighboring kingdoms and therefore elects to discontinue their spending of millions of dollars on unneeded weaponry. The U.S. Government may respond to this refusal to continue buying their arms by themselves creating a threat of imminent war between the targeted kingdom and its neighboring African kingdoms. This would be done by employing Special Forces and other types of espionage specialist to plant lies and rumors of war thus igniting conflict and distrust between the targeted African kingdom and its neighboring kingdoms which often results in both empires now buying arms from the U.S. Government.

Although the usage of psychological warfare began within a military setting, it was eventually realized by governmental and societal elites that this method of psychological warfare could be useful for totally controlling society. Therefore, psychological warfare technology evolved from its military usage against foreign enemies to being used to control society domestically. Today, the U.S. government, like many other developed nations, conducts planned campaigns of extensive strategic psychological operations through the national media to influence the perception and climate of the nation towards the attainment of its governmental objectives. Participating federal agencies may include the National Security Council, The Office of Strategic Council, The Central Intelligence Agency, and The Federal Bureau of Investigations. However, when it is executed domestically it is more often commonly referred to by governmental and military officials as a psychological operations [PSYOPs] rather than Psychological Warfare.

Psychological warfare can also be used to create a brazen deception in order to create a pretext for war with the true intent of achieving global geo-political objectives. This is where governmental agents



secretly create or allow terrorism in the United States for the purpose of mobilizing public opinion in favor of the government's objectives. Many people have compared this example to those actions taken by the U.S. government after the September 11, 2001 attack on America wherein several terrorists high-jacked four American commercial air liners and crashed them into strategic targets in Washington, D.C. and New York, NY. For although all ties to the terrorist attack pointed towards Afghanistan and Saudi Arabia and given that all the historic evidence showed that Saddam Hussein was a vigorous arch enemy of Al Qaeda, President Bush, in his official speech to the nation responding to the atrocious attack, redirected the nation's attentions towards Iraq as a means of fighting the terrorism of Al Qaeda. This strategic operation of influence gained the U.S Government the support of the nation that it needed to send thousands of its service members to war under the pretext of being a war on terrorism, while in fact it successfully met the U.S. objective of what appears to have been more about securing its interest in the Iraq oil wells. The targets, then, were the minds of the entire American population, our military troops and the civilian population. [For those readers that find this premise too difficult to accept, I strongly suggest that you read a 1962 governmental document now unclassified and provided under the freedom of information act entitled "Operation North Woods" documenting a governmental plan to take a civilian aircraft, replace it with an automatic unmanned aircraft, then shoot it down and blame the incident on Cuba in order to go to war.]

The preceding example of U.S. government usage of psychological warfare to influence the nation is only a single act among a long list of many conducted by the U.S. Government. Every act of the government has a psychological impact, and it is ongoing from President Bush's media coverage stunt where he landed upon a U.S. Naval battle carrier dressed as a pilot, to the U.S. soldiers pulling down the statue of Saddam Hussein in Iraq, to the staged rescue of Jessica Lynch. These strategies are all part of the sophisticated system of psychological warfare, and they are on-going, all around us, all of the time.

The ability to influence the nation in mass using psychological operations through the national media is highly effective because the media itself is very powerful in terms of its influence. For the media helps shape our views of the world, what we consider to be good or bad, and also forges our deepest values, identities, and our sense of what it means, for example, to be male or female. These facts, combined with those studies showing that the average American watches 18 hundred hours of television each year, affirm that there is a great inclination for Americans to be affected by psychological operations conducted through the national media.

The reason psychological warfare is so unknown to most Americans is

because its very nature is to be covert, and because it is not the stuff of adventure and the excitement of war that films or novels portray. However, psychological warfare is a real, sound, and proven governmental technology that has been used by the U.S. Government for many decades, and its usage is ongoing even now. For as recently as July 2004, a story was reported by the New York Times that the Defense Department had paid the Rendon Group, a Washington-based international consulting firm, \$100,000 per month to help the Office of Strategic Information (OSI) with a broad campaign that would include negative propaganda or disinformation. The report stated that the OSI was established to spread positive messages about the war on terrorism, but it would also use disinformation and misinformation to mislead friends and foe alike. The report went on to say that the office of Strategic Influence had been set up to disseminate truthful information openly but also to spread what senior pentagon officials called "the Blackest of Black programs." The organization works on ways to influence and mislead the media abroad and also domestically in America, such as spreading positive messages about the war on terrorism or perpetuating disinformation through its frequent collusion with news media personnel to publish false and distorted material at the government's behest.

The U.S. Government's methods for implementing domestic psychological warfare also include the ability to suppress particular targeted groups. This is seen when governmental agencies leak false, derogatory press releases, documentaries, and media information to its collaborators in the news media which the media knowingly or unknowingly carry as its own and submit the false information through news releases and in magazine articles, radio, and television to demoralize, discourage, subjugate, and or dismantle the targeted groups. This method of psychological operation is disseminated through face-to-face communication or television, audio media, newspaper, books, and magazine. The weapon is not in the media used, but the message that it carries and how the messages affect the recipient. This method of psychological operation works by, first, simply learning everything about the targeted group, their beliefs, likes, dislikes, strengths, and vulnerabilities. Once you know what motivates your target, you are ready to begin psychological operations against them. We have completed a review of the U.S. government's history and methods of applying psychological operations of influence, most particularly its method of utilizing the national media to disseminate domestic psychological operations to suppress targeted groups. The intention is to now show in an instructive manner rather than an accusatory manner that, since the means of economic and political control used in the past under the pretext of national interest are no longer morally and socially acceptable, the U.S. governmental and societal capitalist elites have modified their methods of exploiting

and suppressing its Black population into a form more socially acceptable in contemporary times: psychological warfare operations.

#### THE RISE OF THE BLACK MATRIX

How, why, and when was this developed and coordinated? During the 1960's, America's brutal racial mistreatment of African Americans created much unrest and discord. Wide-spread violence ensued which increasingly placed the peace and stability of the nation in dire jeopardy. Demonstrations of unrest and rioting became a part of the familiar scene. This violence resulted in the decline of national stability and loss of lives and property that cost the nation and taxpayers millions of dollars. These factors, combined with the rapidly tarnishing American global image, led the U.S. Government's agents of White supremacy to quickly reform their techniques of institutionalized racism. The problem led the then president, Lyndon B Johnson, ordering that a commission be formed, later known as the Kerner Commission, to investigate and prescribe the cure for the 1960's race riots and to make recommendations. The Commission concluded that blatant White racism was the single aggravating factor for the collective problems. The Kerner report's findings recommended that the U.S. Government abandon the condoning of open, blatant forms of racism to control and maintain White dominance. This abandoning of dated tactics led to the need for developing an improved method of controlling and suppressing its Black population. Changing times made it necessary for the U.S. government to change its methods to a much more subtle and socially acceptable means of continuing its racial suppression of Blacks and to maintain its White dominance. Clearly, the sophisticated method of psychological warfare met such a need. It was the logical choice, perfect for the changing times. Unlike the blatantly brutal forms of racism used in the past which Blacks were able to identify easily and therefore unify and form counter strategies, this modern method of racism works from a psychological perspective. This provided the U.S. government a more socially acceptable method of continuing the White racial hierarchy for dominance and control given that it is not as easily recognized. This new method exists in the space between overt racism and racial respect. Its methods include the ability to both influence the national climate and engender personal psychological feelings among Americans that meet the U.S government objective.

This concept of the U

(Message over 64 KB, truncated)

| 22717|2007-06-24 13:37:13|egallmon1|AMEN/BURN|

MY NAME IS ERIC BUT I CALL MY SELF AMEN/BURN. I'M 22YEARS OLD.

I SEE THIS GROUP IS TALKING ABOUT THE BLACK MATRIX.THE BM TOUCH ME IN WAYS READING HAS NEVER BEFORE.HAVE YOU ALL SEEN THIS MOVIE

CALLED

The Missing Link: The Matrix Unplugged ON GOOGLE.THE MOVIE IS DEEP FOR LACK OF BETTER WORDS. THANKS FOR LETTING ME BE AROUND MY OWN KIND THAT CARES.

| 22718|2007-06-25 08:01:06|Mahari Mengistu|Re: The popular underground book " The Black Matrix " ... GETTING B|

Fari, this was posted so long ago. I may have forgotten but I believe the point of my post was simply say that the position of both Myra and Omawale are appropriate and should be viewed together and not as antagonistic to each other.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> "So I think there is great value from both sides. The concern should

> be how to formulate these truths and assorted information into an  
> effective, cohesive and comprehensive approach to solving our  
> problems in the Afrikan diaspora.

> HTP,

> Mahari"

>

> GOR: I was under the impression that is what the book was trying to do.

>

> G.O.R.E

>

> Mahari Mengistu wrote:

> Let me first make this statement to diffuse any emotionality on this

> topic, at least, regarding what I say.

> It is no joke or exaggeration to describe what has happened to us -  
> and continues to happen to us in this country - as horrific.

> However, what Omowale says has some validity with respect to our  
> perspective on our situation. We must not let the horrors blind us  
> to our capabilities. And much too often that is the case. I view  
> what has happened to us, to a considerable extent- as I've stated  
> before - as a "mindgame". Thus, if you feel you are overwhelmed with

> the situation, then you are.

> So I think there is great value from both sides. The concern should  
> be how to formulate these truths and assorted information into an  
> effective, cohesive and comprehensive approach to solving our  
> problems in the Afrikan diaspora.

> HTP,

> Mahari

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), OMOWALE wrote:

>>

>> I think my dear lady you are suffering from over consumption of the

> US racist media. I am surprised that you believe the hype," hook

> line and sinker"! Give me a fat budget, a production crew and enough

> time ,I could put together documentaries that would prove poor

> whites, poor Latinos or poor Laotians are living in 'socially

> dysfunctional" situations. I could show ramshackled housing,

> overgrown lots and drug addicts busy with getting the next fix. I can

> always search until I come across poor people who will tell their

> life stories on camera to support my theme. I could always edit and

> frame my questions to drive home my point.

>> A skilled media person can do this with any ethnic group, any

> person or any situation.

>> If our 4million African ancestors who left the slave

> plantations around 1865, on foot, with no education, no protection

> of the law, with their "families in tatters, no money and no social

> esteem--cursed and despised on all sides; if they survived and indeed

> some thrived under the heavy weight of a blind pathological racism

> from almost all sectors of American society--then surely the negative

> statistics you used can not be a reason for alarm!! They can not be

> a reason for panic and despair 2007! Why concentrate on the negatives

> placed before you by the media?

>> And finally, why study the works of Diop and Obenga, why go to

> this and that conference or why study history, if we don't realize

> that the struggle is not only social, political and economic; the

> struggle is also cultural, psychological and spiritual. The real

> struggle is now-not in the past.

>> If you don't believe the western view of the past or the western

> view of Kemet and the history of the Nile Valley, why believe the

> western view of the present; especially without serious critical

> thinking?

>> I reject defeatism and surrender in all of its various

> manifestations. Can't give any "breaks.

>> Omowale

>>

>> Alarmist? 2 million Blacks in the prison system. 28 Black Chicago

> kids murdered within 6 months.

> > Order the book and see what it has to offer before criticizing it.  
> I agree that it is not about  
> > Ancient Northeast Africa and for that reason may be off topic but  
> give the author a break.  
> >  
> >  
> > Gloria Emeagwali  
> >  
> > \_\_\_\_\_  
> >  
> > From: Ta\_Seti@yahoogroups .com on behalf of OMOWALE  
> > Sent: Thu 5/31/2007 4:23 PM  
> > To: Ta\_Seti@yahoogroups .com  
> > Subject: Re: [Ta\_Seti] The popular underground book " The Black  
> Matrix " ... FIND ANOTHER WAY TO SELL YOUR BOOK!!  
> >  
> >  
> >  
> >  
> > -----  
> > Sick sense of humor? Visit Yahoo! TV's Comedy with an Edge to see  
> what's on, when.  
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> -----  
> Pinpoint customers who are looking for what you sell.  
>  
| 22719|2007-06-25 12:59:50|Paul Kekai Manansala|Egyptologists think they have Hatshepsut's mummy|

## **Egyptologists think they have Hatshepsut's mummy**

By Jonathan Wright 2 hours, 45 minutes ago

CAIRO (Reuters) - Egyptologists think they have identified with certainty the mummy of Hatshepsut, the most famous queen to rule ancient Egypt, found in a humble tomb in the Valley of the Kings, an archaeologist said on Monday.

Egypt's chief archaeologist, Zahi Hawass, will hold a news conference in Cairo on Wednesday. The Discovery Channel said he would announce what it called the most important find in the Valley of the Kings since the discovery of King Tutankhamun.

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ws/S=13697058:LREC/_ylt=Aqd71rUdJF3X7RcaEoWnaOQiANEA/Y=YAHOO/EXP=118280
8280/A=4588629/R=1/SIG=12kgv6kd0/*http://clk.atdmt.com/FUJ/go/yhxxxsaf0010000050fuj/d
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irect/01/?time=1182801080045614" target="_blank"></a></noscript>
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The archaeologist, who asked not to be named, said the candidate for identification as the mummy of Hatshepsut was one of two females found in 1903 in a small tomb believed to be that of Hatshepsut's wet-nurse, Sitre In.

Several Egyptologists have speculated over the years that one of the mummies was that of the queen, who ruled from between 1503 and 1482 BC -- at the height of ancient Egypt's power.

The archaeologist said Hawass would present new evidence for an identification but that not all Egyptologists are convinced he will be able to prove his case.

"It's based on teeth and body parts ... It's an interesting piece of scientific deduction which might point to the truth," the archaeologist said.

Egyptologist Elizabeth Thomas speculated many years ago that one of the mummies was Hatshepsut's because the positioning of the right arm over the woman's chest suggested royalty.

Her mummy may have been hidden in the tomb for safekeeping after her death because her stepson and successor, Tuthmosis III, tried to obliterate her memory.

Donald Ryan, an Egyptologist who rediscovered the tomb in 1989, said on an Internet discussion board this month that there were many possibilities for the identities of the two female mummies found in the tomb, known as KV 60.

"Zahi Hawass recently has taken some major steps to address these questions. Both of the KV 60 mummies are in Cairo now and are being examined in various clever ways that very well might shed light on these questions," he added.

In an undated article on his Web site, Hawass cast doubt on the theory that the KV-60 mummy with the folded right arm was that of Hatshepsut.

"I do not believe this mummy is Hatshepsut. She has a very large, fat body with huge pendulous breasts, and the position of her arm is not convincing evidence of royalty," he wrote.

He was more optimistic about the mummy found in the wet-nurse's coffin and traditionally identified as the nurse's. That mummy is stored away in the Egyptian Museum in Cairo.

"The body of the mummy now in KV 60 with its huge breasts may be the wet-nurse, the original occupant of the coffin ... The mummy on the third floor at the Egyptian Museum in Cairo could be the mummy of Hatshepsut," Hawass wrote.

| 22720|2007-06-25 14:13:25|Paul Kekai Manansala|Of bricks and boats|

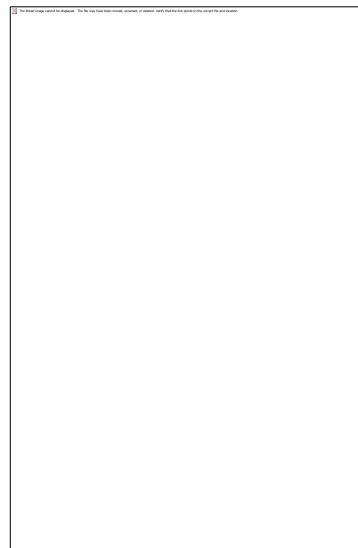
**An intact tomb brimming with fine funerary pieces has been accidentally discovered at Deir Al-Barsha in Upper Egypt, reports [Nevine El-Aref](#)**

### **Of bricks and boats**

Archaeologists from the Katholieke Universiteit Leuven working at the Middle-Kingdom (2066-1650 BC) tomb of Uky, a top government official, have discovered an intact tomb chamber, complete with funerary goods.

While removing the debris out of a rock-cut shaft found inside the chamber of Uky's tomb, the archaeologists came across a huge limestone block indicating that a major find was imminent, in line with the ancient Egyptian custom of blocking their burial chambers with such a barrier. Through a hole in the block, they could see what they described as a beautifully-carved wooden statue of a man with large, staring eyes. After only an hour the block had been removed, and the team discovered a small but intact chamber richly stuffed with well-preserved wooden objects and containing a decorated sarcophagus.

"Even though the burial took place more than 4,000 years ago, the colours on the painted objects are



[Click to view caption](#)

Wooden statuettes found inside Henu's tomb featuring the production of bricks; a coloured figurine of the deceased in his official costume

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very fresh, and there was even no dust covering them," mission director Harco Williams said.

The tomb lies on the southern slope of the hill of Deir Al-Barsha, near the Upper Egyptian town of Minya. Here the Leuven team members are nearing the completion of the excavations they began two years ago at Uky's tomb. After clearing the debris, they are restoring and documenting the objects they have found.

Williams said the sarcophagus was blocking the whole chamber and was beautifully decorated with two lines of hieroglyphic texts running vertically along both its sides, representing a type of offering formulae addressed to the gods Anubis and Osiris. A third line on the lid reveals the name and title of the deceased, Henu, a courtier and the director of a domain, which indicates that Henu was a subordinate official in the provincial administration during the late Intermediate Period.

On the right side of the sarcophagus are two painted eyes that allow Henu's mummy to gaze out to the rising sun. Two wooden sandals were placed on top of the coffin ready for the deceased to wear in the afterlife, along with two remarkably preserved funerary statuettes portraying various scenarios of work in daily life. The first shows three working women in linen skirts grinding grain, while the second, described by Egyptologists as extremely rare, shows the production of mud bricks. The statuette features four men in the midst of their work, one of them working clay with a hoe, two carrying a bag of clay with a yoke on their shoulders, and a fourth forming a line of finished mud bricks.

Four more models were found on the eastern wall of the chamber of the sarcophagus. The largest is a statue of Henu himself, depicted in official dress, the fine details of his facial expression confirming a high level of craftsmanship. In front were two models of women in the process of brewing beer and making bread. "Such provisions were an absolute necessity in the afterlife," Williams said. Behind the large statue of Henu was a large boat model with two groups of rowers and a lotiform bow and stern. There are five rowers on each side, three standing men at the bow, and a helmsman at the stern. In order to facilitate the placement of the boat model between the east wall of the chamber and

the sarcophagus, the oars had been placed between the men standing on the deck of the boat. However, continued Williams, all 10 oars were recovered and could be replaced in their original positions in the hands of the rowers.

Removal of the sarcophagus lid revealed Henu's mummy thickly wrapped in linen and enveloped in one or perhaps two shrouds.

The shape of the head suggests that there was no mummy mask, although this cannot be considered certain before the mummy is subjected to a CT-scan. Underneath the head was an inscribed wooden headrest confirming the name of the deceased.

Shortly after the outstanding discovery, the mission removed Henu's objects to the Minya museological storehouse for cleaning and documentation.

"These ancient objects are of really quite a significant quality," said Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA), when he saw the objects for the first time. He added that they were delicately carved and painted, with proportions that were quite realistic. In quality, Hawass said: "They are the best of their time."

Williams describes them as realistic examples of Egyptian art, and explains that they feature unusual details, such as the dirty hands and feet of the brickmakers. Moreover, he says, brickmaking models are highly exceptional with only two other examples discovered thus far.

Although the tombs on the south side of the hill are generally considered to date from the later part of the Old Kingdom (or c 2350-2200 BC), no excavations had ever taken place there before the Leuven University team started its work. Their results in 2005 and 2006 confirm the conventional impression concerning their Old Kingdom date. However, in some of these Old Kingdom tombs a text was carved by a man called Djehutinakht, son of Teti, who was a provincial governor during the late First Intermediate Period, at about the same time when Henu was alive. He claims in these texts that the tombs of his ancestors had fallen into ruin, and that he restored them. Hitherto the team had been wondering about the significance of these

"restoration texts", because apart from the text itself nothing suggested that a true restoration had ever taken place. It can now be suggested that the funerary cult in the Old Kingdom tombs had ceased by the late First Intermediate Period. Perhaps Djehutinakht added new shafts to the tombs for some members of his entourage, thus reinstating the funerary cult there. This reinstatement might be what the "restoration texts" refer to, since the original Old Kingdom owner of the tomb would also benefit from this renewed activity. If this is the right interpretation, the other tombs where Djehutinakht left behind "restoration texts" could also have had First Intermediate Period occupants.

Intact tombs of the First Intermediate Period that are as rich as Henu's burial chamber have been found only rarely, the last similar find being made more than 20 years ago. Before that, a number of similar tombs, although of a slightly later date, were discovered in the late 19th and early 20th centuries. The find is therefore most exceptional. Additionally, all of the objects are in perfect condition which is remarkable since they are made of wood that was first plastered and then painted.

That this burial chamber, which is located less than 2.5m below ground level, escaped the detection of tomb raiders for the past 4,000 years is probably due to a large heap of quarry debris dating from the New Kingdom that covers numerous tombs in this area. The Leuven team plans to continue its excavation in the area, which is bound to provide more valuable information about this Old Kingdom provincial necropolis.

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| 22721|2007-06-25 14:19:06|Paul Kekai Manansala|3,000-year-old mummy of Amun's high priest found|

## Three thousand year-old mummy discovered in Egypt

*Fri Jun 22, 4:08 PM ET*



AFP/File Photo: A picture taken in 2002 shows an ancient statue of the Egyptian Pharaoh Ramses II...

[http://news.yahoo.com/s/afp/20070622/sc\\_afp/egyptarchaeology\\_070622200806;\\_ylt=Ak.m4KsQpzjfNGDuWGm02MIFeQoB](http://news.yahoo.com/s/afp/20070622/sc_afp/egyptarchaeology_070622200806;_ylt=Ak.m4KsQpzjfNGDuWGm02MIFeQoB)

CAIRO (AFP) - Archaeologists have discovered the 3,000-year-old mummy of a high priest to the god Amun in the southern city of Luxor, antiquities supremo Zahi Hawass told the official MENA news agency on Saturday.

The 18th Dynasty mummy of Sennefer was unearthed in a tomb in the Valley of the Kings -- one of the most famous archaeological sites in the world -- by a team from Britain's Cambridge University.

"The mummy was found in tomb 99 in the Valley of the Kings on the west bank of Luxor," Hawass said.

A high priest was considered to be the most important man after the king, performing duties, religious rituals and offerings on his behalf.

Other mummies were found during the excavation, including one with a brain tumour, a foetus, a female mummy wrapped in plaster and others which appeared to have suffered from arthritis, Hawass said.

The Valley of the Kings was used as a burial site for royalty and nobles to the west of present day Luxor, some 700 kilometres (450 miles) south of Cairo.

Millions of foreign tourists come to see Egypt's pharaonic treasures each year, including hundreds of thousands making the long journey south from the capital to the Valley of the Kings.

Hawass said a report on the findings would be presented to Culture Minister Faruq Hosni, in order to allocate resources for continued excavations in the area.

## Rise of man theory `out by 400,000 years'



### **Dalya Alberge, Arts Correspondent**

Our earliest ancestors gave up hunter-gathering and took to a settled life up to 400,000 years earlier than previously thought, according to controversial research.

The accepted timescale of Man's evolution is being challenged by a German archaeologist who claims to have found evidence that Homo erectus ? mankind's early ancestor, who migrated from Africa to Asia and Europe ? began living in settled communities long before the accepted time of 10,000 years ago.

The point at which settlement actually took place is the first critical stage in humanity's cultural development.

Helmut Ziegert, of the Institute of Archaeology at Hamburg University, says that the evidence can be found at excavated sites in North and East Africa, in the remains of stone huts and tools created by upright man for fishing and butchery.

Professor Ziegert claims that the thousands of blades, scrapers, hand axes and other tools found at sites such as Budrinna, on the shore of the extinct Lake Fezzan in southwest Libya, and at Melka Konture, along the River Awash in Ethiopia, provide evidence of organised societies. He believes that such sites show small communities of 40 or 50 people, with abundant water resources to exploit for constant harvests.

The implications for our knowledge of human evolution ? and of our intellectual and social beginnings ? are "profound" and a "staggering shift", he said.

Professor Ziegert used potassium argon isotopic dating, stratigraphy and tool typology to compile his evidence. He will publish his findings this month in Minerva, the archaeology journal.

The news divided scholarly opinion yesterday.

Sean Kingsley, an archaeologist and the managing editor of Minerva, said: "This research is nothing less than a quantum leap in our understanding of Man's intellectual and social history. For archaeology it's as radical as finding life on Mars.

"As a veteran of over 81 archaeological surveys and excavations . . . Ziegert is nothing if not scientifically cautious, which makes the current revelation all the more exciting."

But others were far from convinced. Paul Pettitt, senior lecturer in palaeolithic archaeology at the University of Sheffield, said: "Are they truly the remains of huts and not a natural phenomenon? Do they really date 400,000 years or are they much more recent? The site formation, age and implications are all questionable."

He said that Homo erectus was a highly mobile hunter, that human remains can accumulate for a number of reasons and that the evidence to be published by Minerva does not indicate a year-round settlement.

Further scepticism was voiced by Paul Bahn, an archaeologist who specialises in the palaeolithic period. Although he believes that Homo erectus was quite advanced and capable of building durable structures, occasionally coming together in large groups, he remains to be convinced about settlements.

He said: "Homo erectus could have been there for a few days. He wouldn't have carried the tools around. Inevitably, they accumulate. If hunter-gatherers found no cave or rock shelter, it makes sense that they might have built a shelter for a few days or seasonally. Just the fact that they're made out of stone doesn't mean they were permanent settlements.

Nick Barton, a lecturer in palaeolithic archaeology at the Institute of Archaeology at the University of Oxford, said: "No unequivocal dating evidence is presented except that based on the typology of the artefacts. It is entirely possible that the site represents a palimpsest of material spanning the palaeolithic to the neolithic."

Homo erectus ? a species that has been recognised since the late 19th century ? lived from about 1.6 million to 200,000 years ago, ranging widely from Africa and Asia to parts of Europe. Most of the anatomical differences between Homo erectus and Homo sapiens relate to the skull and teeth, with the former having a jutting browridge, a wide nose and large teeth.

Professor Ziegert said: "The first archaeological revolution in fact was not triggered by anatomically `modern humans' in the neolithic, or indeed in the technological and cultural revolution associated with the upper palaeolithic, but by Homo erectus, upright Man, an altogether different ancestral species making waves at the dawn of humanity."

After decades of fieldwork, Professor Ziegert is convinced that future discoveries will uphold his conclusions. Under his direction, the University of Hamburg has scheduled a further programme of excavations at Budrinna and Melka Konture over the next four years.

Source: TimesOnline

<http://www.timesonline.co.uk/tol/news/world/europe/article1980396>

---

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| 22723|2007-06-25 23:18:37|Mahari Mengistu|Elusive Egyptian queen found at last?|

Elusive Egyptian queen found at last?

Jonathan Wright

Reuters

Tuesday, 26 June 2007

The Sphinx of Hatshepsut paid tribute to one of the most famous queens to rule ancient Egypt. Now archaeologists say they have identified her remains in the Valley of the Kings (Image:

Reuters/Tara Todras-Whitehill)

Egyptologists are confident that remains found in a humble tomb in the Valley of the Kings are those of Hatshepsut, one of the most famous queens to rule ancient Egypt.

Egypt's chief archaeologist Professor Zahi Hawass is expected to announce the discovery later this week, which has been touted as the most important find in the area since the discovery of King Tutankhamen.

The candidate for identification as the mummy of Hatshepsut is

believed to be one of two females found in 1903 in a small tomb.

The humble tomb is thought to be that of Hatshepsut's wet nurse, Sitre In.

Several Egyptologists have speculated over the years that one of the mummies was that of the queen, who ruled from between 1503 and 1482 BC at the height of ancient Egypt's power.

It is understood that Hawass will present new evidence this week to identify the queen.

"It's based on teeth and body parts ... It's an interesting piece of scientific deduction which might point to the truth," says an archaeologist familiar with the investigation, who asked not to be named.

But that not all Egyptologists are convinced that Hawass will be able to prove his case.

Egyptologist Elizabeth Thomas speculated many years ago that one of the mummies was Hatshepsut's because the positioning of the right arm over the woman's chest suggested royalty.

Her mummy may have been hidden in the tomb for safekeeping after her death because her stepson and successor Tuthmosis III tried to obliterate her memory.

Dr Donald Ryan, an Egyptologist who rediscovered the tomb in 1989, says on an internet discussion board this month that there are many possibilities for the identities of the two female mummies found in the tomb, known as KV 60.

"Zahi Hawass recently has taken some major steps to address these questions. Both of the KV 60 mummies are in Cairo now and are being examined in various clever ways that very well might shed light on these questions," he adds.

In an undated article on his website, Hawass casts doubt on the theory that the KV-60 mummy with the folded right arm is that of Hatshepsut.

"I do not believe this mummy is Hatshepsut. She has a very large, fat body with huge pendulous breasts, and the position of her arm is not convincing evidence of royalty," he writes.

He is more optimistic about the mummy found in the wet-nurse's coffin and traditionally identified as the nurse's. That mummy is stored at the Egyptian Museum in Cairo.

"The body of the mummy now in KV 60 with its huge breasts may be the wet nurse, the original occupant of the coffin ... The mummy on the third floor at the Egyptian Museum in Cairo could be the mummy of Hatshepsut," Hawass writes.

===

HTP,  
Mahari

| 22724|2007-06-26 07:54:53|Fari Supiya|Re: Mummy hair|

I might also add that black hair does not actually `redden` as such but that only black hair which already happens to have the red pigment trichosiderin (but I think there`s controversy on this trichosiderin issue, you may want to research it further)undergoes degradation of its black melanin leaving the red pigment more visible.

I myself have experienced this personally when I went to the British Library in early 1995 to do some research. I was looking through a rare German book from 1921 (but I don`t read German I was simply looking up the technical stuff)while engaging in my habit of playing with my hair. A good deal of it ended up in one page of the book and when I closed the book it was trapped. In 2002 I went to look at this same book and lo-and-behold there was a page in the book with hair of my exact texture (in other words not just micro-curled but my degree of micro-curl)that had gone red. In this case it took just seven years. Presumably if I did not have red pigment under the black it would have gone blond.

Ironically I was trying to do similar experiments in order to write the article, which PKM provided the link for, which I penned in 2001 (or was it 2000?). Little did I know that I already had the evidence for hair colour change in the British Library.

It would appear European red and blond hair has its origins in variety that was already present in Africa but became more visible in Europe with their process of depigmentation.

G.O.R.E

***Paul Kekai Manansala*** wrote:

This subject has been discussed quite extensively here and you can find many articles by searching in our archives.

The following link is a good start:

[http://tech.groups.yahoo.com/group/Ta\\_Seti/msearch?query=brothwell+hair&pos=10&cnt=10](http://tech.groups.yahoo.com/group/Ta_Seti/msearch?query=brothwell+hair&pos=10&cnt=10)

The evidence suggests that both mummification and natural degradation contribute to straightening (and reddening/loss of melanin) of mummy hair. The rate at which this occurs depends on very specific conditions which each mummy encounters over time.

Even natural mummies in which no chemicals were used, usually show



varying degrees of degradation that causes these changes.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "zetter\_74" wrote:

>  
> Hi, could you help me. Diop wondered why most of the mummies  
displayed  
> in museums had wavy hair and thought whether that could be due to  
> careful selection. He eventually hypothesised that they represented a  
> Dravidian type, which of course is another branch of the African race.  
> I did however read an article which suggests that the straightening of  
> woolly hair could have been caused by the chemicals used in the  
> mummification process together with environmental conditions  
prevalent  
> in tombs which breaks down hair keratin. Does anyone have more  
> information about this? Thanks.  
>

---

Got a little couch potato?

Check out fun [summer activities for kids](#).

| 22725|2007-06-26 07:54:56|Fari Supiya|Re: earliest european contact with africa|

PKM: "You might want to start with the Natufian period since things are fuzzy in the Paleolithic including the identification of cultures as Hss.

The Mesolithic and early Neolithic shows evidence of contact between NE Africa and West Asia going up into present-day Turkey, so I do know if this would be considered "European."."

GOR: Could you clarify where, according to your information, the Natufian culture has its origins. My understanding is that the origins were in central and northern Palestine in a culture known as Kebaran (and partial origins in a culture from southern Palestine and Jordan whose name eludes me at present).

PKM: "There also may have been some contact during Mesolithic-Neolithic transition between the North African Mactha-Afalou cultures and Iberia.

From a historical perspective, the first recorded contacts may be those between the Keftiu (Cretans) and Middle Kingdom Egypt.

Regards,  
Paul Kekai Manansala"

GOR: The North African-European contact I am aware of that took place during the Mesolithic-Neolithic transition seemed to take place from Africa to Europe and was in a genetics journal.

Perhaps Robin Walker, the author of *When We Ruled*, has something to add on this subject.

G.O.R.E

**Paul Kekai Manansala** wrote:

You might want to start with the Natufian period since things are fuzzy in the Paleolithic including the identification of cultures as Hss.

The Mesolithic and early Neolithic shows evidence of contact between NE Africa and West Asia going up into present-day Turkey, so I do know if this would be considered "European."

There also may have been some contact during Mesolithic-Neolithic transition between the North African Metcha-Afalou cultures and Iberia.

From a historical perspective, the first recorded contacts may be those between the Keftiu (Cretans) and Middle Kingdom Egypt.

Regards,  
Paul Kekai Manansala

---

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| 22726|2007-06-26 07:55:14|Fari Supiya|Re: Ichthyphallic|

Or could it be that fish, like oysters, prawns and other forms of sea food, are rich sources of zinc and associated with an erect phallus? Shots in the dark, eh.

G.O.R.E

**Mahari Mengistu** wrote:

I wonder if it has anything to do with the legend of Osiris' phallus being cut off and thrown into the Nile and subsequently eaten by the fish. And wearing the ichthyphallus is, in a symbolic way, a retrieval of the penis - manhood?

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> I take it this is a reference to the `ichthy` (Ancient Greek ichthus: fish) part of `ichthyphallic`. I don't know why but it would appear art depicting men or gods with phallus at attention were called by the classical scholars `fish-phallus`. Perhaps others here may know the precise reason why.

>

> G.O.R.E  
 > Meaning of abbreviation to be revealed  
 >  
 > cristofori whitakara wrote:  
 > why the reference to fish?  
 >  
 > Mahari Mengistu wrote: >>Marc Washington has a  
 theory that the ichthyphallic gods of the  
 > ancient world such as Amun of Kmt were based on Khoi-type  
 individuals  
 > because they too are ichthyphallic, or almost. How intriguing.< <  
 >  
 > This further supports the theory that early Egypt was greatly  
 > influenced by "Khoi-type", little people.  
 > HTP,  
 > Mahari  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:  
 > >  
 > > Mahari  
 > >  
 > > My understanding is that the Hadzawe are part of the same  
 > linguistic family as the Khoi-type speakers of Southern Africa. The  
 > term `khoi` is Nama, a language spoken in Namibia and South Africa,  
 > and means `human being` with the plural `khoi khoi-n` meaning the  
 > Nama people. The Nama are herders and refer to the hunter-gatherers  
 > as `outsiders` or San, Sa for singular. The term `San` is  
 considered  
 > offensive. In fact I remember reading in one of the anthropology  
 > journals that given the choice between `bushmen` and `San` they  
 > preferred the term `bushmen`. Of course the journal did not put this  
 > preference in the meaningful context that I have just given. They  
 > were trying to say `let`s keep calling them `bushmen``. But when  
 you  
 > know the facts they can`t hoodwink you.  
 > > I wish I could convey the sounds of pronunciation too you  
 > unfortunately the English language, in fact hardly any languages,  
 > possess the rich repotoire of sounds that Khoi-type languages do.  
 > >  
 > > Unfortunately the Bantu-speaking majority (or is it the  
 > leadership?) have often treated the Khoi-related groups,  
 particularly  
 > the hunter-gatherers, quite badly and this latest move by the  
 > Tanzanian government echoes the actions of the Botswanan  
 government.

> Kind of like a slow-acting Janjaweed minus the rapes.  
> >  
> > Marc Washington has a theory that the ichthyphallic gods of the  
> ancient world such as Amun of Kmt were based on Khoi-type  
individuals  
> because they too are ichthyphallic, or almost. How intriguing.  
> >  
> > The NOTORIOUS G.O.R.E  
> >  
> > NOTORIOUS to who? To the liars and distorters of this world, the  
> children of destruction.  
> >  
> > Mahari Mengistu wrote:  
> > Paul,  
> > This article is both endearing and disturbing. The peace and  
> > equality of the tribe is touching. But you know they will lose  
> their  
> > autonomy and their best wishes in the end. I'd like to know more  
> > about them and how they might relate to THE oldest people on  
Earth  
> > who, I think, are the San(?).  
> > HTP,  
> > Mahari  
> >  
> > --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> > wrote:  
> > >  
> > > Tanzania Safari Deal Lets Arab Royalty Use Lands 50,000 Years of  
> > > Resilience May Not Save Tribe  
> > > By Stephanie McCrummen  
> > >  
> >  
>  
<<http://projects.washingtonpost.com/staff/email/stephanie+mccrummen/>>  
> > > Washington Post Foreign Service  
> > > Sunday, June 10, 2007; Page A01  
> > >  
> > >  
> > >  
> > > YAEDA VALLEY, Tanzania -- One of the last remaining tribes of  
> > > hunter-gatherers on the planet is on the verge of vanishing  
into  
> the  
> > > modern world.  
> > >

>>> The transition has been long underway, but members of the  
> dwindling  
>>> Hadzabe tribe, who now number fewer than 1,500, say it is being  
>> unduly  
>>> hastened by a United Arab Emirates  
>>> <[http://www.washingtonpost.com/wp-srv/related-topics.html/ United+Arab+ Em\irates?tid=informline](http://www.washingtonpost.com/wp-srv/related-topics.html/United+Arab+Emirates?tid=informline)> royal family, which plans to use the  
>>> tribal  
>>> hunting land as a personal safari playground.  
>>>  
>>> [bottom] Buy This Photo  
>>> <[http://pictopia.com/perl/ ptp?provider\\_id=25&ptp\\_photo\\_id= xt-mt-25-  
title\  
\\_8783674](http://pictopia.com/perl/ptp?provider_id=25&ptp_photo_id=xt-mt-25-title\_8783674)>  
>>> [Gonga Petro perches on a rock in the Yaeda Valley, where the  
>> Hadzabe  
>>> still hunt with hand-hewn arrows.] Gonga Petro perches on a  
>>> rock  
>> in  
>> the  
>>> Yaeda Valley, where the Hadzabe still hunt with hand-hewn  
>>> arrows.  
>> (By  
>>> Stephanie Mccrummen -- The Washington Post)  
>>>  
>>> The deal between the Tanzanian government and Tanzania UAE  
>> Safaris  
>> Ltd.  
>>> leases nearly 2,500 square miles of this sprawling, yellow-  
>>> green  
>> valley  
>>> near the storied Serengeti Plain to members of the royal  
>>> family,  
>> who  
>>> chose it after a helicopter tour.  
>>>  
>>> A Tanzanian official said that a nearby hunting area the family  
>> shared  
>>> with relatives had become "too crowded" and that a member of  
>>> the  
>> Abu  
>>> Dhabi  
>>> <[http://www.washingtonpost.com/wp-srv/related-](http://www.washingtonpost.com/wp-srv/related-topics.html/United+Arab+Emirates?tid=informline)

> topics.html/ Abu+Dhabi?  
> > tid=\n  
> > > informline> royal family "indicated that it was inconvenient"  
and  
> > > requested his own parcel.  
> > >  
> > > The official, Philip Marmo, called the Hadzabe "backwards" and  
> said  
> > they  
> > > would benefit from the school, roads and other projects the UAE  
> > company  
> > > has offered as compensation.  
> > >  
> > > But dozens of Hadzabe interviewed deep in the scruffy hills  
> > surrounding  
> > > this valley said that while they are ready to modernize,  
slowly,  
> > they  
> > > were not consulted on the deal, which is a direct threat to  
their  
> > way of  
> > > life because it involves hunting.  
> > >  
> > > While they have through 50,000 years survived the coming of  
> > agriculture,  
> > > metal, guns, diseases, missionaries, poachers, anthropologists,  
> > > students, gawking journalists, corrugated steel houses and  
> > encroaching  
> > > pastoral tribes who often impersonate them for tourist money,  
the  
> > > resilient Hadzabe, who still make fire with sticks, fear that  
the  
> > safari  
> > > deal will be their undoing.  
> > >  
> > > "If they are going to come here, we definitely will all  
perish,"  
> > said  
> > > Kaunda, a Hadzabe man who prefers khakis but still hunts with  
> hand-  
> > hewn  
> > > poison arrows. "Our history will die, and the Hadzabe will be  
> swept  
> > off  
> > > the face of the world. We are very much afraid."  
> > >

>>> Their fear is based on a similar agreement the government struck  
>> years  
>>> ago with another company that resulted in dozens of Hadzabe men  
>> being  
>>> arrested for hunting on tribal land. Three of the men died of  
>> illness in  
>>> the bewildering environment of prison, cut off from the open  
> world,  
>>> their daily hunting and their diet of herbs, roots and honey.  
> Three  
>>> others died soon after being released.  
>>>  
>>> "We're not used to that kind of life in jail," said Gudo, an  
> elderly  
>>> Hadzabe whose best friend, Sumuni, was among those who  
>> perished. "Sumuni  
>>> was my age. Our fathers were friends. We played together, learned  
>> how to  
>>> hunt together," he said, looking away. "I don't want to talk  
>> anymore."  
>>>  
>>> A recent meeting in the Yaeda Valley on the issue ended with  
> several  
>>> Hadzabe men shouting at Tanzanian government officials for  
> ignoring  
>>> them. One of the men was later charged with disruptive behavior  
> and  
>>> jailed for several days. Two others who have spoken against the  
> deal  
>>> said they have been threatened with arrest and are now on the  
run,  
>>> moving from hut to hut to elude police.  
>>>  
>>> Others seem prepared to fight an intruder they barely know.  
>>>  
>>> CONTINUED 1 2  
>>> <[http://www.washingt onpost.com/ wp-](http://www.washingtonpost.com/wp-dyn/content/article/2007/06/09/AR2007060901465_2.html?hpid=artslot)  
>> dyn/content/ article/2007/ 06/09/AR20070\  
>>> 60901465\_2.html? hpid=artslot> 2  
>>> <[http://www.washingt onpost.com/ wp-](http://www.washingt onpost.com/ wp-dyn/content/ article/2007/ 06/09/AR2007060901465_2.html)  
>> dyn/content/ article/2007/ 06/09/AR20070\  
>>> 60901465\_2.html> 3  
>>> <[http://www.washingt onpost.com/ wp-](http://www.washingt onpost.com/ wp-dyn/content/ article/2007/ 06/09/AR2007060901465_2.html)  
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>> dyn/content/ article/2007/ 06/09/AR20070\
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>> dyn/content/ article/2007/ 06/09/AR20070\
>>> 60901465_2.html? hpid=artslot> Next
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>> dyn/content/ article/2007/ 06/09/AR20070\
>>> 60901465_2.html> >
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>> -----
>> Take the Internet to Go: Yahoo!Go puts the Internet in your
pocket:
> mail, news, photos & more.
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> Sick sense of humor? Visit Yahoo! TV's Comedy with an Edge to see
what's on, when.
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> Yahoo! oneSearch: Finally, mobile search that gives answers, not
web links.
>
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| 22727|2007-06-26 07:55:15|Fari Supiya|Re: The popular underground book " The Black Matrix " ... GETTING B|

I doubt that the author of the Black Matrix would see the positions of himself and Omowale as `not being antagonistic`. I would like us all to get along but on the right basis, but it's cool. I must have missed Myra's post on the subject. I try to read ALL the posts and I didn't see it.  
G.O.R.E

**Mahari Mengistu** wrote:

Fari, this was posted so long ago. I may have forgotten but I believe the point of my post was simply say that the position of both Myra and Omowale are appropriate and should be viewed together and not as antagonistic to each other.  
HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>  
> "So I think there is great value from both sides. The concern should  
> be how to formulate these truths and assorted information into an  
> effective, cohesive and comprehensive approach to solving our  
> problems in the Afrikan diaspora.  
> HTP,  
> Mahari"  
>  
> GOR: I was under the impression that is what the book was trying to do.  
>  
> G.O.R.E  
>  
> Mahari Mengistu wrote:  
> Let me first make this statement to diffuse any emotionality on this  
> topic, at least, regarding what I say.  
> It is no joke or exaggeration to describe what has happened to us -  
> and continues to happen to us in this country - as horrific.  
> However, what Omowale says has some validity with respect to our  
> perspective on our situation. We must not let the horrors blind us  
> to our capabilities. And much too often that is the case. I view  
> what has happened to us, to a considerable extent- as I've stated  
> before - as a "mindgame". Thus, if you feel you are overwhelmed with  
> the situation, then you are.  
> So I think there is great value from both sides. The concern should  
> be how to formulate these truths and assorted information into an

> effective, cohesive and comprehensive approach to solving our  
 > problems in the Afrikan diaspora.  
 > HTP,  
 > Mahari  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), OMOWALE wrote:  
 > >  
 > > I think my dear lady you are suffering from over consumption of  
 the  
 > US racist media. I am surprised that you believe the hype," hook  
 > line and sinker"! Give me a fat budget, a production crew and  
 enough  
 > time ,I could put together documentaries that would prove poor  
 > whites, poor Latinos or poor Laotians are living in 'socially  
 > dysfunctional" situations. I could show ramshackled housing,  
 > overgrown lots and drug addicts busy with getting the next fix. I  
 can  
 > always search until I come across poor people who will tell their  
 > life stories on camera to support my theme. I could always edit and  
 > frame my questions to drive home my point.  
 > > A skilled media person can do this with any ethnic group, any  
 > person or any situation.  
 > > If our 4million African ancestors who left the slave  
 > plantations around 1865, on foot, with no education, no protection  
 > of the law, with their "families in tathers, no money and no social  
 > esteem--cursed and despised on all sides; if they survived and  
 indeed  
 > some thrived under the heavy weight of a blind pathological racism  
 > from almost all sectors of American society--then suerly the  
 negative  
 > statistics you used can not be a reason for alarm!! They can not be  
 > a reason for panic and despair 2007! Why concentrate on the  
 negatives  
 > placed before you by the media?  
 > > And finally, why study the works of Diop and Obenga, why go to  
 > this and that conference or why study history, if we don't realize  
 > that the struggle is not only social, political and economic; the  
 > struggle is also cultural, psychological and spiritual. The real  
 > struggle is now-not in the past.  
 > > If you don't believe the western view of the past or the western  
 > view of Kemet and the history of the Nile Valley, why believe the  
 > western view of the present; especially without serious critical  
 > thinking?  
 > > I reject defeatism and surrender in all of its various  
 > manifestations. Can't give any "breaks.  
 > > Omowale

> >  
> > Alarmist? 2 million Blacks in the prison system. 28 Black Chicago  
> kids murdered within 6 months.  
> > Order the book and see what it has to offer before criticizing  
it.  
> I agree that it is not about  
> > Ancient Northeast Africa and for that reason may be off topic but  
> give the author a break.  
> >  
> >  
> > Gloria Emeagwali  
> >  
> > \_\_\_\_\_  
> >  
> > From: Ta\_Seti@yahoogroups .com on behalf of OMOWALE  
> > Sent: Thu 5/31/2007 4:23 PM  
> > To: Ta\_Seti@yahoogroups .com  
> > Subject: Re: [Ta\_Seti] The popular underground book " The Black  
> Matrix " ... FIND ANOTHER WAY TO SELL YOUR BOOK!!  
> >  
> >  
> >  
> >  
> > -----  
> > Sick sense of humor? Visit Yahoo! TV's Comedy with an Edge to see  
> what's on, when.  
> >  
>  
>  
>  
>  
>  
>  
> -----  
> Pinpoint customers who are looking for what you sell.  
>

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| 22728|2007-06-26 07:55:21|Fari Supiya|Re: Queen for a day|

Correct me if I'm wrong but didn't Thutmose III destroy Hatshepsut's mummy in an attempt to erase her memory as he did in so many other ways (so I remember reading)?

*Paul Kekai Manansala* wrote:

[Nevine El-Aref](#) attempts to unravel the identity of Hatshepsut

## Queen for a day

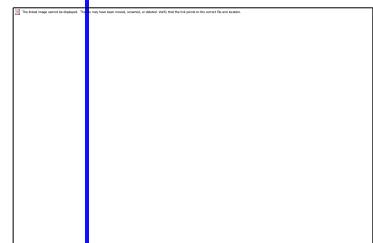
<http://weekly.ahram.org.eg/2007/849/eg3.htm>

Though not the only female ruler of Egypt, Queen Hatshepsut (1473-1458 BC), which means "united with Amun in front of the nobles", is one of the best known. In ancient Egypt women often held high status, and could own and inherit property. Yet female rulers remained rare: only Khent- Kaues, Sobeknefru and, possibly, Nitocris, preceded Hatshepsut. Pharaoh was an exclusively male title and in early Egyptian history there was no word for a Queen regent, unlike Queen consort.

Hatshepsut slowly assumed the regalia and symbols of Pharaonic office, including the Khat head cloth topped with an uraeus, the traditional false beard, and the shendyt kilt.

She created a myth about her own divine birth in which Amun goes to Ahmose in the form of Thutmose I and awakens her with pleasant odours. When Amun places the *ankh*, a symbol of life, beneath Ahmose's nose, Hatshepsut is conceived. Khnum, the god who forms the bodies of human children, is then instructed to create a body and *ka*, or corporal presence/life force, for Hatshepsut. Khnum and Heket, goddess of life and fertility, leads Ahmose to a lion bed where she gives birth to Hatshepsut. To further strengthen her position, the Oracle of Amun proclaimed that it was the will of Amun that Hatshepsut be Pharaoh. She also claimed that she was her father's intended heir and that he had made her crown prince of Egypt.

Hatshepsut enjoyed a peaceful and prosperous reign. She built magnificent temples, protected Egypt's borders and masterminded a highly profitable trading mission to the Land of Punt. Yet as a result of the relocation of royal mummies by 21st Dynasty temple priests during the third Intermediate Period the whereabouts of Hatshepsut's mummy has long been a mystery. It was not among the royal mummies discovered in 1881 and 1898 in the Valley of the Kings, nor in the unfinished tomb KV20, built for her as the official wife of king Thutmose II. When



[Click to view caption](#)

Research will determine which of the two is Hatshepsut

Howard Carter explored the tomb in 1920, he found two empty sarcophagi; one for Hatshepsut and the second for her father, Thutmose, along with some of Hatshepsut's funerary objects which were transferred to the Egyptian museum in Cairo.

In 1903, Carter found the tomb of Siter In, Hatshepsut's wet nurse. Two sarcophagi were found in KV60, one for Siter In and the second containing an unknown female's mummy. Carter paid little attention to the tomb.

Three years later KV60 was re-entered by Edward Ayrton, who removed the mummy of Siter In to the Egyptian museum, where it joined other royal mummies as part of the royal funerary collection.

It was not disturbed again until 1989, when anthropologist Donald Ryan found it in more or less the same condition as Carter and Ayrton, with the second, unidentified mummy lying down near the core of the burial chamber. The well preserved fat woman with dyed long hair was wrapped in linen, her right arm crossed over her chest -- a sign of royalty -- while her left arm was laid beside her.

A few years later, in her book about the Valley of the Kings, Elizabeth Thomas would suggest the mummy left inside KV60 was that of Hatshepsut. She had several reasons for doing so: the mummy dated from the 18th Dynasty and was in royal pose; a part of Hatshepsut's wooden mummy mask had been found inside KV60; Hatshepsut was known to have requested that people close to her be buried alongside her. There was also the small hole found in the mummy's chin, suggesting that a fake beard had been attached at some point. While the circumstantial evidence seems compelling, it remained circumstantial. The tomb was closed once again.

Two years ago the Supreme Council of Antiquities (SCA) launched its five-year mummy project, involving CT scans of a vast number of mummies, the one in KV60 among them.

"At the Valley of the Kings I went to see KV60 with Egyptologist Salima Ikram to examine the mummy for a television documentary, " wrote Zahi Hawass, secretary- general of the SCA, in an article, "The quest for the mummy of Hatshepsut", published last year on his official website. They made their way to the burial chamber down a set of rough stairs and an undecorated tunnel with niches on both sides, and entered the unfinished burial chamber with difficulty. "It might have been a perfect place to hide mummies in the Pharaonic period," wrote Hawass.

Three caches of royal mummies have been found in the Valley of the Kings: KV35 in 1898; KV55 in 1907; and the tomb of Horemheb in 1908; neither these, nor the royal mummy cache discovered at Deir Al-Bahari, have ever been associated with Hatshepsut.

"Despite Thomas's suggestion that the mummy left behind in KV60 is Hatshepsut and Ryan's support for such a hypothesis, I do not believe that this mummy is Hatshepsut," writes Hawass, explaining that the mummy

is very fat with huge pendulous breasts, and the position of her arm is not convincing evidence of royalty.

Hawass instructed curators at the Egyptian Museum in Cairo to look for the second mummy found by Carter and moved by Ayrton in 1908. They found it on the third floor of the museum. Examinations revealed that the badly damaged coffin is typical 18th Dynasty and among the inscriptions engraved on it is " *wr Sdt nfrw nswt In*, [great royal nurse In]." The mummy inside is 1.5m tall while the coffin is 2.13m, suggesting that the coffin was not originally intended for the mummy it contains. "The obese mummy still in the tomb is significantly taller, and would fit much better in the coffin," says Hawass. The examination also revealed that the mummy in the Egyptian Museum has her right hand by her side and the left hand across her abdomen, with the hand closed as if it was originally holding something. She was mummified in fine linen, with the fingers wrapped individually. The toes were evidently wrapped together; this wrapping has been torn away, as if the robbers were looking for gold. The woman was eviscerated through a U-shaped incision in the abdomen. She has long curly hair remaining on her head. There is also a mass of linen at the bottom of the coffin but this is not of the same quality.

"I think the face is quite royal, and believe that anyone who sees it will have the same reaction," concluded Hawass in his article.

He suggests that in the Third Intermediate Period, during the 21st Dynasty, the priests moved the mummy of Hatshepsut to KV60, which was possibly cut in the 18th Dynasty but never used. The priests moved Hatshepsut's mummy for security reasons, as they did with many mummies in the valley.

According to Hawass the big breasted mummy in KV60 may well be the wet nurse, the original occupant of the coffin at the Egyptian Museum, while the mummy on the third floor of the Egyptian Museum could be Hatshepsut.

In an attempt to end such speculation, the mummy was moved to the Egyptian Museum in Cairo where it was subjected to CT scans and other examinations.

Talking at the Metropolitan Museum during the inauguration of the Hatshepsut exhibition, Hawass said that while they had considered DNA testing the problem is that "there are mistakes about 40 per cent of the time. We might, though, experiment with an Egyptian team, with the mummy of Thutmose II and with the mummies thought to be of Hatshepsut. If they are related, maybe this will settle the issue."

Examinations are now in their final stages and Hawass will declare which is the mummy of Hatshepsut at the end of this month during an international press conference at the Egyptian Museum.

| 22729|2007-06-26 07:57:55|Fari Supiya|Re: Ichthyphallic|  
Thanks for that much-needed correction PKM.  
G.O.R.E

**Paul Kekai Manansala** wrote:

Should be "ichthyphallic" with "ithy-" supposedly derived from a root  
\_ithus\_ meaning "straight."

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>  
> I take it this is a reference to the `ichthy` (Ancient Greek icthus:  
fish) part of `ichthyphallic` . I don't know why but it would appear art  
depicting men or gods with phallus at attention were called by the  
classical scholars `fish-phallus` . Perhaps others here may know the  
precise reason why.  
>  
> G.O.R.E  
> Meaning of abbreviation to be revealed  
>  
> cristofori whitakara wrote:  
> why the reference to fish?  
>  
> Mahari Mengistu wrote: >>Marc Washington has a  
theory that the ichthyphallic gods of the  
> ancient world such as Amun of Kmt were based on Khoi-type  
individuals  
> because they too are ichthyphallic, or almost. How intriguing.< <  
>  
> This further supports the theory that early Egypt was greatly  
> influenced by "Khoi-type", little people.  
> HTP,  
> Mahari  
>  
>  
> --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:  
> >  
> > Mahari  
> >  
> > My understanding is that the Hadzawe are part of the same  
> linguistic family as the Khoi-type speakers of Southern Africa. The  
> term `khoi` is Nama, a language spoken in Namibia and South Africa,  
> and means `human being` with the plural `khoi khoi-n` meaning the  
> Nama people. The Nama are herders and refer to the hunter-gatherers

> as `outsiders` or San, Sa for singular. The term `San` is considered  
 > offensive. In fact I remember reading in one of the anthropology  
 > journals that given the choice between `bushmen` and `San` they  
 > preferred the term `bushmen`. Of course the journal did not put this  
 > preference in the meaningful context that I have just given. They  
 > were trying to say `let`s keep calling them `bushmen``. But when you  
 > know the facts they can`t hoodwink you.  
 >> I wish I could convey the sounds of pronunciation too you  
 > unfortunately the English language, in fact hardly any languages,  
 > possess the rich repotoire of sounds that Khoi-type languages do.  
 >>  
 >> Unfortunately the Bantu-speaking majority (or is it the  
 > leadership?) have often treated the Khoi-related groups, particularly  
 > the hunter-gatherers, quite badly and this latest move by the  
 > Tanzanian government echoes the actions of the Botswanan  
 government.  
 > Kind of like a slow-acting Janjaweed minus the rapes.  
 >>  
 >> Marc Washington has a theory that the ichthyphallic gods of the  
 > ancient world such as Amun of Kmt were based on Khoi-type  
 individuals  
 > because they too are ichthyphallic, or almost. How intriguing.  
 >>  
 >> The NOTORIOUS G.O.R.E  
 >>  
 >> NOTORIOUS to who? To the liars and distorters of this world, the  
 > children of destruction.  
 >>  
 >> Mahari Mengistu wrote:  
 >> Paul,  
 >> This article is both endearing and disturbing. The peace and  
 >> equality of the tribe is touching. But you know they will lose  
 > their  
 >> autonomy and their best wishes in the end. I'd like to know more  
 >> about them and how they might relate to THE oldest people on Earth  
 >> who, I think, are the San(?).  
 >> HTP,  
 >> Mahari  
 >>  
 >> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
 >> wrote:  
 >>>  
 >>> Tanzania Safari Deal Lets Arab Royalty Use Lands 50,000 Years of  
 >>> Resilience May Not Save Tribe  
 >>> By Stephanie McCrummen  
 >>>



> >  
> <<http://projects.washingtonpost.com/staff/email/stephanie+mccrummen/>>  
> > > Washington Post Foreign Service  
> > > Sunday, June 10, 2007; Page A01  
> > >  
> > >  
> > >  
> > > YAEDA VALLEY, Tanzania -- One of the last remaining tribes of  
> > > hunter-gatherers on the planet is on the verge of vanishing into  
> the  
> > > modern world.  
> > >  
> > > The transition has been long underway, but members of the  
> dwindling  
> > > Hadzabe tribe, who now number fewer than 1,500, say it is being  
> > unduly  
> > > hastened by a United Arab Emirates  
> > > <[http://www.washingtonpost.com/wp-srv/related-](http://www.washingtonpost.com/wp-srv/related-topics.html/United+Arab+Emirates?tid=informline)  
> > topics.html/ United+Arab+ Em\irates?tid=informline> royal family, which plans to use the tribal  
> > > hunting land as a personal safari playground.  
> > >  
> > > [bottom] Buy This Photo  
> > > <[http://pictopia.com/perl/ptp?provider\\_id=25&ptp\\_photo\\_id=xt-](http://pictopia.com/perl/ptp?provider_id=25&ptp_photo_id=xtmt-25-title\_8783674)  
> > > mt-  
> 25-  
> > > title\  
> > > \_8783674>  
> > > [Gonga Petro perches on a rock in the Yaeda Valley, where the  
> > Hadzabe  
> > > still hunt with hand-hewn arrows.] Gonga Petro perches on a rock  
> in  
> the  
> > > Yaeda Valley, where the Hadzabe still hunt with hand-hewn  
arrows.  
> > (By  
> > > Stephanie Mccrummen -- The Washington Post)  
> > >  
> > > The deal between the Tanzanian government and Tanzania UAE  
> Safaris  
> Ltd.  
> > > leases nearly 2,500 square miles of this sprawling, yellow-green  
> > valley  
> > > near the storied Serengeti Plain to members of the royal family,  
> who

>>> chose it after a helicopter tour.  
>>>  
>>> A Tanzanian official said that a nearby hunting area the family  
>> shared  
>>> with relatives had become "too crowded" and that a member of the  
> Abu  
>>> Dhabi  
>>> <[http://www.washingt onpost.com/ wp-srv/related-  
> tid=\](http://www.washingt onpost.com/ wp-srv/related-<br/>> topics.html/ Abu+Dhabi?)  
>>> informline> royal family "indicated that it was inconvenient" and  
>>> requested his own parcel.  
>>>  
>>> The official, Philip Marmo, called the Hadzabe "backwards" and  
> said  
>> they  
>>> would benefit from the school, roads and other projects the UAE  
>> company  
>>> has offered as compensation.  
>>>  
>>> But dozens of Hadzabe interviewed deep in the scruffy hills  
>> surrounding  
>>> this valley said that while they are ready to modernize, slowly,  
>> they  
>>> were not consulted on the deal, which is a direct threat to their  
>> way of  
>>> life because it involves hunting.  
>>>  
>>> While they have through 50,000 years survived the coming of  
>> agriculture,  
>>> metal, guns, diseases, missionaries, poachers, anthropologists,  
>>> students, gawking journalists, corrugated steel houses and  
>> encroaching  
>>> pastoral tribes who often impersonate them for tourist money, the  
>>> resilient Hadzabe, who still make fire with sticks, fear that the  
>> safari  
>>> deal will be their undoing.  
>>>  
>>> "If they are going to come here, we definitely will all perish,"  
>> said  
>>> Kaunda, a Hadzabe man who prefers khakis but still hunts with  
> hand-  
>> hewn  
>>> poison arrows. "Our history will die, and the Hadzabe will be  
> swept  
>> off

>>> the face of the world. We are very much afraid."  
>>>  
>>> Their fear is based on a similar agreement the government struck  
>> years  
>>> ago with another company that resulted in dozens of Hadzabe men  
>> being  
>>> arrested for hunting on tribal land. Three of the men died of  
>> illness in  
>>> the bewildering environment of prison, cut off from the open  
> world,  
>>> their daily hunting and their diet of herbs, roots and honey.  
> Three  
>>> others died soon after being released.  
>>>  
>>> "We're not used to that kind of life in jail," said Gudo, an  
> elderly  
>>> Hadzabe whose best friend, Sumuni, was among those who  
>> perished. "Sumuni  
>>> was my age. Our fathers were friends. We played together, learned  
>> how to  
>>> hunt together," he said, looking away. "I don't want to talk  
>> anymore."  
>>>  
>>> A recent meeting in the Yaeda Valley on the issue ended with  
> several  
>>> Hadzabe men shouting at Tanzanian government officials for  
> ignoring  
>>> them. One of the men was later charged with disruptive behavior  
> and  
>>> jailed for several days. Two others who have spoken against the  
> deal  
>>> said they have been threatened with arrest and are now on the run,  
>>> moving from hut to hut to elude police.  
>>>  
>>> Others seem prepared to fight an intruder they barely know.  
>>>  
>>> CONTINUED 1 2  
>>> <[http://www.washingtonpost.com/wp-](http://www.washingtonpost.com/wp-dyn/content/article/2007/06/09/AR2007060901465_2.html?hpid=artslot)  
>> dyn/content/ article/2007/ 06/09/AR20070\>  
>>> 60901465\_2.html? hpid=artslot> 2  
>>> <[http://www.washingtonpost.com/wp-](http://www.washingtonpost.com/wp-dyn/content/article/2007/06/09/AR2007060901465_2.html)  
>> dyn/content/ article/2007/ 06/09/AR20070\>  
>>> 60901465\_2.html> 3  
>>> <[http://www.washingtonpost.com/wp-](http://www.washingtonpost.com/wp-dyn/content/article/2007/06/09/AR2007060901465_3.html?hpid=artslot)  
>> dyn/content/ article/2007/ 06/09/AR20070\>  
>>> 60901465\_3.html? hpid=artslot> 3

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>>> <http://www.washingtonpost.com/wp-
>> dyn/content/ article/2007/ 06/09/AR20070\
>>> 60901465_3.html> 4
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>>> 60901465_2.html> >
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>> Take the Internet to Go: Yahoo!Go puts the Internet in your pocket:
> mail, news, photos & more.
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> Sick sense of humor? Visit Yahoo! TV's Comedy with an Edge to see
> what's on, when.
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> Yahoo! oneSearch: Finally, mobile search that gives answers, not
> web links.
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| 22730|2007-06-26 08:01:31|Fari Supiya|Re: 80,000 years ago|

"Some researchers have suggested that humans didn't become culturally modern until they reached Europe about 35,000 years ago. But Europe, which doesn't show evidence of similar jewelry or customs until much later, actually lagged behind in cultural development, Stringer said."

I wonder what Professor Chris Stringer actually said. To say that Europe lagged behind Africa gives the impression Anatomically Modern Humans (AMH) were in both Africa and Europe 80 000 years ago and the AMH in Europe were lagging behind when in fact Europe was inhabited by Neanderthals who it would not be fair to compare with AMH in this way.

G.O.R.E

*cristofori whitakara* wrote:

80,000-year- old Beads Shed Light on Early Culture

[Heather Whipps](#)

Special to LiveScience

[LiveScience.com](#) Mon Jun 18, 8:50 AM ET

Even the very first modern humans may have spruced themselves up with beaded bling.

Twelve shell beads discovered in a cave in eastern Morocco have been dated at more than 80,000 years old, making them one of the earliest examples of [human culture](#). The beads are colored with red ochre and show signs of being strung together.

Similar beads have been found in other parts of Africa and the Middle East, suggesting the first Homo sapiens literally carried their penchant for baubles with them as they populated the world.

"If you draw a triangle covering the three furthest known locations of Homo sapiens between 75,000?120,000 years ago, that triangle stretches from South Africa to Morocco to [Israel](#)," said study co-author Chris Stringer of London's Natural History Museum.

"Shell beads are now known at all three points of that triangle," Stringer added. "So such behavior had probably spread right across the early human range by this time, and would have been carried by modern humans as they dispersed from Africa in the last 100,000 years."

The findings are detailed in a recent issue of the Proceedings of the [National Academy of Sciences](#). Oxford University's Institute of Archaeology and Morocco's National Institute for Archaeological Sciences led the project.

The beads found in Morocco aren't the oldest in existence. That title belongs to two tiny [shells discovered in Israel](#) in the 1930s and dated at

100,000 years old. The shells are pierced with holes and were probably also hung as pendants or necklaces, archaeologists say.

Combined, the finds hint at the extent of the culture and symbolism being practiced by the earliest modern humans. Art and decoration like the beads are considered good indicators of how [human behavior evolved](#) from Africa to other parts of the globe.

"A major question in evolutionary studies today is 'how early did humans begin to think and behave in ways we would see as fundamentally modern?'," said co-author Nick Barton of Oxford University. "The appearance of ornaments such as these may be linked to a growing sense of self-awareness and identity among humans."

Some researchers have suggested that humans didn't become culturally modern until they reached Europe about 35,000 years ago. But Europe, which doesn't show evidence of similar jewelry or customs until much later, actually lagged behind in cultural development, Stringer said.

"This research shows that a long lasting and widespread bead-working tradition associated with early modern humans extended through Africa to the Middle East well before comparable evidence appears in Europe," Stringer said in a 2006 prepared statement, commenting on the just-released, very ancient dates for the Israeli beads.

"Modern human anatomy and behavior have deep roots in Africa and were widespread by 75,000 years ago, even though they may not have appeared in Europe for another 35,000 years," he said.

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| 22731|2007-06-26 08:01:37|Paul Kekai Manansala|Mystery bones identified|  
For nearly a century an ancient Egyptian mystery has lain unsolved, but now the answer can at last be revealed.

<http://www.boltonmuseums.org.uk/news/mystery-bones-identified>

Recently, staff at Bolton Museum have been attempting to identify a

mystery bone that came out of bundles of Egyptian linen from Qau el-Kabir.

For 83 years the identity of the bones contained within the bundles has remained a mystery, but Tom Hardwick and David Craven, Egyptologist and Geologist respectively at Bolton Museum, recently decided to re-open the investigation, hoping to find an answer.

Images of the bone were sent to experts around the world, and several ideas were suggested. Eventually Dr Laura Bishop, Senior Lecturer in Palaeoanthropology at Liverpool John Moores University, and an expert in North African fossil animals, offered to come over and identify the bone in person.

David and Laura spent a morning examining the bone, trying to settle on an identification. Eventually, after looking at reference texts and comparing the specimen to bones from the museum collections, they were both happy with their answer.

The bone is the scaphoid, one of the bones of the wrist, from the left front leg of a large Antelope species, probably a Wildebeest; a species that would not have been present in Egypt as the time the bone was found and wrapped.

Why were the bones there?

The tombs where the bones and bundles were found date to the early Dynastic Period (c. 2800 BC), but the ivory objects were of a type which was not made until the New Kingdom (c. 1300BC), 1500 years later.

Brunton assumed that the Egyptians had accidentally discovered the bones and re-buried them in the nearest convenient place. Other Egyptologists ignored the fossil bones and considered the ivories as the debris of a workshop.

In 1926, however, K.S. Sandford conducted explorations within a 500 mile radius of Qau but was unable to determine the source of the fossil material. It seems that the bones had been brought from a distance and deliberately buried in the tombshafts. What was going on?

The local god of Qau el-Kebir was Nemty, an aspect of the god Seth.

Seth was the god of darkness, storms and confusion, and was often represented as a fantastic animal with a curved snout and forked tail. Red and black were colours especially associated with Seth, and he was also connected to the Hippopotamus, a savage and unpredictable danger to people using the Nile.

Many of the ivory objects found at the site were made of Hippo ivory, and some of the bones found at the site were hippo bones. It seems possible that the Egyptians recognised that some of the fossilised bones came from Hippopotami. More generally, they may have connected the unnatural black colour and unusual size and weight of the bones to Seth.

Did the Ancient Egyptians realize how old the bones were, or believe that they were the bones of Seth? It is impossible to know for sure. At any rate they were deposited reverently ? in some cases being wrapped before burial ? and accompanied with "modern" ivory objects.

The use of an already 1500-year old tomb for the burial of the bones may have been a practical piece of recycling, or may have had a deeper symbolism: at this time a tomb of one of the earliest Pharaohs at Abydos was regarded as the burial place of the god Osiris. Were the Egyptians leaving offerings of fossil bones and ivories at what they thought was the tomb of the fearsome god Seth himself?  
Mystery Bone Competition

Bolton Museum and Archive Service ran a competition asking the public to guess the identity of the bone. They were inundated with entries, not only from locally, but also from other countries such as Denmark, Germany, the Netherlands, Norway, Italy, Canada and the U.S.A. as word of the contest went global!

In the end, no-one got the answer quite right so Tom and David decided to give two prizes.

The closest to the correct answer was Ian Finney, 21, from Ballyboughal, County Dublin, Ireland. He suggested the bone was from the ankle of a gazelle. Ian wins a copy of *The First Fossil Hunters* by Adrienne Mayor, the book that first re-awakened interest in the bone bundles.

They also decided to give a prize for the most creative entry, which will go to Charlotte Harrison, 10, from Salford. She provided a list of possible answers, ranging from part of a horse's tail, through to parts of various Gods! Charlotte gets a museum goodie bag.  
Background on the bones

During 1923/24 Egyptologists discovered several tons of fossilised bones and ivory objects in the shafts of tombs at Qau el-Kebir in Middle Egypt, several of which were wrapped in linen.

The bones, which were up to 2 million years old, belonged to a variety



of African animals, but as no detailed scientific classification of them was carried out at the time, they disappeared off the scientific map.

In 1998, staff from London's Natural History Museum located the bones in their warehouse, still stored in the original crates in which they had been shipped to England. However, the linen-wrapped bones were missing.

One year later they were discovered ? right here in Bolton! They had been collected by the museum's then keeper of Egyptology, Angela Thomas, in the late 1970s, who took possession of some unwanted specimens of ancient Egyptian linen, including two of the bone bundles.

The bone bundle story was featured in Adrienne Mayor's book *The First Fossil Hunters*, published in 2000.

| 22732|2007-06-26 08:06:23|Paul Kekai Manansala|Egypt asks British Museum for Rosetta Stone|

<http://www.theartnewspaper.com/article01.asp?id=668>

Egypt asks British Museum for Rosetta Stone

By Martin Bailey | Posted 21 June 2007

LONDON. The Egyptian government has made a formal request to borrow the Rosetta Stone from the British Museum (BM). A letter was sent last month by Dr Zahi Hawass, head of the Supreme Council of Antiquities.

The Art Newspaper can reveal that the request is for a three-month loan in 2012, for the opening of the Grand Egyptian Museum, which is being built near the Pyramids. Until now, the BM has been able to fend off questions about the return of the Rosetta Stone, since there had been no formal request.

Whether the loan is eventually granted is expected to depend on three main factors. First, conservation, and whether the 1,680 pound stone could be at risk.

Secondly, if the Rosetta Stone can be lent in view of its iconic importance. It is probably the single most-visited object in the BM's entire collection, attracting even more visitors than the Parthenon Marbles. The Rosetta Stone has been at the museum since 1802, and has only left the building twice?when it was evacuated during World War I and when it was lent to the Louvre for one month in 1972.

Finally, there will concerns over whether it would be prudent to lend

to Cairo, because of possible pressure in Egypt to retain the stone or request its permanent return. After receiving advice on these points, the request will be considered by the BM trustees.

In March, Dr Hawass told The Art Newspaper that he intends to seek the loan of five key masterpieces from international museums. The others are the head of Nefertiti (Berlin Museums), the Dendera zodiac ceiling (Louvre), the bust of Hemiunu, builder of the Great Pyramid (Roemer and Pelizaeus Museum, Hildesheim, Germany), and the statue of Ankhaf, builder of the Khafre Pyramid (Museum of Fine Arts, Boston). "I will give guarantees for their safe return," he promised.

A row has already broken out over Nefertiti, with the Berlin Museums arguing that the head is too fragile to travel. Dr Hawass warned last month that if the Berlin loan is refused, then "we will fight to bring back this bust for good".

| 22733|2007-06-26 08:09:48|Paul Kekai Manansala|Re: Queen for a day|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> Correct me if I'm wrong but didn't Thutmose III destroy Hatshepsut's

mummy in an attempt to erase her memory as he did in so many other ways (so I remember reading)?

>

>

He did try to erase all memory of the queen but some question whether he was successful.

Regards,

Paul Kekai Manansala

| 22734|2007-06-26 08:13:43|Paul Kekai Manansala|Ancient Kush rivaled Egypt, experts say|  
Discovery of a 4,000-year-old gold-processing center in Sudan sheds light on the first urban civilization in sub-Saharan Africa.

By Thomas H. Maugh II, Times Staff Writer

June 19, 2007

<http://www.latimes.com/news/nationworld/world/la-sci-gold19jun19,1,963852.story?coll=la-headlines-world>

Archeologists have unearthed a 4,000-year-old gold-processing center along the middle Nile in Sudan that suggests the ancient kingdom of Kush was much larger than scholars previously believed and would have rivaled the domain of the Egyptians to the north.

Kush, which was called Nubia by the Greeks, was the first urban civilization in sub-Saharan Africa. The discovery of the gold center and a related graveyard is providing new information about the relationship between rulers in the capital city, Kerma, and its peripheral subjects, said archeologist Geoff Emberling of the University of Chicago's Oriental Institute, who is announcing the find today.

Believed to have flourished from about 2400 BC until the 2nd century AD, Kush "is gradually coming out of the shadow of Egypt," said archeologist Derek A. Welsby of the British Museum, who was not involved in the excavation.

"We didn't know that Kush extended into the 4th Cataract zone" of the Nile, Welsby said, referring to the region where Emberling excavated

Much new information is emerging about Kush because of the salvage archeology being conducted ahead of next year's opening of the Merowe Dam, also known as Hamdab, which will flood thousands of archeological sites.

The imminent opening of the dam "has stimulated a vast amount of archeological work," Welsby said. "But the dam will be a great benefit to the modern-day people of Sudan, so we can't stand in the way of progress."

Emberling's team excavated along the banks of the Nile at the site of Hosh el Geruf, about 225 miles north of Khartoum and about 180 miles beyond what historians had considered the northern boundary of Kush. The region is called the 4th Cataract of the Nile because it is one of six cataracts, or shallow stretches of the river, where the surface is broken by small boulders and stones, rendering it unnavigable most of the year.

The team had originally thought the small site, covering nearly four acres, was a settlement but found no evidence of a permanent community.

"There was no architecture that we were able to find," Emberling said. "It was very frustrating."

They did find at least 55 large grindstones, much larger than those used for grain. The stones were broken, but geologist James A. Harrell of the University of Toledo and archeologist Carol Meyer of the Oriental Institute recognized them as part of a gold-processing facility.

They also found "huge quantities of hammer stones" at the site,

Emberling said.

There are quartz veins in the rocks at the site, and gold is a common contaminant of quartz. It is possible that the Kushites were breaking up the veins with hammers, then reducing them to a fine powder with the grindstones. The gold then could have been panned in nearby streams.

Alternatively, the same process could have been used to extract gold from alluvial soil laid down by ancient floods in the region.

"Even today, panning for gold is a traditional activity in the area," said archeologist Bruce Williams of the Oriental Institute, a co-leader of the expedition.

Similar facilities had been found at sites in the eastern desert of Egypt, "but we had no direct evidence for how the Kushites were extracting gold themselves," Emberling said.

Nearby, at a site called Al-Widay, the team found a cemetery containing the remains of about 90 people who were buried during the 400 years the gold-processing center was in operation, from about 1900 BC to 1500 BC.

"We found one laughably tiny gold bead in the burials, but that was the only gold we found," Emberling said. "It seems certain that the gold was not used locally. Very likely the gold was for the benefit of the ruler and his circle in Kerma," 225 miles upstream from Hosh el Geruf.

Most of the graves were closely packed circular shafts lined with stone ? characteristic of Kushite graves. "Most of the burials were of not particularly wealthy people," Emberling noted.

But in the later burials, which coincided with the peak of the early Kush kingdom's power, they found scarabs made of faience, carnelian beads, vessels imported from Egypt and valuable pottery from Kerma.

That pottery, a black-topped red ware, "is among the most beautiful of Nubian ceramics," Emberling said. It is handmade, polished and very thin, and is generally assumed to have been made only in Kerma.

So the residents shipped their gold to Kerma, he said, "and what they got in return were a few high-status, largely symbolic gifts."

Altogether, at least 11 international teams are working feverishly in the area to sample selected sites and collect as much information as possible before the dam deluges the area.

Finding "Kerma material at the 4th Cataract was one of the major surprises of the salvage effort," Williams said.

It "suggests the leaders of Kush were able to expand their influence much further than was previously known, possibly including as much as 750 miles along the banks of the Nile," he said.

Emberling noted that the excavation area is more than 400 miles from the Darfur region of Sudan ? where a conflict pitting rebels against Arab-led militias believed to be backed by the government has left at least 200,000 people dead and more than 2 million displaced ? so the teams have had no problems with residents.

The only severe problem, he said, was that "March is the season of the biting flies, and the region just swarmed with the vicious creatures."

[thomas.maugh@latimes.com](mailto:thomas.maugh@latimes.com)

| 22735|2007-06-26 15:58:12|Mahari Mengistu|Re: The popular underground book " The Black Matrix " ... GETTING B|

People themselves can be antagonistic about ANYTHING but that does not mean that the issue(s) at hand is antagonistic. Is the back side of a quarter antagonistic to the front side? No. They are on opposite sides of the quarter but they definitely belong together.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> I doubt that the author of the Black Matrix would see the positions of himself and Omowale as `not being antagonistic`. I would like us all to get along but on the right basis, but it's cool. I must have missed Myra's post on the subject. I try to read ALL the posts and I didn't see it.

>

> G.O.R.E

>

> Mahari Mengistu wrote:

> Fari, this was posted so long ago. I may have forgotten but I

> believe the point of my post was simply say that the position of both

> Myra and Omawale are appropriate and should be viewed together and > not as antagonistic to each other.

> HTP,

> Mahari

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

> >

> > "So I think there is great value from both sides. The concern should

> > be how to formulate these truths and assorted information into an

> > effective, cohesive and comprehensive approach to solving our

> > problems in the Afrikan diaspora.

> > HTP,

> > Mahari"

> >

> > GOR: I was under the impression that is what the book was trying

> to do.

> >

> > G.O.R.E

> >

> > Mahari Mengistu wrote:

> > Let me first make this statement to diffuse any

> emotionality on this

> > topic, at least, regarding what I say.

> > It is no joke or exaggeration to describe what has happened to

us -

> > and continues to happen to us in this country - as horrific.

> > However, what Omowale says has some validity with respect to our

> > perspective on our situation. We must not let the horrors blind

us

> > to our capabilities. And much too often that is the case. I view

> > what has happened to us, to a considerable extent- as I've stated

> > before - as a "mindgame". Thus, if you feel you are overwhelmed

> with

> > the situation, then you are.

> > So I think there is great value from both sides. The concern should

> > be how to formulate these truths and assorted information into an

> > effective, cohesive and comprehensive approach to solving our

> > problems in the Afrikan diaspora.

> > HTP,

> > Mahari

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), OMOWALE wrote:

> > >

> > > I think my dear lady you are suffering from over consumption of

> the

> > US racist media. I am surprised that you believe the hype," hook

> > line and sinker"! Give me a fat budget, a production crew and

> enough

> > time ,I could put together documentaries that would prove poor

> > whites, poor Latinos or poor Laotians are living in 'socially  
> > dysfunctional" situations. I could show ramshackled housing,  
> > overgrown lots and drug addicts busy with getting the next fix. I  
> can  
> > always search until I come across poor people who will tell their  
> > life stories on camera to support my theme. I could always edit  
and  
> > frame my questions to drive home my point.  
> > > A skilled media person can do this with any ethnic group, any  
> > person or any situation.  
> > > If our 4million African ancestors who left the slave  
> > plantations around 1865, on foot, with no education, no  
protection  
> > of the law, with their "families in tatters, no money and no  
social  
> > esteem--cursed and despised on all sides; if they survived and  
> indeed  
> > some thrived under the heavy weight of a blind pathological  
racism  
> > from almost all sectors of American society--then surely the  
> negative  
> > statistics you used can not be a reason for alarm!! They can not  
be  
> > a reason for panic and despair 2007! Why concentrate on the  
> negatives  
> > placed before you by the media?  
> > > And finally, why study the works of Diop and Obenga, why go to  
> > this and that conference or why study history, if we don't  
realize  
> > that the struggle is not only social, political and economic; the  
> > struggle is also cultural, psychological and spiritual. The real  
> > struggle is now-not in the past.  
> > > If you don't believe the western view of the past or the  
western  
> > view of Kemet and the history of the Nile Valley, why believe the  
> > western view of the present; especially without serious critical  
> > thinking?  
> > > I reject defeatism and surrender in all of its various  
> > manifestations. Can't give any "breaks.  
> > > Omowale  
> > >  
> > > Alarmist? 2 million Blacks in the prison system. 28 Black  
Chicago  
> > kids murdered within 6 months.  
> > > Order the book and see what it has to offer before criticizing  
> it.

> > I agree that it is not about  
> > > Ancient Northeast Africa and for that reason may be off topic  
but  
> > give the author a break.  
> > >  
> > >  
> > > Gloria Emeagwali  
> > >  
> > > \_\_\_\_\_  
> > >  
> > > From: Ta\_Seti@yahoogroups .com on behalf of OMOWALE  
> > > Sent: Thu 5/31/2007 4:23 PM  
> > > To: Ta\_Seti@yahoogroups .com  
> > > Subject: Re: [Ta\_Seti] The popular underground book " The Black  
> > Matrix " ... FIND ANOTHER WAY TO SELL YOUR BOOK!!  
> > >  
> > >  
> > >  
> > >  
> > > -----  
> > > Sick sense of humor? Visit Yahoo! TV's Comedy with an Edge to  
see  
> > what's on, when.  
> > >  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> > -----  
> > Pinpoint customers who are looking for what you sell.  
> >  
>  
>  
>  
>  
>  
>  
> -----  
> Luggage? GPS? Comic books?  
> Check out fitting gifts for grads at Yahoo! Search.  
>  
| 22736|2007-06-26 15:58:13|Peter Kaiza|Re: Mummy hair|



Thank you very much for your insight on this.

---

To: Ta\_Seti@yahoogroups.com  
From: goredema\_99@yahoo.com  
Date: Tue, 26 Jun 2007 04:49:30 -0700  
Subject: Re: [Ta\_Seti] Re: Mummy hair

I might also add that black hair does not actually `red` as such but that only black hair which already happens to have the red pigment trichosiderin (but I think there's controversy on this trichosiderin issue, you may want to research it further) undergoes degradation of its black melanin leaving the red pigment more visible.

I myself have experienced this personally when I went to the British Library in early 1995 to do some research. I was looking through a rare German book from 1921 (but I don't read German I was simply looking up the technical stuff) while engaging in my habit of playing with my hair. A good deal of it ended up in one page of the book and when I closed the book it was trapped. In 2002 I went to look at this same book and lo-and-behold there was a page in the book with hair of my exact texture (in other words not just micro-curved but my degree of micro-curl) that had gone red. In this case it took just seven years. Presumably if I did not have red pigment under the black it would have gone blond.

Ironically I was trying to do similar experiments in order to write the article, which PKM provided the link for, which I penned in 2001 (or was it 2000?). Little did I know that I already had the evidence for hair colour change in the British Library. It would appear European red and blond hair has its origins in variety that was already present in Africa but became more visible in Europe with their process of depigmentation.

G.O.R.E

**Paul Kekai Manansala** wrote:

This subject has been discussed quite extensively here and you can find many articles by searching in our archives.

The following link is a good start:

[http://tech.groups.yahoo.com/group/Ta\\_Seti/msearch?query=brothwell+hair&pos=10&cnt=10](http://tech.groups.yahoo.com/group/Ta_Seti/msearch?query=brothwell+hair&pos=10&cnt=10)

The evidence suggests that both mummification and natural degradation contribute to straightening (and reddening/loss of melanin) of mummy hair. The rate at which this occurs depends on very specific

conditions which each mummy encounters over time.

Even natural mummies in which no chemicals were used, usually show varying degrees of degradation that causes these changes.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "zetter\_74" wrote:

>  
> Hi,could you help me. Diop wondered why most of the  
mummies displayed  
> in museums had wavy hair and thought whether that could be  
due to  
> careful selection. He eventually hypothesised that they  
represented a  
> Dravidian type, which of course is another branch of the African  
race.  
> I did however read an article which suggests that the  
straightening of  
> woolly hair could have been caused by the chemicals used in the  
> mummification process together with environmental conditions  
prevalent  
> in tombs which breaks down hair keratin. Does anyone have  
more  
> information about this? Thanks.  
>

---

Got a little couch potato?

Check out fun [summer activities for kids.](#)

---

Are you the Quizmaster? [Play BrainBattle with a friend now!](#)

| 22737|2007-06-26 15:58:14|Mahari Mengistu|Re: Queen for a day|

It's an intriguing story. You can imagine that if he had begun a campaign to erase her memory - her presence - that some of her devotees would attempt to protect her in some way. Very likely some would be in the priesthood. It would be a clever idea to which the bodies in order to protect hers. Just conjecture.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

> >

> > Correct me if I'm wrong but didn't Thutmose III destroy Hetshepsut's mummy in an attempt to erase her memory as he did in so many other ways (so I remember reading)?

> >

> >

>

> He did try to erase all memory of the queen but some question whether he was successful.

>

> Regards,

> Paul Kekai Manansala

>

| 22738|2007-06-26 15:59:08|Mahari Mengistu|Re: Mystery bones identified| Those Brits just stole all kinds of stuff, didn't they? And let's not forget about the Germans, their brothers, to whom the British crown can be traced.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> For nearly a century an ancient Egyptian mystery has lain unsolved, but now the answer can at last be revealed.

>

> <http://www.boltonmuseums.org.uk/news/mystery-bones-identified>

>

> Recently, staff at Bolton Museum have been attempting to identify a mystery bone that came out of bundles of Egyptian linen from Qau el-

Kabir.

>

> For 83 years the identity of the bones contained within the bundles has remained a mystery, but Tom Hardwick and David Craven, Egyptologist and Geologist respectively at Bolton Museum, recently decided to re-open the investigation, hoping to find an answer.

>

> Images of the bone were sent to experts around the world, and

several

- > ideas were suggested. Eventually Dr Laura Bishop, Senior Lecturer in
- > Palaeoanthropology at Liverpool John Moores University, and an expert
- > in North African fossil animals, offered to come over and identify

the

- > bone in person.
- >
- > David and Laura spent a morning examining the bone, trying to settle
- > on an identification. Eventually, after looking at reference texts

and

- > comparing the specimen to bones from the museum collections, they

were

- > both happy with their answer.
- >
- > The bone is the scaphoid, one of the bones of the wrist, from the

left

- > front leg of a large Antelope species, probably a Wildebeest; a
- > species that would not have been present in Egypt at the time the

bone

- > was found and wrapped.
- > Why were the bones there?
- >
- > The tombs where the bones and bundles were found date to the early
- > Dynastic Period (c. 2800 BC), but the ivory objects were of a type
- > which was not made until the New Kingdom (c. 1300BC), 1500 years

later.

- >
- > Brunton assumed that the Egyptians had accidentally discovered the
- > bones and re-buried them in the nearest convenient place. Other
- > Egyptologists ignored the fossil bones and considered the ivories as
- > the debris of a workshop.
- >
- > In 1926, however, K.S. Sandford conducted explorations within a 500
- > mile radius of Qau but was unable to determine the source of the
- > fossil material. It seems that the bones had been brought from a
- > distance and deliberately buried in the tombshafts. What was going

on?

- >
- > The local god of Qau el-Kebir was Nemty, an aspect of the god Seth.
- >

- > Seth was the god of darkness, storms and confusion, and was often
- > represented as a fantastic animal with a curved snout and forked

tail.

- > Red and black were colours especially associated with Seth, and he

was

- > also connected to the Hippopotamus, a savage and unpredictable

danger

- > to people using the Nile.

>

- > Many of the ivory objects found at the site were made of Hippo

ivory,

- > and some of the bones found at the site were hippo bones. It seems
- > possible that the Egyptians recognised that some of the fossilised
- > bones came from Hippopotami. More generally, they may have connected
- > the unnatural black colour and unusual size and weight of the bones

to

- > Seth.

>

- > Did the Ancient Egyptians realize how old the bones were, or believe
- > that they were the bones of Seth? It is impossible to know for sure.
- > At any rate they were deposited reverently ? in some cases being
- > wrapped before burial ? and accompanied with "modern" ivory objects.

>

- > The use of an already 1500-year old tomb for the burial of the bones
- > may have been a practical piece of recycling, or may have had a

deeper

- > symbolism: at this time a tomb of one of the earliest Pharaohs at
- > Abydos was regarded as the burial place of the god Osiris. Were the
- > Egyptians leaving offerings of fossil bones and ivories at what they
- > thought was the tomb of the fearsome god Seth himself?
- > Mystery Bone Competition

>

- > Bolton Museum and Archive Service ran a competition asking the

public

- > to guess the identity of the bone. They were inundated with entries,
- > not only from locally, but also from other countries such as

Denmark,

> Germany, the Netherlands, Norway, Italy, Canada and the U.S.A. as

word

> of the contest went global!

>

> In the end, no-one got the answer quite right so Tom and David

decided

> to give two prizes.

>

> The closest to the correct answer was Ian Finney, 21, from

> Ballyboughal, County Dublin, Ireland. He suggested the bone was from

> the ankle of a gazelle. Ian wins a copy of The First Fossil Hunters

by

> Adrienne Mayor, the book that first re-awakened interest in the bone  
> bundles.

>

> They also decided to give a prize for the most creative entry, which

> will go to Charlotte Harrison, 10, from Salford. She provided a list

> of possible answers, ranging from part of a horse's tail, through to

> parts of various Gods! Charlotte gets a museum goodie bag.

> Background on the bones

>

> During 1923/24 Egyptologists discovered several tons of fossilised

> bones and ivory objects in the shafts of tombs at Qau el-Kebir in

> Middle Egypt, several of which were wrapped in linen.

>

> The bones, which were up to 2 million years old, belonged to a

variety

> of African animals, but as no detailed scientific classification of

> them was carried out at the time, they disappeared off the

scientific map.

>

> In 1998, staff from London's Natural History Museum located the

bones

> in their warehouse, still stored in the original crates in which

they

> had been shipped to England. However, the linen-wrapped bones were

> missing.

>

> One year later they were discovered ? right here in Bolton! They had

> been collected by the museum's then keeper of Egyptology, Angela  
> Thomas, in the late 1970s, who took possession of some unwanted  
> specimens of ancient Egyptian linen, including two of the bone

bundles.

>

> The bone bundle story was featured in Adrienne Mayor's book The

First

> Fossil Hunters, published in 2000.

>

| 22739|2007-06-26 15:59:08|Mahari Mengistu|Re: Egypt asks British Museum for Rosetta  
Stone|

Funny. I didn't expect this type of article when I posted earlier.

The proof just keeps rolling in.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>

> <http://www.theartnewspaper.com/article01.asp?id=668>

>

> Egypt asks British Museum for Rosetta Stone

>

>

> By Martin Bailey | Posted 21 June 2007

>

> LONDON. The Egyptian government has made a formal request to borrow  
> the Rosetta Stone from the British Museum (BM). A letter was sent

last

> month by Dr Zahi Hawass, head of the Supreme Council of Antiquities.

>

> The Art Newspaper can reveal that the request is for a three-month  
> loan in 2012, for the opening of the Grand Egyptian Museum, which is  
> being built near the Pyramids. Until now, the BM has been able to

fend

> off questions about the return of the Rosetta Stone, since there had  
> been no formal request.

>

> Whether the loan is eventually granted is expected to depend on

three

> main factors. First, conservation, and whether the 1,680 pound stone  
> could be at risk.

>

> Secondly, if the Rosetta Stone can be lent in view of its iconic  
> importance. It is probably the single most-visited object in the

BM's

> entire collection, attracting even more visitors than the Parthenon  
> Marbles. The Rosetta Stone has been at the museum since 1802, and

has

> only left the building twice?when it was evacuated during World War

I

> and when it was lent to the Louvre for one month in 1972.

>

> Finally, there will concerns over whether it would be prudent to

lend

> to Cairo, because of possible pressure in Egypt to retain the stone

or

> request its permanent return. After receiving advice on these

points,

> the request will be considered by the BM trustees.

>

> In March, Dr Hawass told The Art Newspaper that he intends to seek

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> loan of five key masterpieces from international museums. The others

> are the head of Nefertiti (Berlin Museums), the Dendera zodiac

ceiling

> (Louvre), the bust of Hemiunu, builder of the Great Pyramid (Roemer

> and Pelizaeus Museum, Hildesheim, Germany), and the statue of

Ankhaf,

> builder of the Khafre Pyramid (Museum of Fine Arts, Boston). "I will

> give guarantees for their safe return," he promised.

>

> A row has already broken out over Nefertiti, with the Berlin Museums

> arguing that the head is too fragile to travel. Dr Hawass warned

last



> month that if the Berlin loan is refused, then "we will fight to

bring

> back this bust for good".

>

| 22740|2007-06-27 07:56:01|cristofori whitakara|Re: Egypt asks British Museum for Rosetta Stone|

can the nature of the thief-even if removed 200 some years-be changed? will Hawass truthfully get the Egyptian military involved to get back stolen goods?

***Mahari Mengistu*** wrote:

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The proof just keeps rolling in.

HTP,

Mahari

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- > entire collection, attracting even more visitors than the Parthenon
- > Marbles. The Rosetta Stone has been at the museum since 1802, and has
- > only left the building twice?when it was evacuated during World War I
- > and when it was lent to the Louvre for one month in 1972.
- >
- > Finally, there will concerns over whether it would be prudent to lend
- > to Cairo, because of possible pressure in Egypt to retain the stone or
- > request its permanent return. After receiving advice on these points,
- > the request will be considered by the BM trustees.
- >
- > In March, Dr Hawass told The Art Newspaper that he intends to seek the
- > loan of five key masterpieces from international museums. The others
- > are the head of Nefertiti (Berlin Museums), the Dendera zodiac ceiling
- > (Louvre), the bust of Hemiunu, builder of the Great Pyramid (Roemer
- > and Pelizaeus Museum, Hildesheim, Germany), and the statue of Ankhaf,
- > builder of the Khafre Pyramid (Museum of Fine Arts, Boston). "I will
- > give guarantees for their safe return," he promised.
- >
- > A row has already broken out over Nefertiti, with the Berlin Museums
- > arguing that the head is too fragile to travel. Dr Hawass warned last
- > month that if the Berlin loan is refused, then "we will fight to bring
- > back this bust for good".
- >

---

Looking for a deal? [Find great prices on flights and hotels](#) with Yahoo! FareChase.

| 22741|2007-06-27 08:06:06|Fari Supiya|Re: The term `Afrocentric`|

Some may be puzzled by my references to those who use the term `Afrocentric`. Just to clarify I cannot class myself as African-centred and cannot class anyone else as such because I do not believe it is possible to be brought up in the West and to not think in a Eurocentric way. I do not believe it is possible to speak only English and not think in a Eurocentric way. I do not believe it is possible to come from a legacy of complete slavery and genocidal colonialism and not think in a Eurocentric way. What we point to as being Eurocentric and have stopped doing are simply those things we have managed to identify. What about the many things we do that we don't even give a second thought to in addition to what goes on in our heads. We can *aspire* to be African-

centred but I don't think we can yet claim to *be* African-centred. Me claiming to be African-centred is as silly as a high school grad who's done well in biology claiming to be a doctor.  
The NOTORIOUS G.O.R.E

**Mahari Mengistu** wrote:

It's an intriguing story. You can imagine that if he had begun a campaign to erase her memory - her presence - that some of her devotees would attempt to protect her in some way. Very likely some would be in the priesthood. It would be a clever idea to which the bodies in order to protect hers. Just conjecture.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

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> ways (so I remember reading)?  
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> He did try to erase all memory of the queen but some question  
whether  
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>  
> Regards,  
> Paul Kekai Manansala  
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---

Sick sense of humor? Visit Yahoo! TV's [Comedy with an Edge](#) to see what's on, when.

| 22742|2007-06-27 08:06:08|Fari Supiya|Re: Complete Slavery and Genocidal Colonialism|  
By complete slavery I repeat the belief I've expressed before that African slavery over the last 1300 years was almost uniformly designed to be genocidal while this was not uniformly the case with Europeans or Asians who were also enslaved. The same goes for the types of colonialism experienced in Africa and Asia. You only have to ask yourself whether the White world held Asians and Africans to be equal? Then ask yourself that in colonial Africa specifically whether Asians and Africans were held to be equal? Who was given the vote first in South Africa? Someone might misunderstand this as White minority apprehension over the number of Africans as compared to Europeans and Asians. If so we ask that in Asia where people of recent African

descent were a minority were they given any preferential treatment over Asians? If it's just a numbers thing that's what we should expect. Favour Africans in Asia and Asians in Africa. I think you'll find that's exactly what didn't happen. What about historical and biological books written at the height of the colonial period and published in Britain and Western Europe. Who was consistently cast as the more inferior of the two: the Asian or the African? Whose consistently had their history denied?

I say a man belonging to a better off group is different not just when he acts in a non-discriminatory way without ulterior motive but when he acknowledges just how rare this is on his side of the chess board.

The NOTORIOUS G.O.R.E

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We won't tell. Get more on [shows you hate to love](#)  
(and love to hate): [Yahoo! TV's Guilty Pleasures list](#).

| 22743|2007-06-27 08:08:26|Fari Supiya|Re: What Do Africans Deserve Evidence Wise? - The Best|

I have investigated and made public primary evidence showing the Ancient Egyptians to have started out, and indeed reached their zenith, as Black Africans. Others have tried to challenge my evidence but I have ALWAYS been able to answer EVERY SINGLE POINT they have raised. They tend not to come back for more. I do not, however, concur with the reasoning that because they were Black every Black person today is a descendant of the Ancient Egyptians. I believe they are our ancestors in the wider but not the specific sense. Having said that I would welcome evidence to the contrary which takes what is about to follow into account.

The scenario usually painted is that after the Persian, Greek and Roman conquest the Black population withdrew to other parts of Africa. The languages of some Black Africans, as a result, share affinities with Ancient Egyptian so the story goes. History claims that the English are the ethnic descendants of the Germanic peoples of the German and Netherlands borders. There is an impressive amount of linguistic data showing German and English to indeed be very closely related. The claimed time-depth is that the two languages have been separated for about two thousand years. That strong linguistic evidence backs up the historical claim. Are claims on our side of the chess board equally well backed up. Those calling themselves `Afrocentric` have not even come close to providing this kind of evidence to back up their claim. But what should that evidence look like? Just off the top of my head I can show:

English German

nail nagel

rain reg-en

sail segel

You can then work out that if there was a German cognate for the English word `hail` what would it look like. You could then search for specific German words in a German dictionary because you now have the formula. When you can use evidence to predict the form of a word then your evidence is scientific. It also looks impressive and will not be challenged in a hurry. If I actually had my notes in front of me I could have produced a half a dozen more examples for this correspondence and half a dozen more different correspondences. You will not find this kind of linguistic evidence tying any African ethnic group with Ancient Egyptian. I will be happy for anyone to try and prove me wrong. Oh and by the way neither German nor English are reconstructed hypothetical languages, hehe. What are the naysayers to say now?

There is, however, a separate but related issue of an Egyptian-African link based on sharing a common ancestor before the historic Egyptian civilisation. This is what is claimed for Afroasiatic. The evidence required to support this hypothesis is not at the same level as that required for a Germanic-type time-depth but would be less. It would, however, be expected to resemble, at least in a general sense, the evidence found between large-family-type related languages. While time-depth does not predict the precise number of cognates we would find between two languages it does give a general indication. We would not, for instance, expect to find as many cognates between German and English as between German and Hindi where the evidence of relationship reflects a greater time-depth.

I urge Black people, and anybody else for that matter, not to settle for what makes us feel good and push the boundaries of research and improve the quality of evidence. If we do not we are no better than those who reject the overwhelming evidence about who the Egyptians were because it makes them feel better to do so. As one White South African once joked with me in rhyme:

I used to think I was better

then I read Herodotus and now I am bitter

The NOTORIOUS G.O.R.E

PS: I will leave to your imagination what will happen to us if we don't up our game?

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[Pinpoint customers](#) who are looking for what you sell.

| 22744|2007-06-27 08:18:59|cristofori whitakara|Re: Ancient Kush rivaled Egypt, experts say|  
these scholars behave as though know substantial information has been written on Kush. Drusilla  
Dunjee wrote a book on Kush that described Kush extensively. The Hebrew Bible discusses  
Kush all throughout it. The African people of the Nile valley claim their origins from the south.  
what is really wrong with these scholars to ignore even laymen's sources of information about  
Kush? Is the hiding of information really a strategy for Europeans to keep Asian and African  
lands under their control/hegemony?

**Paul Kekai Manansala** wrote:

Discovery of a 4,000-year-old gold-processing center in Sudan sheds  
light on the first urban civilization in sub-Saharan Africa.

By Thomas H. Maugh II, Times Staff Writer

June 19, 2007

<http://www.latimes.com/news/nationworld/world/la-sci-gold19jun19,1,963852.story?coll=la-headlines-world>

Archeologists have unearthed a 4,000-year-old gold-processing center along the middle Nile in Sudan that suggests the ancient kingdom of Kush was much larger than scholars previously believed and would have rivaled the domain of the Egyptians to the north.

Kush, which was called Nubia by the Greeks, was the first urban civilization in sub-Saharan Africa. The discovery of the gold center and a related graveyard is providing new information about the relationship between rulers in the capital city, Kerma, and its peripheral subjects, said archeologist Geoff Emberling of the University of Chicago's Oriental Institute, who is announcing the find today.

Believed to have flourished from about 2400 BC until the 2nd century AD, Kush "is gradually coming out of the shadow of Egypt," said archeologist Derek A. Welsby of the British Museum, who was not involved in the excavation.

"We didn't know that Kush extended into the 4th Cataract zone" of the Nile, Welsby said, referring to the region where Emberling excavated

Much new information is emerging about Kush because of the salvage archeology being conducted ahead of next year's opening of the Merowe Dam, also known as Hamdab, which will flood thousands of archeological sites.

The imminent opening of the dam "has stimulated a vast amount of archeological work," Welsby said. "But the dam will be a great benefit to the modern-day people of Sudan, so we can't stand in the way of progress."

Emberling's team excavated along the banks of the Nile at the site of Hosh el Geruf, about 225 miles north of Khartoum and about 180 miles beyond what historians had considered the northern boundary of Kush. The region is called the 4th Cataract of the Nile because it is one of six cataracts, or shallow stretches of the river, where the surface is broken by small boulders and stones, rendering it unnavigable most of the year.

The team had originally thought the small site, covering nearly four

acres, was a settlement but found no evidence of a permanent community.

"There was no architecture that we were able to find," Emberling said.  
"It was very frustrating. "

They did find at least 55 large grindstones, much larger than those used for grain. The stones were broken, but geologist James A. Harrell of the University of Toledo and archeologist Carol Meyer of the Oriental Institute recognized them as part of a gold-processing facility.

They also found "huge quantities of hammer stones" at the site, Emberling said.

There are quartz veins in the rocks at the site, and gold is a common contaminant of quartz. It is possible that the Kushites were breaking up the veins with hammers, then reducing them to a fine powder with the grindstones. The gold then could have been panned in nearby streams.

Alternatively, the same process could have been used to extract gold from alluvial soil laid down by ancient floods in the region.

"Even today, panning for gold is a traditional activity in the area," said archeologist Bruce Williams of the Oriental Institute, a co-leader of the expedition.

Similar facilities had been found at sites in the eastern desert of Egypt, "but we had no direct evidence for how the Kushites were extracting gold themselves," Emberling said.

Nearby, at a site called Al-Widay, the team found a cemetery containing the remains of about 90 people who were buried during the 400 years the gold-processing center was in operation, from about 1900 BC to 1500 BC.

"We found one laughably tiny gold bead in the burials, but that was the only gold we found," Emberling said. "It seems certain that the gold was not used locally. Very likely the gold was for the benefit of the ruler and his circle in Kerma," 225 miles upstream from Hosh el Geruf.

Most of the graves were closely packed circular shafts lined with stone ? characteristic of Kushite graves. "Most of the burials were of not particularly wealthy people," Emberling noted.

But in the later burials, which coincided with the peak of the early Kush kingdom's power, they found scarabs made of faience, carnelian beads, vessels imported from Egypt and valuable pottery from Kerma.



That pottery, a black-topped red ware, "is among the most beautiful of Nubian ceramics," Emberling said. It is handmade, polished and very thin, and is generally assumed to have been made only in Kerma.

So the residents shipped their gold to Kerma, he said, "and what they got in return were a few high-status, largely symbolic gifts."

Altogether, at least 11 international teams are working feverishly in the area to sample selected sites and collect as much information as possible before the dam deluges the area.

Finding "Kerma material at the 4th Cataract was one of the major surprises of the salvage effort," Williams said.

It "suggests the leaders of Kush were able to expand their influence much further than was previously known, possibly including as much as 750 miles along the banks of the Nile," he said.

Emberling noted that the excavation area is more than 400 miles from the Darfur region of Sudan ? where a conflict pitting rebels against Arab-led militias believed to be backed by the government has left at least 200,000 people dead and more than 2 million displaced ? so the teams have had no problems with residents.

The only severe problem, he said, was that "March is the season of the biting flies, and the region just swarmed with the vicious creatures."

[thomas.maugh@latimes.com](mailto:thomas.maugh@latimes.com)

---

Boardwalk for \$500? In 2007? Ha!

[Play Monopoly Here and Now](#) (it's updated for today's economy) at Yahoo! Games.

| 22745|2007-06-27 09:26:32|m\_ampim|Re: Egyptologists think they have Hatshepsut's mummy|  
Greetings Everyone,

Stay tuned for my update on this Zahi Hawass publicity stunt. In the meantime, don't believe the hype.

Advancing the work,

Manu Ampim

=====

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- > By Jonathan Wright 2 hours, 45 minutes ago
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- > Egypt, found in a humble tomb in the Valley of the Kings, an
- > archaeologist said on Monday.
- >
- > Egypt's chief archaeologist, Zahi Hawass, will hold a news

conference in

- > Cairo on Wednesday. The Discovery Channel said he would announce

what it

- > called the most important find in the Valley of the Kings since the
- > discovery of King Tutankhamun.
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> The archaeologist, who asked not to be named, said the candidate

for

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> Several Egyptologists have speculated over the years that one of

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> mummies was that of the queen, who ruled from between 1503 and

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> "It's based on teeth and body parts ... It's an interesting piece

of

> scientific deduction which might point to the truth," the

archaeologist

> said.

>

> Egyptologist Elizabeth Thomas speculated many years ago that one

of the

> mummies was Hatshepsut's because the positioning of the right arm

over

> the woman's chest suggested royalty.

>

> Her mummy may have been hidden in the tomb for safekeeping after

her

> death because her stepson and successor, Tuthmosis III, tried to  
> obliterate her memory.  
>  
> Donald Ryan, an Egyptologist who rediscovered the tomb in 1989,

said on

> an Internet discussion board this month that there were many  
> possibilities for the identities of the two female mummies found

in the

> tomb, known as KV 60.

>

> "Zahi Hawass recently has taken some major steps to address these  
> questions. Both of the KV 60 mummies are in Cairo now and are being  
> examined in various clever ways that very well might shed light on

these

> questions," he added.

>

> In an undated article on his Web site, Hawass cast doubt on the

theory

> that the KV-60 mummy with the folded right arm was that of

Hatshepsut.

>

> "I do not believe this mummy is Hatshepsut. She has a very large,

fat

> body with huge pendulous breasts, and the position of her arm is

not

> convincing evidence of royalty," he wrote.

>

> He was more optimistic about the mummy found in the wet-nurse's

coffin

> and traditionally identified as the nurse's. That mummy is stored

away

> in the Egyptian Museum in Cairo.

>

> "The body of the mummy now in KV 60 with its huge breasts may be

the

> wet-nurse, the original occupant of the coffin ... The mummy on the  
> third floor at the Egyptian Museum in Cairo could be the mummy of  
> Hatshepsut," Hawass wrote.

>  
| 22746|2007-06-27 14:20:28|jerry d. rodgers|Re: Egyptologists think they have Hatshepsut's  
mummy|

Thats peace brother, I'll be sure to look out for it. Peace..

*m\_ampim* wrote:

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>

> Egyptologist Elizabeth Thomas speculated many years ago that one of the

> mummies was Hatshepsut's because the positioning of the right arm over

> the woman's chest suggested royalty.

>

> Her mummy may have been hidden in the tomb for safekeeping after her

> death because her stepson and successor, Tuthmosis III, tried to

> obliterate her memory.

>

> Donald Ryan, an Egyptologist who rediscovered the tomb in 1989, said on

> an Internet discussion board this month that there were many

> possibilities for the identities of the two female mummies found in the

> tomb, known as KV 60.

>

> "Zahi Hawass recently has taken some major steps to address these



> questions. Both of the KV 60 mummies are in Cairo now and are being  
> examined in various clever ways that very well might shed light on  
these  
> questions," he added.  
>  
> In an undated article on his Web site, Hawass cast doubt on the  
theory  
> that the KV-60 mummy with the folded right arm was that of  
Hatshepsut.  
>  
> "I do not believe this mummy is Hatshepsut. She has a very large,  
fat  
> body with huge pendulous breasts, and the position of her arm is  
not  
> convincing evidence of royalty," he wrote.  
>  
> He was more optimistic about the mummy found in the wet-nurse's  
coffin  
> and traditionally identified as the nurse's. That mummy is stored  
away  
> in the Egyptian Museum in Cairo.  
>  
> "The body of the mummy now in KV 60 with its huge breasts may be  
the  
> wet-nurse, the original occupant of the coffin ... The mummy on the  
> third floor at the Egyptian Museum in Cairo could be the mummy of  
> Hatshepsut," Hawass wrote.  
>

---

Need a vacation? [Get great deals to amazing places](#) on Yahoo! Travel.  
| 22747|2007-06-27 14:20:42|Mahari Mengistu|Re: Egypt asks British Museum for Rosetta  
Stone|

He's hypocritical paper tiger. Likely he only wants to extort money  
or equivalent power of some sort from them.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
wrote:

>  
> can the nature of the thief-even if removed 200 some years-be

changed? will Hawass truthfully get the Egyptian military involved to  
get back stolen goods?

>  
> Mahari Mengistu wrote: Funny. I didn't expect  
  
this type of article when I posted earlier.  
> The proof just keeps rolling in.  
> HTP,  
> Mahari  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:  
>>  
>> <http://www.theartnewspaper.com/article01.asp?id=668>  
>>  
>> Egypt asks British Museum for Rosetta Stone  
>>  
>>  
>> By Martin Bailey | Posted 21 June 2007  
>>  
>> LONDON. The Egyptian government has made a formal request to  
  
borrow  
>> the Rosetta Stone from the British Museum (BM). A letter was sent  
> last  
>> month by Dr Zahi Hawass, head of the Supreme Council of  
  
Antiquities.  
>>  
>> The Art Newspaper can reveal that the request is for a three-month  
>> loan in 2012, for the opening of the Grand Egyptian Museum, which  
  
is  
>> being built near the Pyramids. Until now, the BM has been able to  
> fend  
>> off questions about the return of the Rosetta Stone, since there  
  
had  
>> been no formal request.  
>>  
>> Whether the loan is eventually granted is expected to depend on  
> three  
>> main factors. First, conservation, and whether the 1,680 pound  
  
stone  
>> could be at risk.  
>>  
>> Secondly, if the Rosetta Stone can be lent in view of its iconic

> > importance. It is probably the single most-visited object in the  
> BM's  
> > entire collection, attracting even more visitors than the

Parthenon

> > Marbles. The Rosetta Stone has been at the museum since 1802, and  
> has  
> > only left the building twice?when it was evacuated during World

War

> I  
> > and when it was lent to the Louvre for one month in 1972.  
> >  
> > Finally, there will concerns over whether it would be prudent to  
> lend  
> > to Cairo, because of possible pressure in Egypt to retain the

stone

> or  
> > request its permanent return. After receiving advice on these  
> points,  
> > the request will be considered by the BM trustees.  
> >  
> > In March, Dr Hawass told The Art Newspaper that he intends to

seek

> the  
> > loan of five key masterpieces from international museums. The

others

> > are the head of Nefertiti (Berlin Museums), the Dendera zodiac  
> ceiling  
> > (Louvre), the bust of Hemiunu, builder of the Great Pyramid

(Roemer

> > and Pelizaeus Museum, Hildesheim, Germany), and the statue of  
> Ankhaf,  
> > builder of the Khafre Pyramid (Museum of Fine Arts, Boston). "I

will

> > give guarantees for their safe return," he promised.  
> >  
> > A row has already broken out over Nefertiti, with the Berlin

Museums

> > arguing that the head is too fragile to travel. Dr Hawass warned  
> last  
> > month that if the Berlin loan is refused, then "we will fight to  
> bring  
> > back this bust for good".

> >

>

>

>

>

>

>

> -----

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>

| 22748|2007-06-27 14:32:25|clyde winters|Re: The term `Afrocentric`|

--- Fari Supiya <[goredema\\_99@yahoo.com](mailto:goredema_99@yahoo.com)> wrote:

> Some may be puzzled by my references to those who  
> use the term `Afrocentric`. Just to clarify I cannot  
> class myself as African-centred and cannot class  
> anyone else as such because I do not believe it is  
> possible to be brought up in the West and to not  
> think in a Eurocentric way. I do not believe it is  
> possible to speak only English and not think in a  
> Eurocentric way. I do not believe it is possible to  
> come from a legacy of complete slavery and genocidal  
> colonialism and not think in a Eurocentric way. What  
> we point to as being Eurocentric and have stopped  
> doing are simply those things we have managed to  
> identify. What about the many things we do that we  
> don't even give a second thought to in addition to  
> what goes on in our heads. We can aspire to be  
> African-centred but I don't think we can yet claim  
> to be African-centred. Me claiming to be  
> African-centred is as silly as a high school grad  
> whose done well in biology claiming to be a doctor.

>

> The NOTORIOUS G.O.R.E

Hi Fari

Speak for yourself. If there was no way to be an  
Afrocentric rsearcher, Black people would still

believe they had no history. It is sad that you can't find the strength to feel great about yourself, without looking at yourself through the eyes of Europeans.

Maybe it is easier to be Afrocentric in the U.S., because we have been separated from the dominant culture due to racism.

Clyde

---

Sick sense of humor? Visit Yahoo! TV's Comedy with an Edge to see what's on, when.

<http://tv.yahoo.com/collections/222>

| 22749|2007-06-27 15:14:41|cristofori whitakara|Re: 80,000 years ago|

G.O.R.E. can u explain why it is unfair to compare neanderthal and amh? and i guess Prof. Chris was alluding to what Diop refers to as i remember (monoculture?) where a culture spreads out from its original source to other areas?

***Fari Supiya*** wrote:

"Some researchers have suggested that humans didn't become culturally modern until they reached Europe about 35,000 years ago. But Europe, which doesn't show evidence of similar jewelry or customs until much later, actually lagged behind in cultural development, Stringer said."

I wonder what Professor Chris Stringer actually said. To say that Europe lagged behind Africa gives the impression Anatomically Modern Humans (AMH) were in both Africa and Europe 80 000 years ago and the AMH in Europe were lagging behind when in fact Europe was inhabited by Neanderthals who it would not be fair to compare with AMH in this way.

G.O.R.E

***cristofori whitakara*** wrote:

80,000-year- old Beads Shed Light on Early Culture

[Heather Whipps](#)

Special to LiveScience

[LiveScience.com](#) Mon Jun 18, 8:50 AM ET

Even the very first modern humans may have spruced themselves up with beaded bling.

Twelve shell beads discovered in a cave in eastern Morocco have been dated at more than 80,000 years old, making them one of the earliest

examples of [human culture](#). The beads are colored with red ochre and show signs of being strung together.

Similar beads have been found in other parts of Africa and the Middle East, suggesting the first Homo sapiens literally carried their penchant for baubles with them as they populated the world.

"If you draw a triangle covering the three furthest known locations of Homo sapiens between 75,000?120,000 years ago, that triangle stretches from South Africa to Morocco to [Israel](#)," said study co-author Chris Stringer of London's Natural History Museum.

"Shell beads are now known at all three points of that triangle," Stringer added. "So such behavior had probably spread right across the early human range by this time, and would have been carried by modern humans as they dispersed from Africa in the last 100,000 years."

The findings are detailed in a recent issue of the Proceedings of the [National Academy of Sciences](#). Oxford University's Institute of Archaeology and Morocco's National Institute for Archaeological Sciences led the project.

The beads found in Morocco aren't the oldest in existence. That title belongs to two tiny [shells discovered in Israel](#) in the 1930s and dated at 100,000 years old. The shells are pierced with holes and were probably also hung as pendants or necklaces, archaeologists say.

Combined, the finds hint at the extent of the culture and symbolism being practiced by the earliest modern humans. Art and decoration like the beads are considered good indicators of how [human behavior evolved](#) from Africa to other parts of the globe.

"A major question in evolutionary studies today is 'how early did humans begin to think and behave in ways we would see as fundamentally modern?'," said co-author Nick Barton of Oxford University. "The appearance of ornaments such as these may be linked to a growing sense of self-awareness and identity among humans."

Some researchers have suggested that humans didn't become culturally modern until they reached Europe about 35,000 years ago. But Europe, which doesn't show evidence of similar jewelry or customs until much later, actually lagged behind in cultural development, Stringer said.

"This research shows that a long lasting and widespread bead-working tradition associated with early modern humans extended through Africa to the Middle East well before comparable evidence appears in Europe,"

Stringer said in a 2006 prepared statement, commenting on the just-released, very ancient dates for the Israeli beads.

"Modern human anatomy and behavior have deep roots in Africa and were widespread by 75,000 years ago, even though they may not have appeared in Europe for another 35,000 years," he said.

---

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| 22750|2007-06-27 15:22:28|Paul Kekai Manansala|Tooth key to identification of mummy|  
As we await Manu Ampim's comments, here's more on how a tooth was used to make the Hatshpshut call.

Regards,  
Paul Kekai Manansala

---

<http://uk.reuters.com/article/scienceNews/idUKL2776273020070627?feedType=RSS>

## **Tooth clinches identification of Egyptian queen**

Wed Jun 27, 2007 12:12PM BST

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By Jonathan Wright

CAIRO (Reuters) - A single tooth has clinched the identification of an ancient mummy as that of Queen Hatshepsut, who ruled Egypt about 3,500 years ago, the country's chief archaeologist said on Wednesday.

The right mummy turned out to be that of a fat woman in her 50s who had rotten teeth and died of bone cancer, Zahi Hawass told a news conference to announce the identification.



It was found in 1903 in a tomb in the Valley of the Kings, where the young Pharaoh Tutankhamun was buried, and Hawass himself thought until recently that it belonged to the owner of the tomb, Hatshepsut's wet-nurse by the name of Sitre In.

But the decisive evidence was a molar in a wooden box inscribed with the queen's name, found in 1881 in a cache of royal mummies collected and hidden away for safekeeping at the Deir al-Bahari temple about 1,000 metres (yards) away.

During the embalming process, it was common to set aside spare body parts and preserve them in such a box.

Orthodontics professor Yehya Zakariya checked all the mummies which might be Hatshepsut's and found that the tooth was a perfect fit in a gap in the upper jaw of the fat woman.

"The identification of the tooth with the jaw can show this is Hatshepsut," Hawass said. "A tooth is like a fingerprint."

"It is 100 percent definitive. It is 1.80 cm (wide) and the dentist took the measurement and studied that part. He found it fit exactly 100 percent with this part," he told Reuters. **Continued...**

| 22751|2007-06-28 07:12:38|zetter\_74|Nature of Ethiopian, Somalis and the semitic languages|  
Hi, It is a fact that Arabia was in ancient times occupied by kushites i.e blacks and eventually settled by white tribes who intermarried with the black, the result of which we have the arabs/ semites. Also, wars in Arabia (especially yemen) displaced some of these blacks/mixed people some returning back to Ethiopia hence mixed characteristics of some Ethiopians. I would like to have confirmation/more info about the following.

1) Is Arabic a semitic language with roots in Africa i.e majority of its words stemming from black Africa? If that is the case, what language/people in Ethiopia or elsewhere can claim origination of semitic language? More info about the evolution of ethiopia will very much be appreciated.

2) Some people (including some somalis) claim an external origin i.e out of Africa due to their atypical physical features compared to `other' `africans' but I have read somewhere that the Somalis are indigenous African people and are therefore pure Africans free of any white admixture and their physical characteristics are normal variation found in the diverse African continent. Which position is right, can anyone shed more light on this? Many thanks.

| 22752|2007-06-28 07:12:57|Fari Supiya|Re: When Africa Was Ahead|



Chris: "G.O.R.E. can u explain why it is unfair to compare neanderthal and amh? and i guess Prof. Chris was alluding to what Diop refers to as i remember (monoculture? ) where a culture spreads out from its original source to other areas?"

Chris when I hear of Africa being ahead of Europe or Asia in any historical period I would like to know that Africans are actually being compared with other anatomically modern human beings. Why compare ourselves with Neanderthals (?) who, on the evidence at hand, were not the mental equals of AMH. We should always be comparing like with like.

In 20 000 BC, however, we can speak of Africa being ahead of Europe and Asia because there were stone age microlithic technologies in Africa that the European and Asian AMH did not possess.

G.O.R.E

*cristofori whitakara* wrote:

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G.O.R.E

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[Heather Whipps](#)

Special to LiveScience

[LiveScience.com](#) Mon Jun 18, 8:50 AM ET

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"If you draw a triangle covering the three furthest known locations of Homo sapiens between 75,000?120,000 years ago, that triangle stretches from South Africa to Morocco to [Israel](#)," said study co-author Chris Stringer of London's Natural History Museum.

"Shell beads are now known at all three points of that triangle," Stringer added. "So such behavior had probably spread right across the early human range by this time, and would have been carried by modern humans as they dispersed from Africa in the last 100,000 years."

The findings are detailed in a recent issue of the Proceedings of the [National Academy of Sciences](#). Oxford University's Institute of Archaeology and Morocco's National Institute for Archaeological Sciences led the project.

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Combined, the finds hint at the extent of the culture and symbolism being practiced by the earliest modern humans. Art and decoration like the beads are considered good indicators of how [human behavior evolved](#) from Africa to other parts of the globe.

"A major question in evolutionary studies today is 'how early did humans begin to think and behave in ways we would see as fundamentally modern?'," said co-author Nick Barton of Oxford University. "The appearance of ornaments such as these may be linked to a growing sense of self-awareness and identity among humans."

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---

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| 22753|2007-06-28 07:13:33|Fari Supiya|Re: Ancient Kush rivaled Egypt, experts say - Africa and Asia in Di|

Chris:"Is the hiding of information really a strategy for Europeans to keep Asian and African lands under their control/hegemony?"

GOR: I think you'll find that many Asian lands have more or less shaken off European hegemony and good for them. I would not mention African and Asian lands in the same sentence because they are in a different situation. My `Complete Slavery` post was designed to address this very issue. Let`s consider:

China : According to The Times set to overtake the United States economically in 30 years

India : According to The Times set to overtake the United States economically in 40 years

What about the other Asian countries? According to the 2005 International Dollars GDP List of Asian countries:

Hong Kong, Japan, Taiwan, Singapore and South Korea all have GDP'S per capita of over 20 000 dollars in the neighbourhood of Australia (info. available at:

[http://en.wikipedia.org/wiki/List\\_of\\_Asian\\_countries\\_by\\_GDP\\_per\\_capita](http://en.wikipedia.org/wiki/List_of_Asian_countries_by_GDP_per_capita))

And then when you look at Asian countries that are near the bottom of the list like North Korea, 1 400, you only need to look at the technology and the population size they have to see that they are not in the same situation as any African country.

For the African countries the GDP per capita shows Equatorial Guinea, South Africa and Botswana at 16 500, 11 000 and 10 800 respectively. The next Black African countries are Gabon, Namibia, Cape Verde and Swaziland at 7 000, 6 700, 6 280 and 5 180. After that it's Angola, Ghana, Sudan (Black?), Zimbabwe, Cameroon and Lesotho on two thousand and something... But even this does not expose the true bleakness of the situation. Asian countries showing similar GDP'S have much larger populations and thus larger economies. China (app 1 billion) has a GDP similar to Namibia (app 10 million) but all that means is that China's economy is 100 TIMES LARGER THAN NAMIBIA'S!!! When you consider that Equatorial Guinea has a GDP only twice that of Namibia and you can see that even Africa's top performer does not look 40 years away from catching China.

Then consider the following from:

<http://exploringafrica.matrix.msu.edu/teachers/curriculum/m9/activity9.php>

"Of the 44 countries for which export data is available, only 13 had a negative balance of trade. Two thirds of African countries earn less on exports than they spend on imports!

1. Students may find this question difficult to answer. However, with some encouragement from teachers, students should understand the global economic dilemma facing most African countries. With the exception of the oil and diamond exporting countries, African countries are dependent on exporting goods that are of marginal monetary value and the sale of which cannot cover the costs of industrial imports, much less cover debt repayment obligations. This situation places many African countries in a Catch 22 situation. They need to use export earnings to cover the cost of imports. Consequently, they may become delinquent in repaying their loans. However, since nearly two-thirds of African countries spend more than they make, they are dependent on international loans to cover the cost of their export deficits. But if they haven't kept up with their loan repayments, international lenders will be reluctant to lend them additional money to import needed goods."

Just like our slavery and colonialism our post-colonial treatment has been entirely different from the perspective of financial and technological investment and terms of trade. The theme continues.

The NOTORIOUS G.O.R.E

*cristofori whitakara* wrote:

these scholars behave as though know substantial information has been written on Kush. Drusilla Dunjee wrote a book on Kush that described Kush extensively. The Hebrew Bible discusses Kush all throughout it.

The African people of the Nile valley claim their origins from the south. What is really wrong with these scholars to ignore even laymen's sources of information about Kush? Is the hiding of information really a strategy for Europeans to keep Asian and African lands under their control/hegemony?

**Paul Kekai Manansala** wrote:

Discovery of a 4,000-year-old gold-processing center in Sudan sheds light on the first urban civilization in sub-Saharan Africa.

By Thomas H. Maugh II, Times Staff Writer

June 19, 2007

<http://www.latimes.com/news/nationworld/world/la-sci-gold19jun19.1.963852.story?coll=la-headlines-world>

Archeologists have unearthed a 4,000-year-old gold-processing center along the middle Nile in Sudan that suggests the ancient kingdom of Kush was much larger than scholars previously believed and would have rivaled the domain of the Egyptians to the north.

Kush, which was called Nubia by the Greeks, was the first urban civilization in sub-Saharan Africa. The discovery of the gold center and a related graveyard is providing new information about the relationship between rulers in the capital city, Kerma, and its peripheral subjects, said archeologist Geoff Emberling of the University of Chicago's Oriental Institute, who is announcing the find today.

Believed to have flourished from about 2400 BC until the 2nd century AD, Kush "is gradually coming out of the shadow of Egypt," said archeologist Derek A. Welsby of the British Museum, who was not involved in the excavation.

"We didn't know that Kush extended into the 4th Cataract zone" of the Nile, Welsby said, referring to the region where Emberling excavated

Much new information is emerging about Kush because of the salvage archeology being conducted ahead of next year's opening of the Merowe Dam, also known as Hamdab, which will flood thousands of archeological sites.

The imminent opening of the dam "has stimulated a vast amount of archeological work," Welsby said. "But the dam will be a great benefit to the modern-day people of Sudan, so we can't stand in the way of progress."

Emberling's team excavated along the banks of the Nile at the site of Hosh el Geruf, about 225 miles north of Khartoum and about 180 miles beyond what historians had considered the northern boundary of Kush. The region is called the 4th Cataract of the Nile because it is one of six cataracts, or shallow stretches of the river, where the surface is broken by small boulders and stones, rendering it unnavigable most of the year.

The team had originally thought the small site, covering nearly four acres, was a settlement but found no evidence of a permanent community.

"There was no architecture that we were able to find," Emberling said. "It was very frustrating. "

They did find at least 55 large grindstones, much larger than those used for grain. The stones were broken, but geologist James A. Harrell of the University of Toledo and archeologist Carol Meyer of the Oriental Institute recognized them as part of a gold-processing facility.

They also found "huge quantities of hammer stones" at the site, Emberling said.

There are quartz veins in the rocks at the site, and gold is a common contaminant of quartz. It is possible that the Kushites were breaking up the veins with hammers, then reducing them to a fine powder with the grindstones. The gold then could have been panned in nearby streams.

Alternatively, the same process could have been used to extract gold from alluvial soil laid down by ancient floods in the region.

"Even today, panning for gold is a traditional activity in the area," said archeologist Bruce Williams of the Oriental Institute, a co-leader of the expedition.

Similar facilities had been found at sites in the eastern desert of Egypt, "but we had no direct evidence for how the Kushites were extracting gold themselves," Emberling said.

Nearby, at a site called Al-Widay, the team found a cemetery containing the remains of about 90 people who were buried during the 400 years the gold-processing center was in operation, from about 1900 BC to 1500 BC.

"We found one laughably tiny gold bead in the burials, but that was the only gold we found," Emberling said. "It seems certain that the

gold was not used locally. Very likely the gold was for the benefit of the ruler and his circle in Kerma," 225 miles upstream from Hosh el Geruf.

Most of the graves were closely packed circular shafts lined with stone ? characteristic of Kushite graves. "Most of the burials were of not particularly wealthy people," Emberling noted.

But in the later burials, which coincided with the peak of the early Kush kingdom's power, they found scarabs made of faience, carnelian beads, vessels imported from Egypt and valuable pottery from Kerma.

That pottery, a black-topped red ware, "is among the most beautiful of Nubian ceramics," Emberling said. It is handmade, polished and very thin, and is generally assumed to have been made only in Kerma.

So the residents shipped their gold to Kerma, he said, "and what they got in return were a few high-status, largely symbolic gifts."

Altogether, at least 11 international teams are working feverishly in the area to sample selected sites and collect as much information as possible before the dam deluges the area.

Finding "Kerma material at the 4th Cataract was one of the major surprises of the salvage effort," Williams said.

It "suggests the leaders of Kush were able to expand their influence much further than was previously known, possibly including as much as 750 miles along the banks of the Nile," he said.

Emberling noted that the excavation area is more than 400 miles from the Darfur region of Sudan ? where a conflict pitting rebels against Arab-led militias believed to be backed by the government has left at least 200,000 people dead and more than 2 million displaced ? so the teams have had no problems with residents.

The only severe problem, he said, was that "March is the season of the biting flies, and the region just swarmed with the vicious creatures."

[thomas.maugh@ latimes.com](mailto:thomas.maugh@latimes.com)

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Boardwalk for \$500? In 2007? Ha!

[Play Monopoly Here and Now](#) (it's updated for today's economy) at Yahoo! Games.

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| 22754|2007-06-28 08:41:03|Fari Supiya|Re: Tooth key to identification of mummy|PKM

Is this one of the mummies discussed in Harris and Weekes or is this a newly discovered mummy all together? I ask this because the `fat` mummy in HW only had fat around the posterior. This was inferred from skin folds around that area showing that it had plenty flesh/fat in life. To me this is not evidence of a `fat` mummy but evidence of an ample posterior. In European women this would usually indicate fatness but Hatshepsut was hardly European. Also while teeth are like fingerprints unless you already have a record of what Hatshepsut's tooth should be like how would you know from a mummy's tooth that it was anyone in particular?  
G.O.R.E

**Paul Kekai Manansala** wrote:

As we await Manu Ampim's comments, here's more on how a tooth was used to make the Hatshpsut call.

Regards,  
Paul Kekai Manansala

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<http://uk.reuters.com/article/scienceNews/idUKL2776273020070627?feedType=RSS>

### **Tooth clinches identification of Egyptian queen**

Wed Jun 27, 2007 12:12PM BST

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[ - ] Text [ + ]

By Jonathan Wright

CAIRO (Reuters) - A single tooth has clinched the identification of an ancient mummy as that of Queen Hatshepsut, who ruled Egypt about 3,500 years ago, the country's chief archaeologist said on Wednesday. The right mummy turned out to be that of a fat woman in her 50s who had rotten teeth and died of bone cancer, Zahi Hawass told a news conference to announce the identification.



It was found in 1903 in a tomb in the Valley of the Kings, where the young Pharaoh Tutankhamun was buried, and Hawass himself thought



until recently that it belonged to the owner of the tomb, Hatshepsut's wet-nurse by the name of Sitre In.

But the decisive evidence was a molar in a wooden box inscribed with the queen's name, found in 1881 in a cache of royal mummies collected and hidden away for safekeeping at the Deir al-Bahari temple about 1,000 metres (yards) away.

During the embalming process, it was common to set aside spare body parts and preserve them in such a box.

Orthodontics professor Yehya Zakariya checked all the mummies which might be Hatshepsut's and found that the tooth was a perfect fit in a gap in the upper jaw of the fat woman.

"The identification of the tooth with the jaw can show this is Hatshepsut," Hawass said. "A tooth is like a fingerprint. "

"It is 100 percent definitive. It is 1.80 cm (wide) and the dentist took the measurement and studied that part. He found it fit exactly 100 percent with this part," he told Reuters. **Continued...**

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| 22755|2007-06-28 08:42:03|Fari Supiya|Re: The term `Afrocentric`|  
Fari Supiya <[goredema\\_99@yahoo.com](mailto:goredema_99@yahoo.com)> wrote:

- > Some may be puzzled by my references to those who
- > use the term `Afrocentric` . Just to clarify I cannot
- > class myself as African-centred and cannot class
- > anyone else as such because I do not believe it is
- > possible to be brought up in the West and to not
- > think in a Eurocentric way. I do not believe it is
- > possible to speak only English and not think in a
- > Eurocentric way. I do not believe it is possible to
- > come from a legacy of complete slavery and genocidal
- > colonialism and not think in a Eurocentric way. What
- > we point to as being Eurocentric and have stopped
- > doing are simply those things we have managed to
- > identify. What about the many things we do that we
- > don't even give a
- second thought to in addition to
- > what goes on in our heads. We can aspire to be
- > African-centred but I don't think we can yet claim
- > to be African-centred. Me claiming to be
- > African-centred is as silly as a high school grad
- > whose done well in biology claiming to be a doctor.
- >
- > The NOTORIOUS G.O.R.E

Dr W:"Hi Fari

Maybe it is easier to be Afrocentric in the U.S.,  
because we have been separated from the dominant  
culture due to racism.

Clyde"

GOR: If one reads each of my individual points and reads, Dr Winters, you're very general response it is clear to see that you do not, yet again, respond to what I say. Instead you respond to an *impression* of what I say, which isn't the same thing.

Now let's take a closer look:

Dr W:"Speak for yourself."

GOR: Why should I when the circumstances I speak of were not confined to me alone. WE were on the plantations. WE were experiencing genocidal colonialism and that MUST have had an effect on US mentally. Why should we pretend otherwise?

Dr W:"If there was no way to be an  
Afrocentric researcher, Black people would still  
believe they had no history."

GOR: This is why I stress precision. It's so important. I do not consider myself an 'Afrocentric' researcher yet I have never said Black people do not have a history. Can you even find one quote where I say this? In fact some of the most potent evidence concerning the physical Africanness of the Ancient Egyptians has come from the author of 'Hanging In The Hair', and who do you suppose that was? Who took on the deniers at ANE? Who fought those linguists on EVERY POINT THEY RAISED?

I explained clearly what the difference was between *aspiring* to be and *being*. But if you'd rather be a high school grad than a medical doctor that is very unfortunate (and ironic given that you are the doctor and me the high school grad). Worse still many people, I no there's others, don't get it. How are you ever going to get there if you think you're there already.

Dr W:"It is sad that you can't  
find the strength to feel great about yourself,  
without looking at yourself through the eyes of  
Europeans."

GOR: I feel just fine about myself which is why I can admit that despite a certain degree of African-centred awareness there is still plenty of the Eurocentric perspective remaining. The amount of damage we experience because of the GLOBAL environment is too much to disappear simply because we have read Malcolm X's Autobiography or read They Came Before Columbus. These are positive moves but they cannot erase a life-times conditioning. People who know about psychology will know that conditioning cannot be removed without a specific deconditioning process and that would involve work on that alone. To give another analogy it would be like a drug addict thinking that they can be cured by reading a book. They may discover just how bad off they are by reading but they will not be cured.

It saddens me that I am not getting through - but I'm ready for the next round.

The NOTORIOUS G.O.R.E

*cllyde winters* wrote:

--- Fari Supiya <[goredema\\_99@yahoo.com](mailto:goredema_99@yahoo.com)> wrote:

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> use the term `Afrocentric`. Just to clarify I cannot  
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> think in a Eurocentric way. I do not believe it is  
> possible to speak only English and not think in a  
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> colonialism and not think in a Eurocentric way. What  
> we point to as being Eurocentric and have stopped  
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> African-centred but I don't think we can yet claim  
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> African-centred is as silly as a high school grad  
> whose done well in biology claiming to be a doctor.  
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Afrocentric rsearcher, Black people would still  
believe they had no history. It is sad that you can't  
find the strength to feel great about yourself,  
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because we have been separated from the dominant  
culture due to racism.

Clyde

---

---

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---

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lay it on us.

| 22756|2007-06-28 08:42:15|Fari Supiya|Re: [africanclassicalhistory] Re: [Ta\_Seti] What Do  
Africans Deserv|  
"Hi Fari

It is clear to me you have not read the linguistic  
evidence supporting the genetic linguistic  
relationship between Black African and Egyptian. If  
you had read this material you could not write this  
post. I feel very sorry for you.

I would advise you to read these works. They will show  
how wrong you are about the evidence"

GOR: I wonder how you can read my post, see the scientific evidence which you can use to  
predict German cognates of English words, and respond without providing a shred of evidence of  
a scientific nature but giving very general opinions and references. Why not summarise the most  
impressive of the evidence since you have read it all? My benchmark is quite low if you think  
about it. All I ask for is the kind of evidence that you get in real, already-known relationships  
such as English and German. Just three recurring correspondences in words of identical  
meaning so that we know they are not chance similarities. Impressive evidence is usually easy to  
summarise. Why won't you do this? When I say languages are related they are related and I can  
back it up with evidence of a scientific nature. Theonus is on you and others to show my  
position on Egyptian-African link is wrong by showing actual evidence. Produce.

The NOTORIOUS G.O.R.E

PS - Africans deserve the best and the accessible!

*clyde winters* wrote:

Hi Fari

It is clear to me you have not read the linguistic  
evidence supporting the genetic linguistic  
relationship between Black African and Egyptian. If  
you had read this material you could not write this  
post. I feel very sorry for you.

I would advise you to read these works. They will show  
how wrong you are about the evidence.

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Clyde

--- Fari Supiya <[goredema\\_99@yahoo.com](mailto:goredema_99@yahoo.com)> wrote:

- > I have investigated and made public primary evidence
- > showing the Ancient Egyptians to have started out,
- > and indeed reached their zenith, as Black Africans.
- > Others have tried to challenge my evidence but I
- > have ALWAYS been able to answer EVERY SINGLE POINT
- > they have raised. They tend not to come back for
- > more. I do not, however, concur with the reasoning
- > that because they were Black every Black person
- > today is a descendant of the Ancient Egyptians. I
- > believe they are our ancestors in the wider but not
- > the specific sense. Having said that I would welcome
- > evidence to the contrary which takes what is about
- > to follow into account.
- >
- > The scenario usually painted is that after the
- > Persian, Greek and Roman conquest the Black
- > population withdrew to other parts of Africa. The
- > languages of some Black Africans, as a result, share
- > affinities with Ancient Egyptian so the story goes.
- > History claims that the English are the ethnic
- > descendants of the Germanic peoples of the German
- > and Netherlands borders. There is an impressive
- > amount of linguistic data showing German and English
- > to indeed be very closely related. The claimed
- > time-depth is that the two languages have been
- > separated for about two thousand years. That strong
- > linguistic evidence backs up the historical claim.
- > Are claims on our side of the chess board equally
- > well backed up. Those calling themselves
- > `Afrocentric` have not even come close to providing
- > this kind of evidence to back up their claim. But
- > what should that evidence look like? Just off the
- > top of my head I can show:
- >
- > English
- > German
- > nail
- > nagel
- > rain
- > reg-en
- > sail
- > segel
- >
- > You can then work out that if there was a German
- > cognate for the English word `hail` what would it

> look like. You could then search for specific German  
> words in a German dictionary because you now have  
> the formula. When you can use evidence to predict  
> the form of a word then your evidence is scientific.  
> It also looks impressive and will not be challenged  
> in a hurry. If I actually had my notes in front of  
> me I could have produced a half a dozen more  
> examples for this correspondence and half a dozen  
> more different correspondences. You will not find  
> this kind of linguistic evidence tying any African  
> ethnic group with Ancient Egyptian. I will be happy  
> for anyone to try and prove me wrong. Oh and by the  
> way neither German nor English are reconstructed  
> hypothetical languages, hehe. What are the naysayers  
> to say now?  
>  
> There is, however, a separate but related issue of  
> an Egyptian-African link based on sharing a common  
> ancestor before the historic Egyptian civilisation.  
> This is what is claimed for Afroasiatic. The  
> evidence required to support this hypothesis is not  
> at the same level as that required for a  
> Germanic-type time-depth but would be less. It  
> would, however, be expected to resemble, at least in  
> a general sense, the evidence found between  
> large-family- type related languages. While  
> time-depth does not predict the precise number of  
> cognates we would find between two languages it does  
> give a general indication. We would not, for  
> instance, expect to find as many cognates between  
> German and English as between German and Hindi where  
> the evidence of relationship reflects a greater  
> time-depth.  
>  
> I urge Black people, and anybody else for that  
> matter, not to settle for what makes us feel good  
> and push the boundaries of research and improve the  
> quality of evidence. If we do not we are no better  
> than those who reject the overwhelming evidence  
> about who the Egyptians were because it makes them  
> feel better to do so. As one White South African  
> once joked with me in rhyme:  
>  
> I used to think I was better  
> then I read Herodotus and now I am bitter  
>



> The NOTORIOUS G.O.R.E  
> PS: I will leave to your imagination what will  
> happen to us if we don't up our game?  
>  
>  
>  
> Mahari Mengistu <[mahari@myway.com](mailto:mahari@myway.com)> wrote:  
> It's an intriguing story. You can imagine  
> that if he had begun a  
> campaign to erase her memory - her presence - that  
> some of her devotees  
> would attempt to protect her in some way. Very  
> likely some would be in  
> the priesthood. It would be a clever idea to which  
> the bodies in order  
> to protect hers. Just conjecture.  
> HTP,  
> Mahari  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai  
> Manansala"  
> wrote:  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya  
> wrote:  
> > >  
> > > Correct me if I'm wrong but didn't Thutmose III  
> destroy Hetshepsut's  
> > mummy in an attempt to erase her memory as he did  
> in so many other  
> > ways (so I remember reading)?  
> > >  
> > >  
> > >  
> > He did try to erase all memory of the queen but  
> some question whether  
> > he was successful.  
> >  
> > Regards,  
> > Paul Kekai Manansala  
> >  
>  
>  
>  
>  
>  
>

>  
> -----  
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| 22757|2007-06-28 08:50:58|Paul Kekai Manansala|Re: Nature of Ethiopian, Somalis and the  
semitic languages|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "zetter\_74" wrote:

> 1) Is Arabic a semitic language with roots in Africa i.e majority of  
> its words stemming from black Africa? If that is the case, what  
> language/people in Ethiopia or elsewhere can claim origination of  
> semitic language? More info about the evolution of ethiopia will  
> very much be appreciated.  
>

Martin Bernal's books discuss the theory of African origin of Semitic  
languages.

No language in Ethiopia can claim origination of Semitic languages, as  
all Semitic languages are more or less "descendants," mutated/evolved  
forms of now extinct Proto-Semitic according to the theory.

> 2) Some people (including some somalis) claim an external origin  
> i.e out of Africa due to their atypical physical features compared  
> to `other' `africans' but I have read somewhere that the Somalis are  
> indigenous African people and are therefore pure Africans free of  
> any white admixture and their physical characteristics are normal  
> variation found in the diverse African continent.

The external origin theory may be due to Arabism and the desire to  
trace one's descent back to the Prophet.

Sort of like some Europeans claiming they are Merovingian descendants

of Jesus Christ.

Regards,

Paul Kekai Manansala

| 22758|2007-06-28 08:55:24|Paul Kekai Manansala|Re: Tooth key to identification of mummy|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> PKM

>

> Is this one of the mummies discussed in Harris and Weekes or is

this a newly discovered mummy all together? I ask this because the  
`fat` mummy in HW only had fat around the posterior. This was inferred  
from skin folds around that area showing that it had plenty flesh/fat  
in life. To me this is not evidence of a `fat` mummy but evidence of  
an ample posterior. In European women this would usually indicate  
fatness but Hatshepsut was hardly European.

>

A fair point.

> Also while teeth are like fingerprints unless you already have a

record of what Hatshepsut`s tooth should be like how would you know  
from a mummy`s tooth that it was anyone in particular?

>

>

The tooth from Hatshepsut's royal relic box fit perfectly into the  
"space" or "slot" for that exact tooth in the now-claimed Hatshepsut  
mummy.

I don't know what the possibility of a coincidence would be in this  
case. Probably it will be discussed in any formal paper that is  
released.

Regards,

Paul Kekai Manansala

| 22759|2007-06-28 08:59:29|Paul Kekai Manansala|Re: The term `Afrocentric`|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

>

In my view, if you don't accept the pure Eurocentric perspective, you are not Eurocentric.

Because Eurocentrism is not an inclusive or syncretic worldview, at least not as it exists now. Or at least Anglo-Eurocentrism is not.

Maybe Hispano-Eurocentrism has more of a multi-cultural viewpoint in which European culture is still played out as dominant.

Regards,

Paul Kekai Manansala

| 22760|2007-06-28 09:02:33|Paul Kekai Manansala|[africanclassicalhistory] Re: [Ta\_Seti] What Do Africans Deserve Ev|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

>

>When I say languages are related they are related and I can back it

up with evidence of a scientific nature. The honus is on you and others to show my position on Egyptian-African link is wrong by showing actual evidence. Produce.

>

>

You flatter yourself too much.

Your position on this and many other matters has not been demonstrated with solid evidence, but mostly by referring to European "authorities."

Regards,

Paul Kekai Manansala

| 22761|2007-06-28 09:48:40|clyde winters|Re: [africanclassicalhistory] Re: [Ta\_Seti] What Do Africans Deserv|

--- Fari Supiya <[goredema\\_99@yahoo.com](mailto:goredema_99@yahoo.com)> wrote:

> "Hi Fari

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> relationship between Black African and Egyptian. If  
> you had read this material you could not write this  
> post. I feel very sorry for you.

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> I would advise you to read these works. They will  
> show  
> how wrong you are about the evidence"

>  
> GOR: I wonder how you can read my post, see the  
> scientific evidence which you can use to predict  
> German cognates of English words, and respond  
> without providing a shred of evidence of a  
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> and references. Why not summarise the most  
> impressive of the evidence since you have read it  
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> it. All I ask for is the kind of evidence that you  
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> Why won't you do this? When I say languages are  
> related they are related and I can back it up with  
> evidence of a scientific nature. Theonus is on you  
> and others to show my position on Egyptian-African  
> link is wrong by showing actual evidence. Produce.  
>  
> The NOTORIOUS G.O.R.E

Hi Fari

I will not waste my time trying to convince you. If you knew comparative linguistics you would see the genetic relationship between Egyptian and African languages in phonology, lexicon and grammar. I have given you a number of sources to help you learn about this idea.

Clyde

---

Yahoo! oneSearch: Finally, mobile search that gives answers, not web links.

<http://mobile.yahoo.com/mobileweb/onesearch?refer=1ONXIC>

| 22762|2007-06-28 10:17:38|Peter Kaiza|Re: Nature of Ethiopian, Somalis and the semitic languages|

Who then were the first speakers of Proto-Semitic language?

---

To: Ta\_Seti@yahoogroups.com  
From: pmanansala@sbcglobal.net  
Date: Thu, 28 Jun 2007 15:50:57 +0000  
Subject: [Ta\_Seti] Re: Nature of Ethiopian, Somalis and the semitic languages

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "zetter\_74" wrote:

> 1) Is Arabic a semitic language with roots in Africa i.e majority of  
> its words stemming from black Africa? If that is the case, what  
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Martin Bernal's books discuss the theory of African origin of Semitic languages.

No language in Ethiopia can claim origination of Semitic languages, as all Semitic languages are more or less "descendants, " mutated/evolved forms of now extinct Proto-Semitic according to the theory.

> 2) Some people (including some somalis) claim an external origin  
> i.e out of Africa due to their atypical physical features compared  
> to `other' `africans' but I have read somewhere that the Somalis are  
> indigenous African people and are therefore pure Africans free of  
> any white admixture and their physical characteristics are normal  
> variation found in the diverse African continent.

The external origin theory may be due to Arabism and the desire to trace one's descent back to the Prophet.

Sort of like some Europeans claiming they are Merovingian descendants of Jesus Christ.

Regards,  
Paul Kekai Manansala

---

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| 22763|2007-06-28 11:23:17|cristofori whitakara|Re: Nature of Ethiopian, Somalis and the semitic languages|  
does anyone know what language the prophet muhammad's wet nurse spoke?

**Peter Kaiza** wrote:

Who then were the first speakers of Proto-Semitic language?

---

To: Ta\_Seti@yahoogroups .com

From: pmanansala@sbcglobal.net

Date: Thu, 28 Jun 2007 15:50:57 +0000

Subject: [Ta\_Seti] Re: Nature of Ethiopian, Somalis and the semitic languages

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Paul Kekai Manansala

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Ready for the edge of your seat? [Check out tonight's top picks](#) on Yahoo! TV.  
| 22764|2007-06-28 11:26:48|Paul Kekai Manansala|Re: Nature of Ethiopian, Somalis and the semitic languages|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Peter Kaiza wrote:

>

>

> Who then were the first speakers of Proto-Semitic language?

>

People who lived back when Proto-Semitic was still spoken.

Regards,

Paul Kekai Manansala

| 22765|2007-06-28 11:46:50|cristofori whitakara|Re: Ancient Kush rivaled Egypt, experts say - Africa and Asia in Di|

i appreciate the detailed information. i was actually directing my question towards south western asia (middle east) and the kushite prescence in that area.

***Fari Supiya*** wrote:

Chris:"Is the hiding of information really a strategy for Europeans to keep Asian and African lands under their control/hegemony? "

GOR: I think you`ll find that many Asian lands have more or less shaken off European hegemony and good for them. I would not mention African and Asian lands in the same sentence because they are in a different situation. My `Complete Slavery` post was designed to address this very issue. Let`s consider:

China : According to The Times set to overtake the United States economically in 30 years

India : According to The Times set to overtake the United States economically in 40 years

What about the other Asian countries? According to the 2005 International Dollars GDP List of Asian countries:

Hong Kong, Japan, Taiwan, Singapore and South Korea all have GDP`S per capita of over 20 000 dollars in the neighbourhood of Australia (info. available at:

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And then when you look at Asian countries that are near the bottom of the list like North Korea, 1 400, you only need to look at the technology and the population size they have to see that they are not in the same situation as any African country.

For the African countries the GDP per capita shows Equatorial Guinea, South Africa and Botswana at 16 500, 11 000 and 10 800 respectively. The next Black African countries are Gabon, Namibia, Cape Verde and Swaziland at 7 000, 6 700, 6 280 and 5 180. After that it`s Angola, Ghana, Sudan (Black?), Zimbabwe, Cameroon and Lesotho on two thousand and something... But even this does not expose the true bleakness of the situation. Asian countries showing similar GDP`S have much larger populations and thus larger economies. China (app 1 billion) has a GDP similar to Namibia (app 10 million) but all that means is that China`s economy is 100 TIMES LARGER THAN



NAMIBIA'S!!! When you consider that Equatorial Guinea has a GDP only twice that of Namibia and you can see that even Africa's top performer does not look 40 years away from catching China.

Then consider the following from:

<http://exploringafrica.matrix.msu.edu/teachers/curriculum/m9/activity9.php>

"Of the 44 countries for which export data is available, only 13 had a negative balance of trade. Two thirds of African countries earn less on exports than they spend on imports!

1. Students may find this question difficult to answer. However, with some encouragement from teachers, students should understand the global economic dilemma facing most African countries. With the exception of the oil and diamond exporting countries, African countries are dependent on exporting goods that are of marginal monetary value and the sale of which cannot cover the costs of industrial imports, much less cover debt repayment obligations. This situation places many African countries in a Catch 22 situation. They need to use export earnings to cover the cost of imports. Consequently, they may become delinquent in repaying their loans. However, since nearly two-thirds of African countries spend more than they make, they are dependent on international loans to cover the cost of their export deficits. But if they haven't kept up with their loan repayments, international lenders will be reluctant to lend them additional money to import needed goods."

Just like our slavery and colonialism our post-colonial treatment has been entirely different from the perspective of financial and technological investment and terms of trade. The theme continues.

The NOTORIOUS G.O.R.E

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these scholars behave as though know substantial information has been written on Kush. Drusilla Dunjee wrote a book on Kush that described Kush extensively. The Hebrew Bible discusses Kush all throughout it. The African people of the Nile valley claim their origins from the south. What is really wrong with these scholars to ignore even laymen's sources of information about Kush? Is the hiding of information really a strategy for Europeans to keep Asian and African lands under their control/hegemony?

**Paul Kekai Manansala** wrote:

Discovery of a 4,000-year-old gold-processing center in Sudan sheds light on the first urban civilization in sub-Saharan Africa.

By Thomas H. Maugh II, Times Staff Writer  
June 19, 2007

<http://www.latimes.com/news/nationworld/world/la-sci-gold19jun19.1.963852.story?coll=la-headlines-world>

Archeologists have unearthed a 4,000-year-old gold-processing center along the middle Nile in Sudan that suggests the ancient kingdom of Kush was much larger than scholars previously believed and would have rivaled the domain of the Egyptians to the north.

Kush, which was called Nubia by the Greeks, was the first urban civilization in sub-Saharan Africa. The discovery of the gold center and a related graveyard is providing new information about the relationship between rulers in the capital city, Kerma, and its peripheral subjects, said archeologist Geoff Emberling of the University of Chicago's Oriental Institute, who is announcing the find today.

Believed to have flourished from about 2400 BC until the 2nd century AD, Kush "is gradually coming out of the shadow of Egypt," said archeologist Derek A. Welsby of the British Museum, who was not involved in the excavation.

"We didn't know that Kush extended into the 4th Cataract zone" of the Nile, Welsby said, referring to the region where Emberling excavated

Much new information is emerging about Kush because of the salvage archeology being conducted ahead of next year's opening of the Merowe Dam, also known as Hamdab, which will flood thousands of archeological sites.

The imminent opening of the dam "has stimulated a vast amount of archeological work," Welsby said. "But the dam will be a great benefit to the modern-day people of Sudan, so we can't stand in the way of progress."

Emberling's team excavated along the banks of the Nile at the site of Hosh el Geruf, about 225 miles north of Khartoum and about 180 miles beyond what historians had considered the northern boundary of Kush. The region is called the 4th Cataract of the Nile because it is one of six cataracts, or shallow stretches of the river, where the surface is broken by small boulders and stones, rendering it unnavigable most of the year.

The team had originally thought the small site, covering nearly four acres, was a settlement but found no evidence of a permanent community.

"There was no architecture that we were able to find," Emberling said.  
"It was very frustrating. "

They did find at least 55 large grindstones, much larger than those used for grain. The stones were broken, but geologist James A. Harrell of the University of Toledo and archeologist Carol Meyer of the Oriental Institute recognized them as part of a gold-processing facility.

They also found "huge quantities of hammer stones" at the site, Emberling said.

There are quartz veins in the rocks at the site, and gold is a common contaminant of quartz. It is possible that the Kushites were breaking up the veins with hammers, then reducing them to a fine powder with the grindstones. The gold then could have been panned in nearby streams.

Alternatively, the same process could have been used to extract gold from alluvial soil laid down by ancient floods in the region.

"Even today, panning for gold is a traditional activity in the area," said archeologist Bruce Williams of the Oriental Institute, a co-leader of the expedition.

Similar facilities had been found at sites in the eastern desert of Egypt, "but we had no direct evidence for how the Kushites were extracting gold themselves," Emberling said.

Nearby, at a site called Al-Widay, the team found a cemetery containing the remains of about 90 people who were buried during the 400 years the gold-processing center was in operation, from about 1900 BC to 1500 BC.

"We found one laughably tiny gold bead in the burials, but that was the only gold we found," Emberling said. "It seems certain that the gold was not used locally. Very likely the gold was for the benefit of the ruler and his circle in Kerma," 225 miles upstream from Hosh el Geruf.

Most of the graves were closely packed circular shafts lined with stone ? characteristic of Kushite graves. "Most of the burials were of not particularly wealthy people," Emberling noted.

But in the later burials, which coincided with the peak of the early Kush kingdom's power, they found scarabs made of faience, carnelian beads, vessels imported from Egypt and valuable pottery from Kerma.

That pottery, a black-topped red ware, "is among the most beautiful of Nubian ceramics," Emberling said. It is handmade, polished and very thin, and is generally assumed to have been made only in Kerma.

So the residents shipped their gold to Kerma, he said, "and what they got in return were a few high-status, largely symbolic gifts."

Altogether, at least 11 international teams are working feverishly in the area to sample selected sites and collect as much information as possible before the dam deluges the area.

Finding "Kerma material at the 4th Cataract was one of the major surprises of the salvage effort," Williams said.

It "suggests the leaders of Kush were able to expand their influence much further than was previously known, possibly including as much as 750 miles along the banks of the Nile," he said.

Emberling noted that the excavation area is more than 400 miles from the Darfur region of Sudan ? where a conflict pitting rebels against Arab-led militias believed to be backed by the government has left at least 200,000 people dead and more than 2 million displaced ? so the teams have had no problems with residents.

The only severe problem, he said, was that "March is the season of the biting flies, and the region just swarmed with the vicious creatures."

[thomas.maugh@latimes.com](mailto:thomas.maugh@latimes.com)

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| 22766|2007-06-28 12:02:53|cristofori whitakara|Re: Tooth key to identification of mummy| fat? Quen-Mother Hatshepsut was a Fabulous African Tigress

**Paul Kekai Manansala** wrote:

As we await Manu Ampim's comments, here's more on how a tooth was used to make the Hatshpsut call.

Regards,  
Paul Kekai Manansala

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<http://uk.reuters.com/article/scienceNews/idUKL2776273020070627?feedType=RSS>

## **Tooth clinches identification of Egyptian queen**

Wed Jun 27, 2007 12:12PM BST

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[-] Text [+]

By Jonathan Wright

CAIRO (Reuters) - A single tooth has clinched the identification of an ancient mummy as that of Queen Hatshepsut, who ruled Egypt about 3,500 years ago, the country's chief archaeologist said on Wednesday.

The right mummy turned out to be that of a fat woman in her 50s who had rotten teeth and died of bone cancer, Zahi Hawass told a news conference to announce the identification.



It was found in 1903 in a tomb in the Valley of the Kings, where the young Pharaoh Tutankhamun was buried, and Hawass himself thought until recently that it belonged to the owner of the tomb, Hatshepsut's wet-nurse by the name of Sitre In.

But the decisive evidence was a molar in a wooden box inscribed with the queen's name, found in 1881 in a cache of royal mummies collected and hidden away for safekeeping at the Deir al-Bahari temple about 1,000 metres (yards) away.

During the embalming process, it was common to set aside spare body parts and preserve them in such a box.

Orthodontics professor Yehya Zakariya checked all the mummies which might be Hatshepsut's and found that the tooth was a perfect fit in a gap in the upper jaw of the fat woman.

"The identification of the tooth with the jaw can show this is Hatshepsut," Hawass said.

"A tooth is like a fingerprint. "

"It is 100 percent definitive. It is 1.80 cm (wide) and the dentist took the measurement and studied that part. He found it fit exactly 100 percent with this part," he told Reuters.

**Continued...**

ok i understand dont mix apples and oranges no problem G.O.R.E.

**Fari Supiya** wrote:

Chris: "G.O.R. E. can u explain why it is unfair to compare neanderthal and amh? and i guess Prof. Chris was alluding to what Diop refers to as i remember (monoculture? ) where a culture spreads out from its original source to other areas?"

Chris when I hear of Africa being ahead of Europe or Asia in any historical period I would like to know that Africans are actually being compared with other anatomically modern human beings. Why compare ourselves with Neanderthals (?) who, on the evidence at hand, were not the mental equals of AMH. We should always be comparing like with like.

In 20 000 BC, however, we can speak of Africa being ahead of Europe and Asia because there were stone age microlithic technologies in Africa that the European and Asian AMH did not possess.

G.O.R.E

**cristofori whitakara** wrote:

G.O.R.E. can u explain why it is unfair to compare neanderthal and amh? and i guess Prof. Chris was alluding to what Diop refers to as i remember (monoculture? ) where a culture spreads out from its original source to other areas?

**Fari Supiya** wrote:

"Some researchers have suggested that humans didn't become culturally modern until they reached Europe about 35,000 years ago. But Europe, which doesn't show evidence of similar jewelry or customs until much later, actually lagged behind in cultural development, Stringer said."

I wonder what Professor Chris Stringer actually said. To say that Europe lagged behind Africa gives the impression Anatomically Modern Humans (AMH) were in both Africa and Europe 80 000 years ago and the AMH in Europe were lagging behind when in fact Europe was inhabited by Neanderthals who it would not be fair to compare with AMH in this way.

G.O.R.E

**cristofori whitakara** wrote:

80,000-year- old Beads Shed Light on Early Culture

[Heather Whipps](#)

Special to LiveScience

[LiveScience.com](#) Mon Jun 18, 8:50 AM ET

Even the very first modern humans may have spruced themselves up with beaded bling.

Twelve shell beads discovered in a cave in eastern

Morocco have been dated at more than 80,000 years old, making them one of the earliest examples of [human culture](#). The beads are colored with red ochre and show signs of being strung together.

Similar beads have been found in other parts of Africa and the Middle East, suggesting the first Homo sapiens literally carried their penchant for baubles with them as they populated the world.

"If you draw a triangle covering the three furthest known locations of Homo sapiens between 75,000-120,000 years ago, that triangle stretches from South Africa to Morocco to [Israel](#)," said study co-author Chris Stringer of London's Natural History Museum.

"Shell beads are now known at all three points of that triangle," Stringer added. "So such behavior had probably spread right across the early human range by this time, and would have been carried by modern humans as they dispersed from Africa in the last 100,000 years."

The findings are detailed in a recent issue of the Proceedings of the [National Academy of Sciences](#). Oxford University's Institute of Archaeology and Morocco's National Institute for Archaeological Sciences led the project.

The beads found in Morocco aren't the oldest in existence. That title belongs to two tiny [shells discovered in Israel](#) in the 1930s and dated at 100,000 years old. The shells are pierced with holes and were probably also hung as pendants or necklaces, archaeologists say.

Combined, the finds hint at the extent of the culture and symbolism being practiced by the earliest modern humans. Art and decoration like the beads are considered good indicators of how [human behavior evolved](#) from Africa to other parts of the globe.

"A major question in evolutionary studies today is 'how early did humans begin to think and behave in ways we would see as fundamentally modern?'," said co-author Nick Barton of Oxford University. "The appearance of ornaments such as these may be linked to a growing sense of self-awareness and identity among humans."

Some researchers have suggested that humans didn't become culturally modern until they reached Europe about 35,000 years ago. But Europe, which doesn't show evidence of similar jewelry or customs until much later, actually lagged behind in cultural development, Stringer said.

"This research shows that a long lasting and widespread bead-working tradition associated with early modern humans extended through Africa to the Middle East well before comparable evidence appears in Europe," Stringer said in a 2006 prepared statement, commenting on the just-released, very ancient dates for the Israeli beads.

"Modern human anatomy and behavior have deep roots in Africa and were widespread by 75,000 years ago, even though they may not have appeared in Europe for another 35,000 years," he said.

---

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[Visit the Yahoo! Auto Green Center](#).

| 22768|2007-06-28 15:30:13|olmec982000|The Asian Kushites|  
The Blacks who founded the Historic civilizations in Mesopotamia came from the Proto-Sahara.



These ancient Proto-Saharans as noted in earlier chapters were called Kushites. The Greco-Roman writers made it clear that there were two Kushite empires one in Asia and the other group in the area we call the Sudan, Nubia, and parts of southern Egypt. The Greek writer Homer alluded to the two Kushite empires, when he wrote "a race divided, whom the sloping rays; the rising and the setting sun surveys". The Greek traveler/historian Herodotus claimed that he derived this information from the Egyptians.

The Asian Proto-Saharans were also called Kushites or Ethiopians. The term Ethiopian comes from two Greek terms: Ethios 'burnt' and ops 'face', as a result Ethiopian means the 'burnt faces'. Herodotus and Homer, described these Ethiopians as "the most just of men; the favorites of the gods". The classical literature makes it clear that the region from Egypt to India was called by the name Ethiopia.

For example, the Elamites called themselves KHATAM, and their capital Susa: KUSI. In addition, the Kassites, who occupied the central part of the Zagros mountains were called KASHSHU. The Kushans, who helped invent the Meroitic writing, formerly occupied Chinese Turkistan (Xinjiang) and the Gansu province of China.

The Kushites in Asia, as in Africa were known for their skill as bowmen: Steu, the name of the people of Ta-Seti.

The decipherer of the cuneiform writing of Mesopotamia, Rawlinson, said Puntites and Kushites were established in Asia. He found mention of Kushiya and Puntiya in the inscriptions of Darius. He also made it clear that the name Kush was also applied to southern Persia, India, Elam, Arabia, and Colchis (a part of southern Russia/Turkistan) in ancient times.

## Elamite



## Medes



## Babylonians



## Armenian



## Gandaran



## Arian



## Cappadocian



The Armenians made it clear that the ancients called Persia, Media, Elam, Aria, and the entire area between the Tigris and Indus rivers Kush. Bardiesses, writing in his Book of the Laws of Countries, in the 2nd Century said that the "Bactrians who we called Qushani (or Kushans)". The Armenians, called the earlier Parthian: Kushan and acknowledged their connection with them. Homer, Herodotus, and the Roman scholar Strabo called southern Persia AETHIOPIA. The Greeks and Romans called the country east of Kerma: Kusan.

From Iran the Kushites used the natural entry point into China along the path running from the Zagros to the Altai mountains, and the Dzungarian gate. There is archaeological evidence indicating that farming communities village sites were established along this path of similar origin, which date back to 3500 BC. The archaeological data indicate that this agricultural economy spread from west to east.

Can these numerous Blacks in this area in ancient times explain the presence of R1 in this region today?

Concomitant Replacement of Language and mtDNA in South Caspian Populations of Iran - all 6 versions

I Nasidze, D Quinque, M Rahmani, SA Alemohamad, M ? - Current Biology, 2006 - Elsevier  
... **Haplogroup J2 (M172) was found at high frequency in both groups, as was haplogroup R1 (M173); together, these two haplogroups account for more than 50% of ...**

It is interesting that the Levels of R1\* from Cruciani et al. 2002 indicate that many Africans/Blacks carry this haplogroup (language group & country in parentheses):

Ouldeme - 95% (Cameroon)  
Mixed Chadic - 67%  
Mixed Adamawa - 56%  
Daba - 44% (C)  
Fali - 23% (C)  
Fulbe (Cameroon) - 12%\* (also 5% K2)  
Mixed Nilo-Saharan - 11%  
Tali - 7% (C)

Rawlinson and the Classical authors were sure that the Kushite Nations in Asia, were founded by Africans. The genetic evidence may offer considerable support and proof to their proposition.

Clyde

| 22769|2007-06-29 01:49:07|Robin|Re: The term `Afrocentric`|

Dear Group

We have to distinguish between BEING (where we are at) and BECOMING (where we would like to be).

Let me agree with the Notorious GORE on this issue.

Every Black person who thinks and dreams in a European language is Eurocentric. Every Black person who wears European clothes for any other reason than to do business with Europeans is Eurocentric. Every Black person whose diet is dominated by cuisine coming from or influenced by Europe is Eurocentric. Every Black person whose book shelf is dominated by literature written by Europeans is Eurocentric. Every Black person whose house or flat follows the architectural and interior design ideas from Europe is Eurocentric. We could go on and on.

There are ONLY TWO categories of Black people:

- (1) Eurocentric and trying to do something to counter it.
- (2) Eurocentric and NOT trying to do something to counter it.

It follows, therefore, that Afrocentricity is an IDEAL. It is an honourable and a worthy ideal that all Black people should be striving for, but let us NOT pretend that any of us have arrived. For example, I can remember an 'Afrocentric' history conference in the year 2000 that I participated in. Nearly every speaker (with a few exceptions) was introduced by a long list of the academic qualifications that they had received, largely in Eurocentric dominated institutions.

Amazingly, only a few of us noticed the irony here. That was worrying indeed!

Peace

Robin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

> >

> >

>

> In my view, if you don't accept the pure Eurocentric perspective,

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> are not Eurocentric.

>

> Because Eurocentrism is not an inclusive or syncretic worldview, at

> least not as it exists now. Or at least Anglo-Eurocentrism is not.

>

> Maybe Hispano-Eurocentrism has more of a multi-cultural viewpoint

in

> which European culture is still played out as dominant.

>

> Regards,

> Paul Kekai Manansala

>

| 22770|2007-06-29 09:39:52|Fari Supiya|Re: The term `Afrocentric`|

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Maybe Hispano-Eurocentrism has more of a multi-cultural viewpoint in which European culture is still played out as dominant.

Regards,

Paul Kekai Manansala"

I'm trying to extend that to look at the cultural frame of reference which people use to get their understanding of the world. We have clearly broken from the European perspective in some ways but there is still more to be done than has been done. I would like to see more research into how perspectives are still trapped in European-centredness by European cultural domination. The kind of discussion you would expect Black college students to be having (but no papers appearing so far). I think I've said this before but the `African-centred` Black person has more in common, in terms of cultural frames of reference, to those Black people who don't really think about the issue than they would like to admit.

G.O.R.E

PS An analogous situation is the way in which White attitudes towards Black people have changed since the 1960's. But when you look closer you find that the changes that need to occur outweigh the ones that have occurred. But few disagree with that one though.

---

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| 22771|2007-06-29 09:42:05|Fari Supiya|Re: Ancient Kush rivaled Egypt, experts say - Africa and Asia in Di|

I do apologise for the mistake Chris. Yes there was a definite Black presence in ancient South western Asia, indeed all Asia. One day the story shall be told of *exactly* how the east was lost. G.O.R.E

*cristofori whitakara* wrote:

i appreciate the detailed information. i was actually directing my question towards south western asia (middle east) and the kushite prescence in that area.

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Chris:"Is the hiding of information really a strategy for Europeans to keep Asian and African lands under their control/hegemony? "

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Then consider the following from:

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By Thomas H. Maugh II, Times Staff Writer

June 19, 2007

<http://www.latimes.com/news/nationworld/world/la-sci-gold19jun19,1,963852.story?coll=la-headlines-world>

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of archeological sites.

The imminent opening of the dam "has stimulated a vast amount of archeological work," Welsby said. "But the dam will be a great benefit to the modern-day people of Sudan, so we can't stand in the way of progress."

Emberling's team excavated along the banks of the Nile at the site of Hosh el Geruf, about 225 miles north of Khartoum and about 180 miles beyond what historians had considered the northern boundary of Kush. The region is called the 4th Cataract of the Nile because it is one of six cataracts, or shallow stretches of the river, where the surface is broken by small boulders and stones, rendering it unnavigable most of the year.

The team had originally thought the small site, covering nearly four acres, was a settlement but found no evidence of a permanent community.

"There was no architecture that we were able to find," Emberling said. "It was very frustrating. "

They did find at least 55 large grindstones, much larger than those used for grain. The stones were broken, but geologist James A. Harrell of the University of Toledo and archeologist Carol Meyer of the Oriental Institute recognized them as part of a gold-processing facility.

They also found "huge quantities of hammer stones" at the site, Emberling said.



There are quartz veins in the rocks at the site, and gold is a common contaminant of quartz. It is possible that the Kushites were breaking up the veins with hammers, then reducing them to a fine powder with the grindstones. The gold then could have been panned in nearby streams.

Alternatively, the same process could have been used to extract gold from alluvial soil laid down by ancient floods in the region.

"Even today, panning for gold is a traditional activity in the area," said archeologist Bruce Williams of the Oriental Institute, a co-leader of the expedition.

Similar facilities had been found at sites in the eastern desert of Egypt, "but we had no direct evidence for how the Kushites were extracting gold themselves," Emberling said.

Nearby, at a site called Al-Widay, the team found a cemetery containing the remains of about 90 people who were buried during the 400 years the gold-processing center was in operation, from about 1900 BC to 1500 BC.

"We found one laughably tiny gold bead in the burials, but that was the only gold we found," Emberling said. "It seems certain that the gold was not used locally. Very likely the gold was for the benefit of the ruler and his circle in Kerma," 225 miles upstream from Hosh el Geruf.

Most of the graves were closely packed circular shafts lined with

stone ? characteristic of Kushite graves. "Most of the burials were of not particularly wealthy people," Emberling noted.

But in the later burials, which coincided with the peak of the early Kush kingdom's power, they found scarabs made of faience, carnelian beads, vessels imported from Egypt and valuable pottery from Kerma.

That pottery, a black-topped red ware, "is among the most beautiful of Nubian ceramics," Emberling said. It is handmade, polished and very thin, and is generally assumed to have been made only in Kerma.

So the residents shipped their gold to Kerma, he said, "and what they got in return were a few high-status, largely symbolic gifts."

Altogether, at least 11 international teams are working feverishly in the area to sample selected sites and collect as much information as possible before the dam deluges the area.

Finding "Kerma material at the 4th Cataract was one of the major surprises of the salvage effort," Williams said.

It "suggests the leaders of Kush were able to expand their influence much further than was previously known, possibly including as much as 750 miles along the banks of the Nile," he said.

Emberling noted that the excavation area is more than 400 miles from the Darfur region of Sudan ? where a conflict pitting rebels against Arab-led militias believed to be backed by the government has left at least 200,000 people dead and more than 2 million

displaced ? so the  
teams have had no problems with residents.

The only severe problem, he said, was that "March is the  
season of the  
biting flies, and the region just swarmed with the vicious  
creatures."

[thomas.maugh@latimes.com](mailto:thomas.maugh@latimes.com)

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| 22772|2007-06-29 09:42:24|bonotchim@aol.com|Re: The term `Afrocentric`|  
n a message dated 6/27/2007 10:06:34 A.M. Eastern Standard Time, goredema\_99@yahoo.com writes:

Some may be puzzled by my references to those who use the term `Afrocentric` .  
Just to clarify I cannot class myself as African-centred and cannot class anyone  
else as such because I do not believe it is possible to be brought up in the West  
and to not think in a Eurocentric way. I do not believe it is possible to speak only  
English and not think in a Eurocentric way. I do not believe it is possible to come  
from a legacy of complete slavery and genocidal colonialism and not think in a  
Eurocentric way. What we point to as being Eurocentric and have stopped  
doing are simply those things we have managed to identify. What about the many  
things we do that we don't even give a second thought to in addition to what  
goes on in our heads. We can *aspire* to be African-centred but I don't think we  
can yet claim to *be* African-centred. Me claiming to be African-centred is as silly  
as a high school grad whose done well in biology claiming to be a doctor.  
The NOTORIOUS G.O.R.E

Wow!!! So much said in so few words. I do understand what those who called themselves Afrocentric  
mean. However, the use of the term itself is proof that we are trapped conceptually in western Eurocentric  
paradigms. We are defending ourselves using western cultural concepts. I think becoming more African -  
centered is a personal understanding developed over time.

**I do not believe it is possible to speak only English and not think in a Eurocentric way. I do not believe it is possible to come from a legacy of complete slavery and genocidal colonialism and not think in a Eurocentric way.**

Yes gore. We do not understand how far our heads are up the European's ass. Words are containers of cultural concepts particular to that culture. The words of any language will shape how that person conceptualizes reality. The very language we use for liberation is full of concepts used to maintain white supremacy, Negro, Sub-Saharan, prehistory, the middle east, and more. Knowledge of African languages will enable us to have certain ways of conceptualizing reality based on African cultural paradigms. Are these African cultural paradigms as toxic to Europeans, as western concepts have been to Africans?

**What we point to as being Eurocentric and have stopped doing are simply those things we have managed to identify. What about the many things we do that we don't even give a second thought to in addition to what goes on in our heads.**

I think the real fight is with what goes on in our heads. "Africans think in White Supremacy" A very hard concept for us to understand and combat. One of the keys to Africans intellectual liberation (free your mind your ass will follow) is the understanding and use of African cultural paradigms to construct political, educational and family relationship on. Until we are willing to build our own educational paradigms based on African culture we will never get our heads right.

We would not have to be Afrocentric but to combat the racist content of modern Eurocentric historiography which was invented to justify and rationalize white supremacy. We can not base a discipline of study on such a reactionary word. I see you (gore) and Dr. Winters as promoting African-centered work but, I also agree that we can not at this point think of ourselves as being the standard of Afrocentric thought.

Can we even agree on what is meant when we use the term? Whose definition are we using?

I see your point on this score. We can be assured We Are Eurocentric and becoming African-Centered is a journey of self discovery. Bro. Bonotchi.

---

See what's free at [AOL.com](http://AOL.com).

| 22773|2007-06-29 09:42:36|Fari Supiya|Re: Tooth key to identification of mummy|

And a well-shaped one too, apparently.

G.O.R.E

*cristofori whitakara* wrote:

fat? Queen-Mother Hatshepsut was a Fabulous African Tigress

**Paul Kekai Manansala** wrote:

As we await Manu Ampim's comments, here's more on how a tooth was used to make the Hatshpsut call.

Regards,  
Paul Kekai Manansala

---

<http://uk.reuters.com/article/scienceNews/idUKL2776273020070627?feedType=RSS>

**Tooth clinches identification of Egyptian queen**

Wed Jun 27, 2007 12:12PM BST

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By Jonathan Wright

CAIRO (Reuters) - A single tooth has clinched the identification of an ancient mummy as that of Queen Hatshepsut, who ruled Egypt about 3,500 years ago, the country's chief archaeologist said on Wednesday. The right mummy turned out to be that of a fat woman in her 50s who had rotten teeth and died of bone cancer, Zahi Hawass told a news conference to announce the identification.



It was found in 1903 in a tomb in the Valley of the Kings, where the young Pharaoh Tutankhamun was buried, and Hawass himself thought until recently that it belonged to the owner of the tomb, Hatshepsut's wet-nurse by the name of Sitre In.

But the decisive evidence was a molar in a wooden box inscribed with the queen's name, found in 1881 in a cache of royal mummies collected and hidden away for safekeeping at the Deir al-Bahari temple about 1,000 metres (yards) away.

During the embalming process, it was common to set aside spare body parts and preserve them in such a box.

Orthodontics professor Yehya Zakariya checked all the mummies which might be Hatshepsut's and found that the tooth was a perfect fit in a gap in the upper jaw of the fat woman.

"The identification of the tooth with the jaw can show this is Hatshepsut," Hawass said. "A tooth is like a fingerprint. "

"It is 100 percent definitive. It is 1.80 cm (wide) and the dentist took the measurement and studied that part. He found it fit exactly 100 percent with this part," he told Reuters. **Continued...**

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| 22774|2007-06-29 09:44:01|Fari Supiya|Re: The Asian Kushites|

Dr W: "The Blacks who founded the Historic civilizations in Mesopotamia came from the Proto-Sahara."

GOR: I don't know for sure but I think the Sumerians may have had their origins in the Sahara, perhaps in the Chadic region. I base this on the scientific linguistic evidence linking the Sumerian language with Proto-Bantu. I've read all the rebuttals to date from general

linguists and Niger-Congo specialists and I`m not impressed by even one. Oh, and the specialists were Europeans. As for the other peoples of Mesopotamia and Iran I cannot say.

Dr W: "These ancient Proto-Saharans as noted in earlier chapters were called Kushites. The Greco-Roman writers made it clear that there were two Kushite empires one in Asia and the other group in the area we call the Sudan, Nubia, and parts of southern Egypt."

GOR: They referred to two Ethiopian peoples but not two `empires`. I think the `empires` reference comes from Higgins, in *Anaclypsis*, paraphrasing Herodotus. Herodotus himself when mentioning the eastern Ethiopians in the Persian army makes no mention of them as an `empire`. Also in whose language were they called Kushites? Egyptians used the term from the Middle Kingdom presumably taken from the Kushites themselves but what did this mean in the Meroitic language? Did it mean the same in any of the other languages where a `Kush` type word appears?

Dr W: "The Greek writer Homer alluded to the two Kushite empires, when he wrote "a race divided, whom the sloping rays; the rising and the setting sun surveys". The Greek traveler/historian Herodotus claimed that he derived this information from the Egyptians.

The Asian Proto-Saharans were also called Kushites or Ethiopians. The term Ethiopian comes from two Greek terms: *Ethios* 'burnt' and *ops* 'face', as a result Ethiopian means the 'burnt faces'. Herodotus and Homer, described these Ethiopians as "the most just of men; the favorites of the gods". The classical literature makes it clear that the region from Egypt to India was called by the name Ethiopia."

GOR: Someone could think you are saying that all Black ethnic groups between Egypt and India had the origins in the Sahara. What about Black people who had been present in this region for 25 000 years?

Dr W: "For example, the Elamites called themselves KHATAM, and their capital Susa: KUSI. In addition, the Kassites, who occupied the central part of the Zagros mountains were called KASHSHU. The Kushana, who helped invent the Meroitic writing, formerly occupied Chinese Turkistan (Xinjiang) and the Gansu province of China."

GOR: I`m told the Elamites called their land Haltamti. It would be interesting to find out the origins of the claim that the Elamites called Susa Kusi. And even if they did can anyone show that it meant the same thing as `Kush` sounding names in other languages. And if not are these similarities of any significance at all?

Dr W: "The Kushites in Asia, as in Africa were known for their skill as bowmen : *Steu*, the name of the people of Ta-Seti."

GOR: Again implies that the `Kushites` of Asia were also called *Steu* or were linked to Ta-Seti in any way. Outside of the very general can anyone back this up?

Dr W: "The decipherer of the cuneiform writing of Mesopotamia, Rawlinson, said Puntites and Kushites were established in Asia. He found mention of Kushiya and Puntiya in the inscriptions of Darius. He also made it clear that the name Kush was also applied to southern Persia, India, Elam, Arabia, and Colchis (a part of southern Russia/Turkistan) in ancient times."

GOR: Henry Rawlinson saw the names Put and Kush in the Persian inscription and noted that in the bible the names Put, Kush and Persia occur together as if they were neighbouring territories. He thus figured that there was a Kush in the neighbourhood of Iran and one in Africa and Put ditto. I think he was wrong. I looked at the Persian inscription in question

(those of Dariush). I don't have the notes in front of me but off the top of my head the reference to `putiya` and `kushiya` (or was it Kusiya) was a reference to the nations in the Persian empire. Both locations appear to be in Africa and are next to, if my memory does not betray me, Misriya and Arabiya, Egyptians and Arabians so this would make geographical sense.

## **Elamite**



## **Medes**



## **Babylonians**



## **Armenian**



## **Gandaran**



## **Arian**



## **Cappadocian**



GOR: I think it should be mentioned that the Persians adopted the fashion of hair-curling, probably from the Babylonians. You don't curl your hair if it's already curly. I wonder how many of the above groups had curly hair due to this, given the cultural dominance of the Persians at this time. I must say, though, the colour given to many of the faces, although barely visible, appears quite dark, as if they were trying to depict chocolate brown people. Bridaier-General Percy Sykes (1915) also speaks of some present-day very dark-skinned peoples in the more remote regions of Afghanistan. I cannot remember if he included Persia. I'm sure Dr Winters you have that reference already.

Dr W: "The Armenians made it clear that the ancients called Persia, Media, Elam, Aria, and the entire area between the Tigris and Indus rivers Kush. Bardanes, writing in his Book of the Laws of Countries, in the 2nd Century said that the "Bactrians who we called Qushani (or Kushans)". The Armenians, called the earlier Parthian: Kushan and acknowledged their connection with them. Homer, Herodotus, and the Roman scholar Strabo called

southern Persia AETHIOPIA. The Greeks and Romans called the country east of Kerma: Kusan."

GOR:What is the etymology of the word `Kushan` in either Armenian or the language of the Parthians to whom it referred? These are relevant questions that we should ask.

Dr W:"From Iran the Kushites used the natural entry point into China along the path running from the Zagros to the Altai mountains, and the Dzungarian gate. There is archaeological evidence indicating that farming communities village sites were established along this path of similar origin, which date back to 3500 BC. The archaeological data indicate that this agricultural economy spread from west to east. Can these numerous Blacks in this area in ancient times explain the presence of R1 in this region today?

Concomitant Replacement of Language and mtDNA in South Caspian Populations of Iran - all 6 versions

I Nasidze, D Quinque, M Rahmani, SA Alemohamad, M ? - Current Biology, 2006 - Elsevier ... **Haplogroup J2 (M172) was found at high frequency in both groups, as was haplogroup R1 (M173); together, these two haplogroups account for more than 50% of ...**

It is interesting that the Levels of R1\* from Cruciani et al. 2002 indicate that many Africans/ Blacks carry this haplogroup (language group & country in parentheses) :

Ouldeme - 95% (Cameroon)

Mixed Chadic - 67%

Mixed Adamawa - 56%

Daba - 44% (C)

Fali - 23% (C)

Fulbe (Cameroon) - 12%\* (also 5% K2)

Mixed Nilo-Saharan - 11%

Tali - 7% (C)

Rawlinson and the Classical authors was sure that the Kushite Nations in Asia, were founded by Africans. The genetic evidence may offer considerable support and proof to their proposition.

Clyde"

GOR:Very interesting genetic information. I have learnt something new. I wonder when the suspected migrations would have taken place.

But the question of how if these populations were Black they are not Black today, a question of great relevance, is not dealt with.

G.O.R.E

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| 22775|2007-06-29 09:45:12|Fari Supiya|Re: [africanclassicalhistory] Asian Kushites|

Dr Winters and Marc

Good God!!

The dark-faced colours that jumped out at me were the colours of the Arachosian from Southern Afghanistan, now compare with the colour of the Indian, the Lydian and the Nubian! Whatever



browny colour some of the others might be these have to be Sudani black. Research like this has to be praised.

Of course as to the linguistic and ethnic affiliation of these peoples, that is another matter.

I hope Marc that you have or are constructing a site that will have these pictures with good visibility and size.

G.O.R.E

*clyde winters* wrote:

Hi Marc

Below is the Persepolis site where these pictures were found. Maybe you can use them in your work.

<http://www.livius.org/a/iran/persepolis/people/people.html>

Clyde

--- "Marc W." <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)> wrote:

> Dr. Winters. These pictures you have are of a very  
> handsome race of  
> Africans. Interesting pictures. Whites from maybe  
> near 2200 BC down through  
> Ancient Rome are portrayed with straight hair (and  
> always so in the Iliad  
> and the Odyssey); with the exception of the white  
> newcomers who'd join to  
> the society of Classical Greeks who got their  
> civilization and arts from the  
> indigenous Africans who were the original Classical  
> Greeks I believe.  
> Classical Greeks often had that North African  
> braided hair. I suppose  
> sisters indulged any white newcomers who wanted  
> their hair done like today.  
> What I'm getting at, though, is that only Africans  
> had woolly hair and all  
> the pictures you show have woolly wigs and / or  
> hair. So Africans. But, they  
> have the aquiline noses, Semitic. Africans were the  
> first Semites. Is there  
> a possibility that Jewish people obtained the  
> aquiline nose by intermixing  
> with African Semites with aquiline noses as  
> Shalmaneser III and many other  
> African-featured Semites had the aquiline nose. It's

> the African Lema who  
> have the original cohenin Y chromosomes that Jewish  
> Rabbis inherited. Jews  
> inherited African Semitic language, religion, and  
> culture. The braids worn  
> by Hasidic Jews are almost assuredly of African  
> roots. Circumscision and  
> many rites.  
>  
>  
>  
> Do you think the Jewish phenotype may be from  
> African as well? If the  
> subject is not in bad taste to respond to.  
>  
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>  
> And thanks for the post and pictures.  
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>  
> Marc Washington  
>  
>  
>  
>  
> \_\_\_\_\_  
>  
> From: [africanclassicalhistory@yahoogroups.co.uk](mailto:africanclassicalhistory@yahoogroups.co.uk)  
> [mailto:[africanclassicalhistory@yahoogroups.co.uk](mailto:africanclassicalhistory@yahoogroups.co.uk)]  
> On Behalf Of olmec982000  
> Sent: Friday, June 29, 2007 12:31 AM  
> To: [africanclassicalhistory@yahoogroups.co.uk](mailto:africanclassicalhistory@yahoogroups.co.uk)  
> Subject: [africanclassicalhistory] Asian Kushites  
>  
>  
>  
> The Blacks who founded the Historic civilizations in  
> Mesopotamia came  
> from the Proto-Sahara.  
>  
> These ancient Proto-Saharans as noted in earlier  
> chapters were called  
> Kushites. The Greco-Roman writers made it clear that  
> there were two Kushite

- > empires one in Asia and the other group in the area
- > we call the Sudan, Nubia,
- > and parts of southern Egypt. The Greek writer Homer
- > alluded to the two
- > Kushite empires, when he wrote "a race divided, whom
- > the sloping rays; the
- > rising and the setting sun surveys". The Greek
- > traveler/historian Herodotus
- > claimed that he derived this information from the
- > Egyptians.
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- > The Asian Proto-Saharans were also called Kushites
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- > favorites of the gods". The
- > classical literature makes it clear that the region
- > from Egypt to India was
- > called by the name Ethiopia.
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- > For example, the Elamites called themselves KHATAM,
- > and their capital
- > Susa: KUSI. In addition, the Kassites, who occupied
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- > Zagros mountains were called KASHSHU. The Kushana,
- > who helped invent the
- > Meroitic writing, formerly occupied Chinese
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- > made it clear
- > that the name Kush was also applied to southern
- > Persia, India, Elam, Arabia,
- > and Colchis (a part of southern Russia/Turkistan) in

> ancient times.  
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>  
> Elamite  
> -  
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<<http://www.livius.org/a/iran/persepolis/people/elamite.JPG>>  
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> .  
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> Armenians, called the earlier Parthian: Kushan and  
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> connection with them. Homer, Herodotus, and the  
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> Concomitant Replacement of Language and mtDNA in  
> South Caspian Populations  
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> I Nasidze, D Quinque, M Rahmani, SA Alemohamad, M .  
> - Current Biology, 2006  
> - Elsevier  
> ... Haplogroup J2 (M172) was found at high frequency  
> in both groups, as was  
> haplogroup  
>  
==== message truncated ====

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| 22776|2007-06-29 10:49:14|Summer Twain|Summoning Shamans and Adepts 07-07-07 at the Time of Global Decisio|

In LightCircle, Sharon Alder wrote:

Dear Ones--- I thought that I had sent this out on the 25th when I received it, but see that I had not. It is yet another perspective--and perhaps necessary one on the 7-7-7. What strikes me is that this message and the 'Lotus Grid", which is the 'Grid of the Divine Feminine", the Lotus recently used by Quan Yin in Her Council, combined to give a similar message as to what came through from the Universal MaRay. I have more information coming through to share, but not sure when it will be "Out", LOL. If you haven't received the Lotus Grid 7-7-7 or the Univeral MaRy Message emails and want a copy, let me know and I will forward it to you.

Infinite Light, Boundless Love and Endless Peace to All,  
SharOnSophia

Ariel Ky wrote:

Summoning Shamans and Adepts 07-07-07  
at the Time of Global Decision-Making

Greetings, this is Ariel Ky writing from Santa Cruz, California on this beautiful Sunday afternoon. I have received a telepathic message from star beings standing ready to guide the Earth from the threat of nuclear war, of a final war, at this time of Global Decision-making which I have been asked to relay. Please circulate this message so that those who need to see it will receive it. If you can translate this message and send it in another language, please do so.

All shamans and adepts who travel between worlds are being summoned to gather July 7, 2007 (energetically, not physically -- that will come later) in order to heal and send into the light all the souls who have died in civilization's war against planet and people.

Women, children and men ... whales and dolphins ... animals, species, trees, forests, mountains, valleys and rivers. Gather to cleanse and heal the patterns of violence, suffering and consumerism. This must be done in this season to eliminate the energetic base of past patterning that supported the mindlessness, disrespect, violence against women, culture, planet and life.

Those on Earth who know how to work across the dimensions are being asked to ground the energy into the planet of this great undertaking. Your work will be supported by all those concerned throughout the universes.

You are at the cusp of the great shift that will take this world into an unprecedented time of peace and prosperity.. . OR its destruction if the present course is not now, on 07-07-07, turned around 180 degrees. At this time our world will turn to the path of planting and nurturing and stewarding, or die with the Earth from our sick disharmony. Violence against our family and mother is no longer an option. Evil is a luxury that humanity can no longer pretend to ignore, or survive.

Each and every person on the planet ~now~ has to take responsibility for the culture we are creating, either actively or passively. This is a simple matter of survival, not of the fittest alone, but of the entire human family and all life on Earth. Now that Earth is dying, all are perishing.

Do not hesitate as our hour has arrived. Much is at stake for not only is it true that as above, so below, but also as below, so above. You and Earth are great jewels of the cosmos. Will you know this and honor her so before it is too late?

..

| 22777|2007-06-29 11:00:34|bonotchim@aol.com|The African-Centered Map paradigm!!|

Attachments :

**The Medew Netcher Study Group of Detroit, Inc.  
Presents**

**Two new works by Akinjide Bonotchi Montgomery**

**Book: *Resewt (South)-is Up or Why Africans Live in a World Turned Upside Down!***

### **Maps: *The Resewt (South)-is Up Map Series!***

Anyone who is superficially familiar with Ancient Egyptian Civilization should by now be aware of a very curious quirk in the orientation of the Egyptian people who refer to Southern Egypt as Upper Egypt and Northern Egypt as Lower Egypt. How many people have ever thought about the implications of that datum? What does one do with it? What we have done is what reason dictates, and that is to invert the map to its proper position, to correct for the fact that the most ancient well known civilization equated South with up and North with down. Thus, Asia is to the left of Egypt, not to right; Europe is beneath Egypt not above it. Jacob H. Carruthers, *Ancient Egyptian Studies*.

The book: ***Resewt (South)-is Up or Why Africans Live in a World Turned Upside Down***. This book calls into question some of the basic beliefs we have about history and reality. Why is North up? Did Africans invent time? This book details how Racism was invented in the 17<sup>th</sup> century and how this concept was made the foundation of modern historiography. Racism as history has turned the world up side down. This book introduces a concept which can be used as a tool to organize and present a more coherent, historically accurate historiography for educators and the general researcher.

**The concept of The Resewt (South)-is Up** was first introduced by scholar, Jacob H. Carruthers, in his book *Essays in Ancient Egyptian Studies*. This present work is based upon that work directly and concepts based upon information learned by the author from many years of setting at the feet, and being a student of African scholars and Priests.

**The Resewt (South)-is Up Map series** and book were developed to serve as reference points. As reference points they operate as paradigms for an African-centered non bias historiography. An African-centered historiography as detailed in this book represents the missing pages of world history viewed from a perspective which organizes the information with logic. After all, humanity, history and intellectual pursuit began in south central Africa.

### **The benefits of the Resewt (South)-is Up concept and Maps in educational setting!**

The Resewt (South)-is Up concept as introduced in our book and maps are more appropriate tools for teaching a coherent view of African history in particular and World history in general.

1. The Resewt (South)-is Up world map reposition Africa to the top and center of the globe with the majority of the other continents under it. This repositioning of the African continent correctly depicts the continent so that Africa's true historical influence is logically depicted. (Whats on top will be viewed as influencing what is under it.)



2. This Resewt (South) Up oriented view depicts the flow of the Nile from the Mountains of the Moon to the Mediterranean Sea, from top to bottom or with gravity.
3. The maps depict the natural flow of African culture with the flow of the Nile from the Highlands in South Central Africa down into Kemet at the end of the river.
4. Use of the maps and book will necessitate that the maps reverse position be explained. This provides the opportunity to explain how the north up Mercator map represents the African world being turned up side down. And to introduce historical events such as, the fall of the Moors in Spain (1490,AD.), the European Slave business (1498,AD.) and the Berlin Conference (1884,AD.) as the causes for the present condition of Africa and African people in the world.
5. The maps and book helps to logically depict the vast amount of historical data presented in the works of scholars, Cheikh Diop, Jacob Carruthers, John H. Clarke, Doc. Ben., Theophile Obenga, Rkhty Amen-Jones, Joseph Ki Zerbo, Asa Hillard, Marimba Ani , Wade Noble, Ivan Van Seritma, Mario Beatty, Clyde Winters, Clinton Crawford, Runoko Rashidi, Robin Walker, and many others. These scholars research is based on Kemet culture being the culmination of cultural information which originated from up south. Therefore, it is only natural to depict South as Up

**Book; *Resewt (South)-is Up or Why Africans Live in a World Turned Upside Down!***

**available on-line. Lulu.com Resewt# 838229**

**Catalogue for the Resewt (South) Up maps available at [Bonotchim@aol.com](mailto:Bonotchim@aol.com)**

**Please leave name and address.**

**Website for maps coming soon: [Scribeshouse.maafa.us](http://Scribeshouse.maafa.us)**

One map in the series is attached

### **About the Author**

Akinjide Bonotchi Montgomery has been a student and researcher of African history and culture for over twenty-five years. He has been a member of the Association for the Study of Classical African Civilization (ASCAC) for over twenty years. He was one of the founding members of the MDW NTR Study Group of Detroit. Mr. Montgomery began his study of African history and culture by taking African history seminars conducted by Yosef ben Jochannan (Doc. Ben) at Shaw College of Detroit from 1976-79.

Brother Bonotchi has traveled to Kemet with Doc. Ben and the Association for the Study of Classical African Civilization (ASCAC). He has studied the Mdw Ntr language (Ancient Egyptian Hieroglyphs) as a student of Egyptologists, Rekhty Amen-Jones Ph.D. and Theophile Obenga Ph.D. from 1989-99. Brother Bonotchi was initiated into the Yoruba West African Spiritual system in 1998. He has written numerous magazine articles and

books on African and African-american history (*Medew Netcher the Classical African Mother Tongue; KMT The Black City; Christianity and Islam as Religious Cultural Belief Systems; Josephine St. Pierre Ruffin and the Black Women Club movement; Marcus Garvey and the UNIA;*).

He has produced two outstanding videos, *The Old Scrappers* a video of short biographies of over fifty men and women scholar activist who have become almost forgotten in the fight against White Supremacy. The other video is *To Know KMT by the MDW NTR* a unique view of the language and culture of Kemet and the Nile valley based upon precise translations of the Mdw Ntr text. Along with the Mdw Ntr Study Group of Detroit he wrote and published the *Kemet Spirit Door The Burial Stela of Khamuy* which introduces the concept of the Spirit Door. This books details the Spirit Door and its ritual use, adding to our understanding of the spiritual concepts of the people of the Nile valley.

Brother Bonotchi, has been listed as an African philosopher who is working on the shaping of African classical studies, having Kemet as an historical base, Imhotep magazine on African Philosophy; San Francisco State University School of African Philosophy.

**Akinjide Bonotchi Montgomery: Mdw Ntr Study Group of Detroit, Inc.**  
**5237 Commonwealth. Apt.1south.**  
**Detroit , Michigan . 48208 [Bonotchim@aol.com](mailto:Bonotchim@aol.com) Phone. 313- 919-8248;**

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| 22778|2007-06-29 13:39:51|clyde winters|Re: [africanclassicalhistory] Kushite origin of term Kush|

It is clear that many people believe that the name Kush was invented by the Egyptians and Hebrews. This is wrong this name was used by the Meroites and earlier Sudanic Blacks.

Laszlo Torok, in *The Kingdom of Kush: Handbook of the Napatan-Meroitic Civilization* (Handbook of Oriental Studies, New York:Brill,1997) out lines the history of the term Kush in relation to the Kushites on pages 2-3.

Torok points out that the name for the first ruler of the Twenty-Fifth Dynasty, Kashta, probably meant "the Kushite". He also noted that Kush, also appears as the ancestral kingdom of Piya in his Sandstone Stela and King Arqamani in the Second Century BC received the mortuary Horus name "The Kushite whose-coming-into-being -is divine".

Hi

In the Meroitic text the Meroites refer to themselves as Qes(h)( see: Torok, p.2-3: and J.Leclant:Recherches sur latoponymie meroitique, Tran. Centre de Recherche sur le Porche-Orient 4, (1975), p.105)in the Hamadab and Tanyidamani Stelas.

The textual evidence make it obvious that the people of Meroe, and earlier rulers of Egypt from the same region, called themselves Kushites.

The Egyptians and Hebrews called the Meroites Kushites because it was the name they called themselves.

The Asian Kushites also called themselves Kushite as noted above.

Clyde

---

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<http://farechase.yahoo.com/>

| 22779|2007-06-29 14:40:17|Fari Supiya|Re: The term `Afrocentric` and it`s relationship with scholarship s|

Robin

You have stated it in a more precise and systematised way than I had. Like a light shaft entering a magnifying prism. We are Eurocentric even if aspiring to be African-centred. Self-analysis and self-criticism whether at individual or group level is not something anyone should feel they are above. This is the attitude that will push our scholarship and ideas forward from where they presently are.

G.O.R.E

**Robin** wrote:

Dear Group

We have to distinguish between BEING (where we are) and BECOMING (where we would like to be).

Let me agree with the Notorious GORE on this issue.

Every Black person who thinks and dreams in a European language is Eurocentric. Every Black person who wears European clothes for any other reason than to do business with Europeans is Eurocentric. Every Black person whose diet is dominated by cuisine coming from or influenced by Europe is Eurocentric. Every Black person whose book shelf is dominated by literature written by Europeans is Eurocentric. Every Black person whose house or flat follows the architectural and interior design ideas from Europe is Eurocentric. We could go on and on.

There are ONLY TWO categories of Black people:

- (1) Eurocentric and trying to do something to counter it.
- (2) Eurocentric and NOT trying to do something to counter it.

It follows, therefore, that Afrocentricity is an IDEAL. It is an honourable and a worthy ideal that all Black people should be striving for, but let us NOT pretend that any of us have arrived. For example, I can remember an 'Afrocentric' history conference in the year 2000 that I participated in. Nearly every speaker (with a few exceptions) was introduced by a long list of the academic qualifications that they had received, largely in Eurocentric dominated institutions.

Amazingly, only a few of us noticed the irony here. That was worrying indeed!

Peace

Robin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

> >

> >  
>  
> In my view, if you don't accept the pure Eurocentric perspective,  
you  
> are not Eurocentric.  
>  
> Because Eurocentrism is not an inclusive or syncretic worldview, at  
> least not as it exists now. Or at least Anglo-Eurocentrism is not.  
>  
> Maybe Hispano-Eurocentrism has more of a multi-cultural viewpoint  
in  
> which European culture is still played out as dominant.  
>  
> Regards,  
> Paul Kekai Manansala  
>

---

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| 22780|2007-06-29 14:40:28|Fari Supiya|Re: The term `Afrocentric`|

Bro B:"The NOTORIOUS G.O.R.E

Wow!!! So much said in so few words. I do understand what those who called themselves Afrocentric mean. However, the use of the term itself is proof that we are trapped conceptually in western Eurocentric paradigms. We are defending ourselves using western cultural concepts. I think becoming more African-centered is a personal understanding developed over time.

**I do not believe it is possible to speak only English and not think in a Eurocentric way. I do not believe it is possible to come from a legacy of complete slavery and genocidal colonialism and not think in a Eurocentric way.**

Yes gore. We do not understand how far our heads are up the European's ass. Words are containers of cultural concepts particular to that culture. The words of any language will shape how that person conceptualizes reality. The very language we use for liberation is full of concepts used to maintain white supremacy, Negro, Sub-Saharan, prehistory, the middle east, and more. Knowledge of African languages will enable us to have certain ways of conceptualizing reality based on African cultural paradigms. Are these African cultural paradigms as toxic to Europeans, as western concepts have been to Africans?

**What we point to as being Eurocentric and have stopped doing are simply those things we have managed to identify. What about the many things we do that we don't even give a second thought to in addition to what goes on in our heads.**

I think the real fight is with what goes on in our heads. "Africans think in White Supremacy" A very hard concept for us to understand and combat. One of the keys to African intellectual liberation (free your mind your ass will follow) is the understanding and use of African cultural paradigms to construct political, educational and family relationship on. Until we are willing to build our own educational paradigms based on African culture we will never get our heads right.

We would not have to be Afrocentric but to combat the racist content of modern Eurocentric historiography which was invented to justify and rationalize white supremacy. We can not base a discipline of study on such a reactionary word. I see you (Gore) and Dr. Winters as promoting African-centered work but, I also agree that we can not at this point think of ourselves as being the standard of Afrocentric thought.

Can we even agree on what is meant when we use the term? Whose definition are we using? I see your point on this score. We can be assured We Are Eurocentric and becoming African-Centered is a journey of self discovery. Bro. Bonotchi."

GOR: Bro Bonotchi

I'm glad a number of people can see that I'm making myself clear. Furthermore I'm glad both yourself and Robin are developing paradigmatic analysis of the degree to which we are Eurocentric. This is the same spirit that leads to clearer vision of all our problems from scholarship to courses of action.

G.O.R.E

*bonotchim@aol.com* wrote:

In a message dated 6/27/2007 10:06:34 A.M. Eastern Standard Time, goredema\_99@yahoo.com writes:

Some may be puzzled by my references to those who use the term `Afrocentric`. Just to clarify I cannot class myself as African-centred and cannot class anyone else as such because I do not believe it is possible to be brought up in the West and to not think in a Eurocentric way. I do not believe it is possible to speak only English and not think in a Eurocentric way. I do not believe it is possible to come from a legacy of complete slavery and genocidal colonialism and not think in a Eurocentric way. What we point to as being Eurocentric and have stopped doing are simply those things we have managed to identify. What about the many things we do that we don't even give a second thought to in addition to what goes on in our heads. We can *aspire* to be African-centred but I don't think we can yet claim to *be* African-centred. Me claiming to be African-centred is as silly as a high school grad whose done well in biology claiming to be a doctor.  
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**I do not believe it is possible to speak only English and not think in a Eurocentric way. I do not believe it is possible to come from a legacy of complete slavery and genocidal colonialism and not think in a Eurocentric way.**

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---

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---

Sick sense of humor? Visit Yahoo! TV's [Comedy with an Edge](#) to see what's on, when.  
| 22781|2007-06-29 14:54:45|Paul Kekai Manansala|Re: The term `Afrocentric`|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:  
>

Every Black person whose book  
> shelf is dominated by literature written by Europeans is  
> Eurocentric.

Not if they have a good collection of Afrocentric, Indocentric or  
other books that reflect their ideology.

Because such a collection is not typical of those with a true  
Eurocentric viewpoint.

This goes also for all your other examples.

Culture is and will always be mixed.

Modern European clothing is an amalgam of influences from many  
different cultures that differs greatly from ancient or even medieval  
European clothing.

Trousers and shorts, for example, were borrowed from abroad.

If I use a telephone, I'm not Eurocentric because the company that made it is European, or Japancentric if the company of origin is Japanese.

Eurocentrism is about worldview, and the Eurocentric worldview is not compatible with Afrocentrism or anything that doesn't fit into its exclusive ideology.

If I refuse to view the world according to Eurocentrism, I am not Eurocentric.

I may be influenced by things from Europe. If someone eats sushi for lunch, and Chinese for dinner, but that doesn't make them Asia-centric.

But again Eurocentrism is more than just external influences, which one would be silly to try to isolate oneself from, but how one approaches and views the world and particularly history and culture.

Regards,

Paul Kekai Manansala

| 22782|2007-06-29 15:01:54|Paul Kekai Manansala|Re: The term `Afrocentric` and it`s relationship with scholarship s|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> Robin

>

> You have stated it in a more precise and systematised way than I

had. Like a light shaft entering a magnifying prism. We are Eurocentric even if aspiring to be African-centred. >

There is no such thing as "aspiring" to be African-centered since we're talking about a state of mind.

You're confusing influence or something else with what everybody else is referring to as a course of study of the world that excludes views that are non-Europe-centered -- Eurocentrism.

Again, I may drive Japanese cars because I like their performance and reliability. It doesn't mean I see the world through the eyes of Japanese culture.

Also, it is absolutely irrelevant as to what language one speaks or



thinks in.

Anyone can break away from Eurocentric thought, including 100 percent Europeans born, bred and raised in Europe.

Just as an African, born, bred and raised in Africa, can also become 100 percent Eurocentric by simply accepting the precepts of Eurocentrism.

Regards,

Paul Kekai Manansala

| 22783|2007-06-29 15:35:09|Djehuti Sundaka|Re: The term `Afrocentric`|

There is a difference between being Eurocentric and being European in thought and practices just as there's a difference between being Afrocentric and being African in thought and practices. To be centered upon a cultural perspective does not preclude involvement in the thoughts and practices of another culture. The very act of aspiring to be African-centered is to be Afrocentric just as the act of aspiring to relate the world from a European-centered perspective is to be Eurocentric. Whether or not one ever becomes fully 'African' in thought and practices does not take away from the endeavor and therefore 'centering' of oneself on that goal.

I think it rather ironic that to label oneself as 'Afrocentric' involves labeling oneself by a word determined by European language and designation (i.e. 'Afr' + the Latin 'i' & 'ca') while the name 'Europe' is derived from a Phnix (i.e. 'Phoenician' and therefore 'Afroasiatic') word for 'Evening' ('ereb').

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> Some may be puzzled by my references to those who use the term `Afrocentric`. Just to clarify I cannot class myself as African-centred and cannot class anyone else as such because I do not believe it is possible to be brought up in the West and to not think in a Eurocentric way. I do not believe it is possible to speak only English and not think in a Eurocentric way. I do not believe it is possible to come from a legacy of complete slavery and genocidal colonialism and not think in a Eurocentric way. What we point to as being Eurocentric and have stopped doing are simply those things we have managed to identify. What about the many things we do that we don't even give a second thought to in addition to what goes on in our heads. We can aspire to be African-centred but I don't think we can yet claim to be African-centred. Me claiming to be African-centred is as silly as a high school grad whose done well in biology claiming to be a doctor.

>  
 > The NOTORIOUS G.O.R.E  
 >  
 > Mahari Mengistu wrote:  
 > It's an intriguing story. You can imagine that if he had  
 begun a  
 > campaign to erase her memory - her presence - that some of her  
 devotees  
 > would attempt to protect her in some way. Very likely some would  
 be in  
 > the priesthood. It would be a clever idea to which the bodies in  
 order  
 > to protect hers. Just conjecture.  
 > HTP,  
 > Mahari  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
  
 > wrote:  
 > >  
 > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:  
 > > >  
 > > > Correct me if I'm wrong but didn't Thutmose 111 destroy  
 Hetshepsut's  
 > > mummy in an attempt to erase her memory as he did in so many  
 other  
 > > ways (so I remember reading)?  
 > > >  
 > > >  
 > >  
 > > He did try to erase all memory of the queen but some question  
 whether  
 > > he was successful.  
 > >  
 > > Regards,  
 > > Paul Kekai Manansala  
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 > -----  
 > Sick sense of humor? Visit Yahoo! TV's Comedy with an Edge to see

what's on, when.

>

| 22784|2007-06-29 15:40:35|Paul Kekai Manansala|Multiculturalism and Eurocentrism are not compatible|

One example of how one cannot be Eurocentric is the case of one who accepts multi-culturalism.

It doesn't matter whether you are European by blood and only speak a European language. If you accept multi-culturalism, you are not Eurocentric because Eurocentrism is at its base, as we know it, is not an inclusive worldview.

What those of us who grew up in Eurocentric societies know as Eurocentrism, often fails to even recognize the existence of "other" in realistic terms.

One example I remember comes from early to mid-medieval Europe, when Europeans for centuries failed to depict non-Europeans in their artwork.

Even though they regularly encountered such peoples in their wars with Muslim armies, Europeans tended to create fictional "monstrous" peoples rather than acknowledge the existence of non-European human beings.

Regards,

Paul Kekai Manansala

| 22785|2007-06-29 16:18:43|Djehuti Sundaka|Re: The term `Afrocentric`|

Are we to confine ourselves to our ancestral traditions? Are we to give up the enjoyment of a varied diet simply because of European influence? Shall the products of Italian cuisine be neglected even though noodles aren't European and tomato sauce isn't European and bread and cheese aren't European but were definately influenced by Europeans? Can we even clearly distinguish what is truly European in seeking not to be European? Can we not adopt what we choose to from others even as they have adopted from our ancestors without losing their own ethnic identities?

If being 'Afrocentric' is confined to only being 'African' in culture, even though the peoples of other cultures (including ancient Kamat) have certainly been capable of embracing things like hiphop, various cuisines, clothing, and methods of warfare without losing their ethnic or nationalistic identities, then being 'Afrocentric' would be nothing more than confining oneself to a cultural prison. Being centered upon one's cultural history and social institutions must transcend a focus on the mere products of that culture. Otherwise, we will be incapable of doing what our

ancestors and everyone else is capable of doing by adopting whatever we find to be of value in other cultures without surrendering our own cultural identities.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:

- >
- > Dear Group
- >
- > We have to distinguish between BEING (where we are at) and BECOMING
- > (where we would like to be).
- >
- > Let me agree with the Notorious GORE on this issue.
- >
- > Every Black person who thinks and dreams in a European language is
- > Eurocentric. Every Black person who wears European clothes for any
- > other reason than to do business with Europeans is Eurocentric.
- > Every Black person whose diet is dominated by cuisine coming from
- > or
- > influenced by Europe is Eurocentric. Every Black person whose book
- > shelf is dominated by literature written by Europeans is
- > Eurocentric. Every Black person whose house or flat follows the
- > architectural and interior design ideas from Europe is
- > Eurocentric.
- > We could go on and on.
- >
- > There are ONLY TWO categories of Black people:
- > (1) Eurocentric and trying to do something to counter it.
- > (2) Eurocentric and NOT trying to do something to counter it.
- >
- > It follows, therefore, that Afrocentricity is an IDEAL. It is an
- > honourable and a worthy ideal that all Black people should be
- > striving for, but let us NOT pretend that any of us have arrived.
- > For example, I can remember an 'Afrocentric' history conference in
- > the year 2000 that I participated in. Nearly every speaker (with a
- > few exceptions) was introduced by a long list of the academic
- > qualifications that they had received, largely in Eurocentric
- > dominated institutions.
- >
- > Amazingly, only a few of us noticed the irony here. That was
- > worrying indeed!
- >
- > Peace
- >
- > Robin

>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:  
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> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:  
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> > >  
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> > In my view, if you don't accept the pure Eurocentric  
perspective,  
> you  
> > are not Eurocentric.  
> >  
> > Because Eurocentrism is not an inclusive or syncretic worldview,  
at  
> > least not as it exists now. Or at least Anglo-Eurocentrism is  
not.  
> >  
> > Maybe Hispano-Eurocentrism has more of a multi-cultural  
viewpoint  
> in  
> > which European culture is still played out as dominant.  
> >  
> > Regards,  
> > Paul Kekai Manansala  
> >  
>  
| 22786|2007-06-29 16:43:05|Mahari Mengistu|Re: Multiculturalism and Eurocentrism are not  
compatible|

>>Even though they regularly encountered such peoples in their wars

with  
Muslim armies, Europeans tended to create fictional "monstrous"  
peoples rather than acknowledge the existence of non-European human  
beings.<<

A philosophy that is plainly exemplified today in the attitude of Ann  
Coulter!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>  
> One example of how one cannot be Eurocentric is the case of one who  
> accepts multi-culturalism.  
>  
> It doesn't matter whether you are European by blood and only speak a  
> European language. If you accept multi-culturalism, you are not  
> Eurocentric because Eurocentrism is at its base, as we know it, is  
  
not  
> an inclusive worldview.  
>  
> What those of us who grew up in Eurocentric societies know as  
> Eurocentrism, often fails to even recognize the existence of "other"  
> in realistic terms.  
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> Europeans for centuries failed to depict non-Europeans in their

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> Even though they regularly encountered such peoples in their wars

with  
> Muslim armies, Europeans tended to create fictional "monstrous"  
> peoples rather than acknowledge the existence of non-European human  
> beings.

>  
> Regards,  
> Paul Kekai Manansala

>  
| 22787|2007-06-29 16:52:29|Paul Kekai Manansala|Re: The term `Afrocentric`|

>  
> If being 'Afrocentric' is confined to only being 'African' in  
> culture,

Yes, I would say that is the confusion here as being "African" or  
"culturally African" is not equivalent to being "African-centered" or  
"Afrocentric."

Many Africans for example by birth and culture are Eurocentric in  
worldview.

Regards,  
Paul Kekai Manansala

| 22788|2007-06-29 17:00:58|Paul Kekai Manansala|Re: Multiculturalism and Eurocentrism are not compatible|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>  
> >> Even though they regularly encountered such peoples in their wars  
> with  
> Muslim armies, Europeans tended to create fictional "monstrous"  
> peoples rather than acknowledge the existence of non-European human  
> beings.<<  
>  
> A philosophy that is plainly exemplified today in the attitude of Ann  
> Coulter!  
>

Mahari, I also forgot to mention that one of the first steps toward acknowledging non-European peoples was to portray them racially as Europeans.

Thus, many early paintings of Native Americans and Pacific Islanders showed them as citizens one would expect to find in Flanders or Paris rather than in the actual locations.

Regards,

Paul Kekai Manansala

| 22789|2007-06-29 20:16:19|clyde winters|Re: The term `Afrocentric`|

--- Robin <[historicalwalker@yahoo.com](mailto:historicalwalker@yahoo.com)> wrote:

> Dear Group  
>  
> We have to distinguish between BEING (where were at)  
> and BECOMING  
> (where we would like to be).  
>  
> Let me agree with the Notorious GORE on this issue.  
>  
> Every Black person who thinks and dreams in a  
> European language is  
> Eurocentric. Every Black person who wears European  
> clothes for any  
> other reason than to do business with Europeans is  
> Eurocentric.  
> Every Black person whose diet is dominated by  
> cuisine coming from or  
> influenced by Europe is Eurocentric. Every Black

- > person whose book
- > shelf is dominated by literature written by
- > Europeans is
- > Eurocentric. Every Black person whose house or flat
- > follows the
- > architectural and interior design ideas from Europe
- > is Eurocentric.
- > We could go on and on.
- >
- > There are ONLY TWO categories of Black people:
- > (1) Eurocentric and trying to do something to
- > counter it.
- > (2) Eurocentric and NOT trying to do something to
- > counter it.
- >
- > It follows, therefore, that Afrocentricity is an
- > IDEAL. It is an
- > honourable and a worthy ideal that all Black people
- > should be
- > striving for, but let us NOT pretend that any of us
- > have arrived.
- > For example, I can remember an 'Afrocentric' history
- > conference in
- > the year 2000 that I participated in. Nearly every
- > speaker (with a
- > few exceptions) was introduced by a long list of the
- > academic
- > qualifications that they had received, largely in
- > Eurocentric
- > dominated institutions.
- >
- > Amazingly, only a few of us noticed the irony here.
- > That was
- > worrying indeed!
- >
- > Peace
- >
- > Robin

Hi Robin

Afrocentrism is a course of study. It has nothing to do with the culture and frame of reference of the individual. These attributions are the effects of Eurocentrism on Black and African people and developed



through one's life experiences.

As I noted in an earlier post many of your perceptions about Afrocentrism are the result of your experience growing up in Britain. In America some Blacks have always recognized that we played an important role in history based on the Bible teachings about Ham. These traditions were translated into factual, objective research that supported the Black origin for the major ancient civilizations in Egypt, Mesopotamia and Iran.

Granted, there are many messed-up Afro-Americans--this is why we have been advocating Afrocentrism as a course of study to defeat the effects of Eurocentrism on Black people.

Amos Wilson, in *The Falsification of Afrikan Consciousness: Eurocentric History, psychiatry and the politics of white Supremacy* (1993), outlines the importance of Afrocentrism in preventing severe inferiority complexes among African people. He explains that history gives one power, and as a result Europeans have spent a considerable amount of time taking away our history because, they believe full knowledge of our history is a threat to the status quo. Wilson observed that : "Because it is the intention of Europeans that Blacks never escape their condition of servitude. A higher education means that we will just be educated servants--nothing more, nothing less(p.18)". Eurocentrists attack Black people who seek to study their history because "People who are ahistorical, who have little knowledge of history, are people who are more gullible, more easily manipulated and people who can be more easily adapted to the capitalist machine than people who are historically knowledgeable (p.18).

This means that the history constructed by Eurocentrists should be recognized as psychohistory i.e., the psychological result of undergoing certain historical experiences. These experiences in turn become mental representations that eventually become schemata, that form the base line knowledge defining our personalities. This is why Wilson declares "We must recognize the intimate relationship between

culture, history and personality. If we do not know our history then we do not know our personality" (p.23).

All is not lost. Wilson believes that the African mind and spirit can only be healed through the advancement of Afrikan centered historiographic, social and natural sciences. This is necessary because of the European's use of history as a way of maintaining white supremacy.

Asante makes a distinction between Afrocentricity and Afrocentrism in his recent presentation at the Congres International d'Etudis Africans, Barcelona Spain, see:

<http://www.africa-catalunya.org/congres/pdfs/asante.pdf>

Asante maintains that Afrocentricity is concerned with Africans making themselves the subjects and agents of their own history. As a result, he believes that consciousness defines one's ability to conduct Afrocentric research.

Thus he views the major characteristic of an Afrocentric history as interest in psychological location, African subject-place in which the voice of the scholars demonstrate African agency, Thusly he notes that "Afrocentricity is not data but the approach to data". If I can not find something in written text I do not dismiss the idea outright because of "absence of evidence" is not "evidence of absence".

This view of evidence is not acceptable in Afrocentrism where evidence (anthropological, linguistic and etc.) is used to confirm the ancient history of Black and African people. Researchers using Afrocentrism to conduct their research recognize the fact that when Africans settled in other parts of the world they may have changed elements of the parent culture to accommodate their new areas of settlement. Thus the Mande in Africa recognized the leopard as the master of the bush. In MesoAmerica, there were no leopards, so they replaced this feline with the jaguar. As a result, if Diop would not have found evidence to support a link between Egypt and Africa he could not have confirmed his theory that Egypt was an African civilization.

The failure to recognize that research methods in historiography, anthropology and linguistics are neutral, and that it is doxa that determines how the researcher interprets evidence has stagnated research among many researchers who use the same outdated sources to describe Black civilizations even though new research has been conducted that support the research of J.A. Rogers, Diop and DuBois. A cursory reading of the work of these scholars will show that they used the latest research of their day in their historical narrative. Many researchers writing about ancient Black history today, who follow Asante's view of Afrocentricity claim that they are right because they have a special way of understanding the evidence due to their consciousness, yet they fail to present the evidence to support their claims. This is what happened in the early 1990s to people like Hunter Adams, who lectured on many topics he knew very little about and when it came time to defend his work in the Portland Essays, he was speechless and the Eurocentrists were able to publish articles in Time Magazine and the New York Times to successfully make it appear to the academic world that Afrocentrism was based on myth.

Since Afrocentrism is based on evidence and using traditional social science research methods, I believe it preceded Afrocentricity as defined by Asante in his recent article.

Clyde

---

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| 22790|2007-06-30 05:55:14|Fari Supiya|Re: [Thoth-S] David Rohl, the Opressed Asiatics in Egypt, Moses and|

Ta-Setians

There are some Israeli archaeologists who question the events of the Exodus. I, however, think there are powerful reasons for taking the exodus account very seriously. In the process I hope to answer some puzzling and seemingly unrelated issues from why eye contact amongst males in diasporal Black communities can be taken very seriously indeed to why the mosaic code is so harsh against premarital sex.

I have in the past presented mainstream scholars who have undermined David Rohl's interpretation of ancient Egypt's Mesopotamian origins. Despite this Rohl, or perhaps his researchers, still provide some very useful evidence concerning certain aspects of Egypt's history. Rohl informs us of excavations done at Avaris in the Delta. Rohl gives the background as an Upper Egyptian reaction to the growing influence of Asiatics in Egypt, which at the time (13th dynasty), was in two kingdoms. The Upper Egyptian kingdom eventually swallowed the Delta (for the upteenth time) and the bulk of Asiatics, who were in Lower Egypt, were now at the mercy of the Upper Egyptian king, now of all Egypt. Rohl backs up his assertion of what happened to the Asiatics in Upper Egypt with the following statement:

"The founder of the new Egyptian dynasty was Sekhemre-Sewadjtawy Sobekhotep III. It was during his short three-year reign that the Israelites and their Asiatic cousins living in the Nile valley were first enslaved in large numbers. The Egyptians had finally had enough. Property was seized and livestock confiscated by royal decree. Those Asiatic officials living at the royal court of Itj-Tawy who swore absolute allegiance to the Pharaoh and the Upper Egyptian state were permitted to retain their offices - but only under the close scrutiny of their native Egyptian masters." p175

"Suddenly, in a devastating coup, Egypt had taken back control of its destiny and found itself awash with slaves to do its bidding. According to surviving documents such as the Brooklyn Papyrus, as many as 50% of the domestic servant population in the Nile valley at this time bore Semitic names, including Israelite appellations such as Menahem, Issachar, Asher and Shiprah. Two of these are tribal eponyms derived from sons of Jacob, whilst the last is specifically given as the name of the Israelite midwives in the Moses story [Exodus 1: 15-21]."

p175

The Pharaohs under whom this happened is given as Sobekhotep III and Khaneferre Sobekhotep IV. When Upper Egypt swallowed the Delta what happened next is described thus:

"In Avaris, the largest of the dwellings (in Tell ed-Daba Area F) - those once occupied by the Israelite tribal chieftains - were handed over to Egyptian overseers. The original Hebrew owners were rehoused in much smaller lean-to[?] huts built within the compounds and set to work as domestic servants for their new masters. The rest of the expanding Asiatic population was housed in overcrowded squalor to the east of the palace settlement (in Tell ed-Daba Area A on the main tell). Here the mudbrick houses, now of Egyptian design, were woven together in a tight network of compounds separated by narrow lanes. The population was so densely packed into the available space that burials had to be located within the compounds and even under the floors of the dwellings.

Anthropological studies of the skeletal remains from Avaris show that the Asiatic population developed serious health problems associated with poverty and malnourishment. Parasitic diseases such as anaemia were observed to have affected at least one third of the population. Harris lines in the long bones indicated stunted growth. Life expectancy was around thirty-two years. The evidence for an oppression of the Asiatic population of Egypt during the 13th dynasty is clearly there to be seen in the archaeological record." p177-8

At this point I GOR will throw in my two pence worth. When impressive scientific evidence is quoted it's not always easy to know what to make of it. Rohl does not tell us what exactly the forensic anthropologists saw when he says 'diseases such as anaemia were observed' but my guess would be lesions on the bone and cranium of a type such as cribra orbitalia. Anaemia is an acute lack of iron in the blood stream which leads to iron being drawn from the bone to restore the balance in the blood. This causes lesions to appear on the bone. The lesions

themselves cannot tell you what the cause of the anaemia was. It could be a very impoverished diet just as well as a parasitic infection which would cause heavy blood loss.

The most grizzly evidence that the Biblical account is based on real events told long after the fact can be found on p 180:

" All over the sprawling city of Avaris the tiny graves of the massacre victims have been unearthed by the Austrian excavators. The normal infant grave population in ancient settlements is around 25% - but here in Avaris the figure reaches an astonishing 65%. Further direct archaeological evidence of the tragedy comes from the statistics for the remaining adult population of the excavated Israelite graves [I'm not sure that Rohl is justified in using this term over `Asiatic`]. For every five female adult burials the archaeologists have unearthed only three adult male burials. The picture is clear: fewer males survived into adulthood. Once again the archaeological evidence seems to confirm the biblical tradition."

David Rohl, The Last Testament, Century House, 2002.

I cannot vouch that Rohl's Biblically inspired interpretation of the events is entirely accurate but he brings some important evidence to the table. Those wanting to dismiss his conclusions still have to discuss the primary evidence and its anomalous nature.

I think the Biblical account preserves a memory of sustained Asiatic migration into Egypt during the Middle kingdom. Sometimes it was to escape drought but also young men would make their way to Egypt attracted by the bright lights of the cities. During periods of weak Egyptian leadership or Asiatic rule such immigration would logically have increased or taken the form of whole tribes acting as raiding parties.

While there were Asians who had long since been absorbed into the Egyptian gene pool from the predynastic period there was also evidence of peoples who maintained their tribal structure and remained distinct from the Egyptians as a whole.

The targeting of males tends to happen with any population living under oppression. The reasons for this are just as grizzly as what has gone before. An associate who is getting a book published asked me to write his `Last Word` in the book in which I outline a number of problems that are faced by oppressed people. They all revolve around dysfunctional patterns of behaviour that develop under the unfortunate experience of oppression.

Consider sexual behaviour. It is natural for foreigners to be sexually curious about each other. Where one ethnic group or collection of groups are oppressed males from the dominant group will make a speciality of having recreational sex with such females with, on the whole, no long term objectives. A number of children outside of wedlock are likely to result from this scenario. The oppressed males are likely to develop a strong resentment of this situation. Females may also be part of this `free for all` attitude particularly in societies where there is some measure of equality (such as Ancient Egypt). Consider the story recorded in Genesis of Joseph's encounter with the Egyptian officer Potiphar's wife. In the story she grabs a hold of his shawl/toga so tightly and tries to blackmail him into having sex. The picture that is painted is one of sexually exploitative behaviour on the part of a more socio-economically powerful female relative to her Asiatic servant.

Then there's the issue of minority sexual interests. All those whose sexual proclivities were not shared by the majority Egyptians would have thought twice about making what they knew was considered a deviant sexual advance on another Egyptian because they would not want a fellow citizen discovering about their behaviour because it would affect their standing in that Egyptian's eyes. That Egyptian would also be likely to know people who the `different` Egyptian knows which would affect his standing amongst other Egyptians.

Furthermore where legal consequences might follow, in cases such as forbidden sexual behaviour being discovered, the word of a citizen is of some standing in court. With the oppressed a citizen is less likely to care what they think of him, they are less likely to know other Egyptians in a social way, and their word in judicial proceedings can only be as powerful as the way they are generally perceived in society. In short they are fair game.

All these 'minority sexual Egyptians' whose attentions the average Egyptian would rarely encounter would have been frequent visitors to the Asiatic quarter of Avaris at night time. If you had asked a male Asiatic from Avaris what percentage of Egyptian men he thought were gay do you think he'd give the same percentage as an Egyptian male? Hasn't anyone ever wondered why the behaviour attributed to Ham in Genesis was given homosexual connotations by some Rabbi's even though Egyptians society did not accept homosexuality (remember the Negative Confessions)? Or why Rap group X-Clan seemed to equate being a White male with being a 'sissy'? Or whether it's a coincidence that in the secrecy-obsessed world of homosexuality eye contact is a powerful signal and Black males living in White-dominated countries noticeably do not like being looked at by other males? When you are oppressed your experience of the dominant group's sexual behaviour would be truly unrecognisable to the dominant group itself (not that they are totally unaware of what goes on, see the references to Hollywood films below). The kind of sexual exploitation the Asiatics would have been exposed to would have given rise to all sorts of problems.

Fast forward to the Exodus. The harsh tone of the Laws of Moses, particularly where non-marital sex and homosexuality are concerned, may be seen from the point of view of someone whose sole experience of these forms of behaviour is in the context of horrendous sexual exploitation and become the chief reason for interacting with Egyptians outside the working environment. Yet some have seen Moses' position as unenlightened compared to the more 'lenient' Egyptians. While Egyptians did not promote the above said behaviour I know of no instances where they executed people for these reasons. The reason for the strictness of the Mosaic code should be obvious.

One must be careful about making deductions about ancient behaviour based on modern observations, however, where universals are concerned we can make comfortable assumptions such as wealthy males in 3000 BC would have the same tendency to have increased access to sexual partners as compared to less wealthy males. These are universals and apply irrespective of the religious or cultural order of the day.

I am an appreciator of ancient Egyptian culture and achievement but I do not hold their conduct, whether individual or collective to have always been beyond criticism. Perhaps it might be fruitful to consider what led to the Egyptian 'backlash' behaviour in the first place and whether it was proportionate or disproportionate. And also whether the Egyptians did not know what certain among their number were doing to the 'miserable Asiatics'.

On the theme of specialised sexual exploitation of subjugated peoples I remember watching a film called *The Black Dahlia* (2006) based in the 1940's where there was a short scene which appeared in passing where the police take out a file and discuss a White paedophile and utter the chilling observation: 'All the complainants are coloured'. In the film *The Hurricane* (1999) Denzel Washington's character who gets into trouble because as a child in the 1940's she threw a rock very hard at a White man who was trying to be 'funny' with his friend. I'm not a great cinema goer but just off the top of my head Hollywood clearly preserves a memory of racially targeted paedophilia. And this isn't about paedophilia but about targeted non-committal sexual behaviour in general. What do the above victims have in common with the Avaris

population? They were both in slavery. Is it a coincidence that the harshest attitudes towards homosexuality come from the Old Testament (after a regime of slavery) and Jamaica (where the harshest of the Western slavery regime existed) where in both cases identified homosexuals are punished by death?

The NOTORIOUS G.O.R.E

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|

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| 22791|2007-06-30 06:00:41|Robin|Re: The term `Afrocentric` (reply to Dr Winters)|  
Dear Dr Winters

I appreciate your sophisticated critique of Asante. Moreover, to restate what I said in an earlier post, I think your analysis of Asante is MASTERLY.

However, I believe on THIS issue, we have to agree to differ. Afrocentricity/Afrocentrism/African centeredness is NOT just an approach to history writing it is about EVERY AREA OF CULTURE.

As a people, we didn't just lose our history, we lost EVERYTHING.

We had alien languages imposed on us, alien aesthetics imposed on us, alien economic systems imposed on us, alien political systems imposed on us, alien religious and philosophical ideas imposed on us, alien psychological ideas imposed on us and alien technologies imposed on us. One philosopher, Neely Fuller, has identified nine areas of people activity. We must note that this is what he IDENTIFIED. What about the issues that he did NOT identify? I am fully aware that with each person there are cultural retentions from our pre-conquest past, therefore each Black person is a mixture of African and also Coconut (Black on the outside white on the inside). None of this is news to anybody on this site.

Therefore in the rebuilding of the Black man and woman into the African man and woman, we have to tackle the language issue, tackle the aesthetics issue, tackle the economic issue, tackle the political issue, tackle the religious and philosophical issues, tackle the psychological issue and tackle the technological issue. We also have to pre-empt all the issues that Mr Fuller did not identify.

Therefore Afrocentricity/Afrocentrism/African centeredness is about rebuilding in ALL THESE AREAS of people activity. Consequently,

learning our history BY ITSELF will not lead us to Afrocentricity.  
What about all the other areas of people activity?

Where is our Diop of ECONOMICS? Where is our J A Rogers of SOCIOLOGY? Where is DuBois of POLITICAL SCIENCE? Where is our Jackson of ARCHITECTURE? Where is our Rashidi of CUISINE? Where is our Winters of TECHNOLOGY? Etcetera.

Just to take ONE ISSUE, the issue of AESTHETICS. When alien aesthetics has been imposed on a people BY VIOLENCE, in the way described by Franz Fanon, they see themselves and each other as less beautiful/attractive than they see their oppressors. This creates a beauty hierarchy among the oppressed where the oppressors standards dominate the belief and practice of the oppressed. We have all seen this. Nearly every Black Community exposed to European culture has a colour, shade and features hierarchy.

However, Is this situation ANY DIFFERENT among those who call themselves Afrocentric? You dont believe me? Look at their wives.

All that Afrocentric history can do is alter each individuals African Culture: Coconut Culture ratio. Rebuilding in the other areas of people activity can shift the ratio EVEN MORE in a positive direction. But let none of us pretend that we have arrived yet.

Therefore I repeat. There are ONLY TWO categories of Black people:  
(1) Eurocentric and trying to do something to counter it.  
(2) Eurocentric and NOT trying to do something to counter it.

Peace

Robin

> Hi Robin

>

> Afrocentrism is a course of study. It has nothing to

> do with the culture and frame of reference of the

> individual. These attributions are the effects of

> Eurocentrism on Black and African people and developed

> through one's life experiences.

>

> As I noted in an earlier post many of your perceptions

> about Afrocentrism are the result of your experience

> growing up in Britain. In America some Blacks have

> always recognized that we played an important role in



- > history based on the Bible teachings about Ham. These
- > traditions were translated into factual, objective
- > research that supported the Black origin for the major
- > ancient civilizations in Egypt, Mesopotamia and Iran.
- >
- > Granted, there are many messed-up Afro-Americans--this
- > is why we have been advocating Afrocentrism as a
- > course of study to defeat the effects of Eurocentrism
- > on Black people.
- >
- > Amos Wilson, in *The Falsification of Afrikan*
- > *Consciousness: Eurocentric History, psychiatry and the*
- > *politics of white Supremacy* (1993), outlines the
- > importance of Afrocentrism in preventing severe
- > inferiority complexes among African people. He
- > explains that history gives one power, and as a
- > result Europeans have spent a considerable amount of
- > time taking away our history because, they believe
- > full knowledge of our history is a threat to the
- > status quo. Wilson observed that : "Because it is
- > the intention of Europeans that Blacks never escape
- > their condition of servitude. A higher education means
- > that we will just be educated servants--nothing more,
- > nothing less(p.18)". Eurocentrists attack Black people
- > who seek to study their history because "People who
- > are ahistorical, who have little knowledge of history,
- > are people who are more gullible, more easily
- > manipulated and people who can be more easily adapted
- > to the capitalist machine than people who are
- > historically knowledgeable (p.18).
- >
- > This means that the history constructed by
- > Eurocentrists should be recognized as psychohistory
- > i.e., the psychological result of undergoing certain
- > historical experiences. These experiences in turn
- > become mental representations that eventually become
- > schemata, that form the base line knowledge defining
- > our personalities. This is why Wilson declares "We
- > must recognize the intimate relationship between
- > culture, history and personality. If we do not know
- > our history then we do not know our personality"
- > (p.23).
- >
- > All is not lost. Wilson believes that the African
- > mind and spirit can only be healed through the
- > advancement of Afrikan centered historiographic,

- > social and natural sciences. This is necessary because
- > of the European's use of history as a way of
- > maintaining white supremacy.
- >
- >
- > Asante makes a distinction between Afrocentricity
- > and Afrocentrism in his recent presentation at the
- > Congres International d'Etudis Africans, Barcelona
- > Spain, see:
- > <http://www.africa-catalunya.org/congres/pdfs/asante.pdf>
- > Asante maintains that Afrocentricity is concerned
- > with Africans making themselves the subjects and
- > agents of their own history. As a result, he believes
- > that consciousness defines one's ability to conduct
- > Afrocentric research.
- > Thus he views the major characteristic of an
- > Afrocentric history as interest in psychological
- > location, African subject-place in which the voice of
- > the scholars demonstrate African agency, Thusly he
- > notes that "Afrocentricity is not data but the
- > approach to data?.If I can not find something in
- > written text I do not dismiss the idea outright
- > because of "absence of evidence" is not "evidence of
- > absence".
- > This view of evidence is not acceptable in
- > Afrocentrism where evidence (anthropological,
- > linguistic and etc.) is used to confirm the ancient
- > history of Black and African people. Researchers
- > using Afrocentrism to conduct their research recognize
- > the fact that when Africans settled in other parts of
- > the world they may have changed elements of the parent
- > culture to accommodate their new areas of settlement.
- > Thus the Mande in Africa recognized the leopard as the
- > master of the bush. In MesoAmerica, there were no
- > leopards , so they replaced this feline with the
- > jaguar. As a result, if Diop would not have found
- > evidence to support a link between Egypt and Africa he
- > could not have confirmed his theory that Egypt was an
- > African civilization.
- > The failure to recognize that research methods
- > in historiography, anthropology and linguistic are
- > neutral, and that it is doxa that determines how the
- > researcher interprets evidence has stagnated research
- > among many researchers who use the same outdated
- > sources to describe Black civilizations even though
- > new research has been conducted that support the

- > research of J.A. Rogers, Diop and DuBois. A cursory
- > reading of the work of these scholars will show that
- > they used the latest research of their day in their
- > historical narrative. Many researchers writing about
- > ancient Black history today, who follow Asante's view
- > of Afrocentricity claim that they are right because
- > they have a special way of understanding the
- > "evidence" due to their "consciousness", yet they fail
- > to present the evidence to support their claims. This
- > is what happened in the early 1990's to people like
- > Hunter Adams, who lectured on many topics he knew
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- > Eurocentrists were able to publish articles in Time
- > Magazine and the New York Times to successfully make
- > it appear to the academic world that Afrocentrism was
- > based on myth.
- > Since Afrocentrism is based on evidence and using
- > traditional social science research methods, I believe
- > it preceded Afrocentricity as defined by Asante in his
- > recent article.
- >
- > Clyde

| 22792|2007-06-30 06:15:50|Robin|Re: The term `Afrocentric` (Reply to Djehuti)|  
Dear Djehuti

YOU WROTE: Are we to confine ourselves to our ancestral traditions?  
Are we to give up the enjoyment of a varied diet simply because of  
European influence? Shall the products of Italian cuisine be  
neglected even though noodles aren't European and tomato sauce isn't  
European and bread and cheese aren't European but were definitely  
influenced by Europeans? Can we even clearly distinguish what is  
truly European in seeking not to be European? Can we not adopt what  
we choose to from others even as they have adopted from our  
ancestors without losing their own ethnic identities?

MY REPLY: Any individual or any culture can borrow from any other  
group without losing its own ethnic identities. But that individual  
or culture must know itself FIRST. This way the individual or group  
can borrow intelligently from others rather than from ignorance.

YOU WROTE: If being 'Afrocentric' is confined to only  
being 'African' in culture ... then being 'Afrocentric' would be  
nothing more than confining oneself to a cultural prison.

MY REPLY: Unfortunately Culture is always restrictive. Culture

prevents people from doing what they like. That is the point of culture. I feel that we are trying to have our cake and eat it. The idea that each individual is free to do their own thing is a fine European liberal relativist ideology. Let us not pretend that it is African.

Peace

Robin

| 22793|2007-06-30 06:25:23|Robin|Re: The term `Afrocentric` (Reply to Paul)|  
Dear Paul

YOU WROTE: "But again Eurocentrism is more than just external influences, which one would be silly to try to isolate oneself from, but how one approaches and views the world and particularly history and culture.

QUESTION: Why is it silly to isolate oneself from external influences (including European ones) but commendable to view history AND CULTURE from a non-European perspective?

Peace

Robin

| 22794|2007-06-30 06:29:54|Paul Kekai Manansala|Re: [Thoth-S] David Rohl, the Opressed Asiatics in Egypt, Moses and|

There is no similarity between the Biblical account and the known history of the Asiatics of Avaris (Hyksos). The latter founded an Egyptian dynasty something that I think would hardly have been overlooked by the Hebrew writers if it involved their experience. The Bible only mentions a slavery experience in Egypt.

You came up with this pedophilia stuff out of nowhere. Where is the hard evidence that you're always demanding.

Hebrew tradition itself indicates some aversion to homosexuality in Genesis in the story of Sodom and Gomorrah. As you noted, the Egyptians looked down on such behavior.

The idea that Ham "knew" his father is only a late invention and not suggested by the Biblical text. It seems only that the Bible is suggesting that Ham stared at his naked father while the other brothers turned away.

There is nothing else in the Bible linking homosexuality with the descendants of Ham or with the Egyptians.

Regards,

Paul Kekai Manansala

| 22795|2007-06-30 06:37:51|Paul Kekai Manansala|Re: The term `Afrocentric` (Reply to Paul)|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:

>

> Dear Paul

>

> YOU WROTE: "But again Eurocentrism is more than just external  
> influences, which one would be silly to try to isolate oneself from,  
> but how one approaches and views the world and particularly history  
> and culture.

>

> QUESTION: Why is it silly to isolate oneself from external influences  
> (including European ones) but commendable to view history AND CULTURE  
> from a non-European perspective?

>

It is commendable to view history and culture from a non-exclusive perspective, which has been the reality of Eurocentrism.

Afrocentrism has mainly not been a black version of Eurocentrism despite the similarity in the construction of the compound words.

In my view, most Afrocentrism and especially early Afrocentrism was primarily what St. Clair Drake describes as black vindication. It is a scholarly defense against the racial doctrine of Eurocentrism.

I do not support Afrocentrism that uses the same exclusive perspective as Eurocentrism but only switching from European to African. For example, any concept of "black superiority" to replace that of "white superiority."

Regards,

Paul Kekai Manansala

| 22796|2007-06-30 06:47:14|Paul Kekai Manansala|Re: The term `Afrocentric` (Reply to Paul)|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:

> >

> Afrocentrism has mainly not been a black version of Eurocentrism  
> despite the similarity in the construction of the compound words.

>  
>

Remember that the word "Eurocentrism" was invented by scholars to describe European scholarship in retrospect especially as regards racial doctrine.

"Afrocentrism" or "Afrocentricity" were words that were coined for new courses of study with specific descriptions given of these new approaches as for example by Molefi Asante.

Many Europeans who attack Afrocentrism declare that is simply a black version of Eurocentrism, but they seem to be unaware of the genesis of the former term.

Maybe the word "Afrocentric" is an unfortunate one since it invites this interpretation.

But one merely has to read Asante to discover that Afrocentrism as originally envisioned has nothing to do with racial superiority of any color.

Regards,

Paul Kekai Manansala

| 22797|2007-06-30 06:54:16|Paul Kekai Manansala|Re: The term `Afrocentric` (Reply to Djehuti)|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:

>  
>

> YOU WROTE: If being 'Afrocentric' is confined to only  
> being 'African' in culture ... then being 'Afrocentric' would be  
> nothing more than confining oneself to a cultural prison.

>

> MY REPLY: Unfortunately Culture is always restrictive. Culture  
> prevents people from doing what they like. That is the point of  
> culture. I feel that we are trying to have our cake and eat it. The  
> idea that each individual is free to do their own thing is a fine  
> European liberal relativist ideology. Let us not pretend that it is  
> African.

>

I think the idea is that being "Afrocentric" does not mean becoming culturally African. It is a course and method of study.

A way of looking at African history through African values rather than European ones. One does not have to become totally African to have this approach.

In other words one is not aspiring to become African. Of course, one may never totally understand things as an African does.

Even a modern African may not understand completely ancient Africa, because modern Africans have a much different culture than in ancient times.

Modern Africans are a synthesis of modern and old culture that includes many external influences including Islam, Christianity, Western democracy, Western socialism, etc.

Regards,

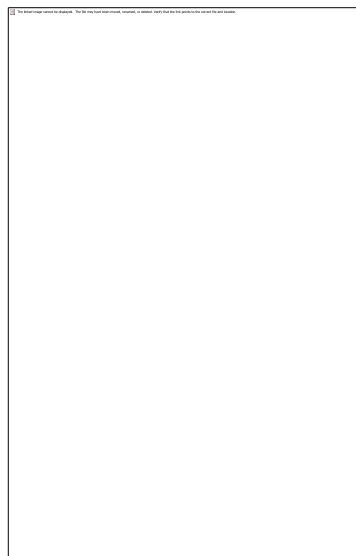
Paul Kekai Manansala

| 22798|2007-06-30 07:56:49|Paul Kekai Manansala|More on Hatshepsut from Al-Ahram|

## Back in the limelight

After three and a half millennia, the mummy of Egypt's most famous female ruler has been identified. The giveaway, writes [Nevine El-Aref](#), was a single loose tooth

---



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The four female mummies

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More than 300 foreign and Egyptian journalists, TV crews, photographers, Egyptologists and scientists gathered in front of the Egyptian Museum hoping for a glimpse of the mummy of Egypt's best known female ruler, Hatshepsut.

that were subjected to CT-scan; Hatshepsut's mummy; the wooden box that preserved the liver and molar of Hatshepsut

---

The object of their interest lay in a sandstone sarcophagus, one arm folded across her chest, a face frozen in the mask of death: thus it is that Queen Hatshepsut silently greets her visitors after spending 3,500 years unattended inside the modest undecorated tomb of her Wet Nurse Sittre-In (KV60), located in the Valley of the Kings on Luxor's West Bank.

[Ancient mystery resolved](#)

---

Ever since Howard Carter discovered the tomb in 1903 and found two well preserved 18th Dynasty female mummies in royal pose, speculations that one of them was Hatshepsut have regularly emerged.

The whereabouts of Hatshepsut's mummy has been one of the great riddles of Egyptology. It was not among the cache of royal mummies found in 1871 and 1881 in Deir Al-Bahari, nor in the unfinished tomb KV20, planned for her in the Valley of the Kings in her capacity as the official wife of Thutmose II. Hatshepsut's empty sarcophagus was discovered -- it is now in the Egyptian Museum -- alongside that of her father, Thutmose I, also empty and now in Boston. Some of Hatshepsut's funerary objects -- Canopic jars and *ushabti* figurines -- have also been discovered, and a small wooden box supposedly containing her liver. But the whereabouts of the female Pharaoh's own mummy has always been a subject of conjecture.

In KV60 a small female mummy was found inside an 18th Dynasty sarcophagus inscribed with the name of Hatshepsut's royal Wet Nurse Sittre-In. Alongside the sarcophagus, lying on the floor, was a second mummy, of an obese woman with a shaved forehead and long hair at the back of her head. The arms were laid across the figure's chest, and the hand was clenched -- a classic royal pose. But Carter paid little attention to the tomb, continuing instead with his search for the final resting place of the boy-king Tutankhamun.



In 1906, when Edward Ayrton re-explored the tomb and removed what was thought to be Sittre-In's mummy, along with her sarcophagus, to the Egyptian Museum, the obese woman was left alone in the tomb until 1989, when anthropologist Donald Ryan reentered KV60.

With the launch two years ago of the Supreme Council of Antiquities (SCA) five-year mummy project, involving CT-scans of a large number of mummies, it was decided the obese woman of KV60 should be among them.

"Last year, when Discovery Channel approached me about searching for the mummy of Hatshepsut, I did not think I would be able to make a definite identification but it would give me an opportunity to examine unidentified female mummies from the 18th Dynasty, which no one has studied as a group," SCA Secretary-General Zahi Hawass told *Al-Ahram Weekly*. He pointed out that although there were many theories about the identities of these mummies none of them had been tested against the latest scientific technology.

"I had to depend on a team of skilled Egyptologists, radiologists, anatomists, pathologists and forensic expert," Hawass continues, "to examine these mummies, keeping in mind that they were moved quickly at night by the high priests of Amun who controlled the Theban necropolis during the Late Intermediate Period, and who wanted to hide and preserve the bodies of 18th, 19th and 20th dynasty rulers. The priests might have stripped the mummies and the royal tombs of their most valuable treasures yet still they wanted to protect the royal remains from the tomb robbers who roamed the sacred hills of Thebes."

In their hurry, Hawass believes, mummies were misplaced or unidentified. Initially the royal mummies were rehoused in nearby tombs -- records show, for instance, that the mummy of Ramses II was originally moved to the tomb of his father Seti I and then later transferred to the Deir Al-Bahari Cache. "It is difficult to plot the routes followed by the mummies," says Hawass. In the process of moving the corpses and the confusion that ensued some, at least, were unidentified, while others were stripped of all identification.

"The SCA initiated the CT-scan project in order to solve at least some of the mysteries that grew out of the relocating of

mummies," says Hawass, "and Hatshepsut seemed a perfect place to start."

Efforts to identify the mummy of Hatshepsut began last year when four unidentified New Kingdom royal female mummies were examined. The mummy thought to be that of Sittre-In, housed in its sarcophagus -- double the size needed for the corpse -- on the third floor of the Egyptian Museum, was also examined, along with two additional unidentified New Kingdom mummies originally found in the cache of 1881 at Deir Al-Bahari.

The first, designated as "Unknown Woman B", was of an older woman, bald in front and with the remains of white curly hair and fake black locks attached. "At first glance it seemed not to be royal but CT-scans revealed that the arms were originally crossed over the chest, a sign of royal mummification," says Ashraf Selim, professor of radiology at Cairo University. Scans also revealed the second mummy, "Unknown Woman A", had been mummified in an unusual position. The head is bent to one side, the legs crossed below the knees and her mouth is wide open, suggesting she suffered some kind of trauma at the time of her death. Her left leg is broken in the front and her arms have been cut off, possibly by thieves.

Mummies believed to be most closely related to Hatshepsut were also scanned, including those thought to be of Thutmose II and III. The first was Hatshepsut's husband, and probably her half- brother, the second her stepson. The result of the scans, reveals Hawass, shows that Thutmose II was suffering from heart disease which led to his early death. The mummies thought to be those of Hatshepsut's father and her grandmother, Thutmose I and Ahmose-Nefertari, were also scanned.

Hawass said that CT-scans indicate that the mummy which was once believed to be that of King Thutmose I, Hatshepsut's father, is not actually his. The scans show that the mummy belongs to a young man who was not placed in the royal pose of mummification, and had the remains of an arrow embedded in his chest, implying that he had been killed, whereas Thutmose I died of natural causes. The mummy is that of a man who died at the age of 40, making it impossible for him to be Hatshepsut's father.

That left only the mummy of the obese woman found in KV60. Four months ago it was moved to the Egyptian Museum for scanning. Examinations showed the woman was about 50 years old and had suffered tooth decay and a number of other illnesses. She was diabetic, and could have died from complications from her diabetes, or from the results of a 2cm wide tumor in her left leg, says Selim.

Following the mummy scans, Hawass ordered a re-examination of funerary objects associated with Hatshepsut, including Canopic jars found in tomb KV20 and a small wooden box bearing her cartouches found with the DB320 cache.

"The box eventually held the key to the riddle," says Hawass. To his surprise it contained, in addition to the mummified viscera, a single tooth, a molar. During the process of embalming, anything associated with the body or its mummification was ritually preserved in a box and had to be buried properly. It seemed, therefore, that during the mummification of Hatshepsut the corpse had lost a tooth which the embalmers placed in the box.

Galal El-Beheiri, professor of orthodontics at Cairo University, examined the CT scans of the four unidentified female mummies to check whether any of them had a missing molar. To everyone's surprise, the obese mummy from KV60 was missing a tooth, and the hole left behind matched the tooth found in the box from DB320. "The mummy of the obese woman, then, is really that of Queen Hatshepsut," says Hawass.

Minister of Culture Hosni told the *Weekly* that the identification of Hatshepsut was an important milestone in Egyptology, and that the use of high-tech equipment could lead to solving other riddles, including the whereabouts of the mummies of Akhenaten and his wife Nefertiti. "Identifying the mummy of Queen Hatshepsut and resolving the mystery of her death, and that of members of her family will result in rewriting an important part of ancient Egyptian history, especially that of the 18th Dynasty, which witnessed several drastic shifts in religion, politics, trade and economy," Hosni told the reporters crowded at the entrance of the Egyptian Museum to witness the event. He added that the "marriage" between modern technology and archaeology has resulted in important findings which helped

resolve the enigma surrounding some of the ancient Egyptian royals. Two years ago, the mystery behind Tutankhamun's death was resolved, and, as well, the diseases he suffered from.

Hawass struck a deal with Discovery Channel to establish a DNA lab in the Egyptian Museum. With a budget of \$5 million, the lab serves as the backdrop for a documentary film on the search for Hatshepsut. Supervised by Yehia Zakaria Gad, professor of molecular genetics at the National Research Centre, the lab has already taken DNA samples from Hatshepsut, her grandmother Ahmose Nefertari, her father Thutmose I and the Wet-Nurse Sitre- In.

After finally being identified, the mummy of Hatshepsut will now join those of her ancestors and descendants on the Egyptian Museum's second floor.

**WHO WAS HATSHEPSUT:** Queen Hatshepsut's (1502-1482 BC) name means "united with Amun in front of the nobles".

In ancient Egypt, women often held high status, and could own and inherit property. Yet female rulers remained rare: only Khent- Kaues, Sobeknefru and, possibly, Nitocris, preceded Hatshepsut. Pharaoh was an exclusively male title and in early Egypt there was no word for Queen regent.

Hatshepsut slowly assumed the regalia and symbols of Pharaonic office, including the Khat head cloth topped with an *uraeus*, the traditional false beard, and the *shendyt* kilt.

The myth of her divine birth goes as such: Amun placed the *ankh*, the symbol of life, beneath Ahmose's nose, and then Hatshepsut was conceived. Khnum, the god who formed the bodies of human children, was then instructed to create a body and *ka*, or corporal presence/ life force, for Hatshepsut. Khnum and Heket, the goddess of life and fertility, led Ahmose to a lion bed where she gave birth to Hatshepsut. To further strengthen her position, the Oracle of Amun proclaimed that it was the will of Amun that Hatshepsut be Pharaoh. She also claimed that she was her father's intended heir and that he had made her crown prince of Egypt.

Hatshepsut enjoyed a peaceful and prosperous reign. She

built magnificent temples, protected Egypt's borders and masterminded a highly profitable trading mission to the Land of Punt.

She was the daughter of Thutmose I, the third ruler of the 18th Dynasty, and of Ahmose Hetep Temhu. She was married to her step brother, Thutmose II, who held Egypt's throne from 1516-1504 BC. They had one daughter, Neferure.

Some Egyptologists believe when Thutmose II died he bequeathed Egypt's throne to Thutmose III, his son from another wife. Because Thutmose III was still a child Hatshepsut became a co-regent. She ruled in that capacity for two years before declaring herself Pharaoh, and though she continued to include Thutmose's name beside her own for several more years, by the ninth year of her regency hers was the only name to appear on royal documents. To legitimate her role as Egypt's ruling Pharaoh, Hatshepsut dressed in men's attire; assumed the regalia and symbols of Pharaonic office, held male titles and used masculine grammatical forms in official documents in an attempt to stop any opposition, as well as to make Egyptians feel that nothing had changed in their tradition by her arrival on the throne. She even eventually dropped the female ending from her name (t), becoming, in effect, His Majesty Hatshepsu.

To support her claims the priests of Amun promulgated the myth, depicted on the walls of Deir Al-Bahari Temple in Luxor's West Bank, that she was the daughter of Amun-Re.

#### MONUMENTS ASSOCIATED WITH HATSHEPSUT:

Like all 18th Dynasty kings, Hatshepsut constructed a number of monuments dedicated to Amun-Re. She had temples, chapels and obelisks erected in Karnak, Luxor, Deir Al-Bahari and Medinet Habu to commemorate the god, herself and her political role.

**DEIR AL-BAHARI:** Hatshepsut ordered the engineer Senmut to carve her funerary temple complex into the side of a mountain to the east of the Valley of the Kings. It consists of three colonnaded balconies, and its holy of holies was built on the same axis as Hatshepsut's burial chamber inside her tomb, KV20.

Senmut designed the temple with rows of colonnades that

reflect vertical patterns displayed by the cliff backdrop. A ramp connects the three levels of the temple, and on either side of the lower end of the incline are T-shaped papyrus pools. On the ground level the ramp is lined in antiquity with 200 sandstone statues of sphinxes with Hatshepsut's head. The third level is decorated with 22 life-size statues featuring Hatshepsut.

The most important decorations on the temple walls relate to Hatshepsut's divine birth and the mission to the land of Punt during the ninth year of her reign. The latter feature the life of Punt's inhabitants, showing their traditions, costumes and houses as well as the animals and plants that were found there. Religious scenes showing Hatshepsut and her father Thutmose I with different deities are also carved in relief on the walls.

The temple includes a number of chapels, including ones dedicated to the mummification god Anubis, Hathor, the sun god Re-Horakhti, and Amun-Min as well as those dedicated to king Thutmose I and Hatshepsut.

**THE OBELISKS OF HATSHEPSUT:** Hatshepsut erected two obelisks between the fourth and the fifth pylons of Karnak temple. One of them was toppled in antiquity, but the northern one still stands today. It is 29.5 metres tall, made of red granite and weighs 323 tonnes. Its lower part bears 32 hieroglyphic lines, eight on each side. The pyramidion atop the obelisk was covered with gold and silver to reflect the sun's rays.

Egyptologists have found pieces of the toppled obelisk scattered within Karnak Temple, while its pyramidion was found beside the sacred lake. Pieces are on display at the Museum of Fine Arts, Boston, and museums in Liverpool, Glasgow and Sydney.

These obelisks differed in their decoration from others erected during the New Kingdom. Hatshepsut and her step-son Thutmose III are shown worshipping Amun Re and presenting their offerings to the god.

Hatshepsut also built two other obelisks, but King Thutmose III removed them to the Festival Hall in Karnak Temple and obliterated her image and name from them. The pyramidion of one of them is now on display at the Egyptian Museum.

THE RED CHAPEL: At the open-air museum in Karnak Temple, the French mission has reconstructed Hatshepsut's Red Chapel. Some of the blocks were found by the French archaeologist Henri Chevrier in 1924 near the Third Pylon, partly demolished in the massive earthquake that hit Egypt during the late 19th century.

The blocks of the Red Chapel, along with others of Senwosret I's White Chapel, were reused by king Thutmose III in the construction of the Third Pylon.

In 2002, the French mission re-assembled 315 of these blocks.

HATSHEPSUT'S COLLECTION AT THE EGYPTIAN MUSEUM: The museum displays a large collection of objects related to Hatshepsut, including a painted sandstone head featuring the queen in the Osiride shape which originally decorated the facade of Deir Al-Bahari Temple. Her red sandstone sarcophagus decorated with a number of gods and deities is also on display, along with several *ushabtis* and pieces of jewellery.

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| 22799|2007-06-30 08:56:56|Alex van Deelen|Re: Multiculturalism and Eurocentrism are not compatible|  
Paul,

> Mahari, I also forgot to mention that one of the first steps toward  
> acknowledging non-European peoples was to portray them racially as  
> Europeans.  
>  
> Thus, many early paintings of Native Americans and Pacific Islanders  
> showed them as citizens one would expect to find in Flanders or Paris  
> rather than in the actual locations.

That is how the Zulus became 'Hamitic', after kicking Lord Chelmsford's  
behind at Isandhlwana.

Alex

| 22800|2007-06-30 09:14:28|Bradenqp@aol.com|Re: The term `Afrocentric` (Reply to Paul)|  
In a message dated 6/30/2007 9:47:45 AM Eastern Daylight Time, pmanansala@sbcglobal.net writes:

But one merely has to read Asante to discover that Afrocentrism as originally envisioned has nothing to do with racial superiority of any color.

Paul, I think you are bringing up an issue of semantics that the African Centered movement continues to miss.

It seems like a minor issue, but it is very important that we be sophisticated enough to make a distinction between the words "Afrocentrism" and "Afrocentricity". Molefi Asante, his colleagues and his students continue to point out that the latter is precisely as you have described it: "...coined for new courses of study with specific descriptions."

It is in essence, Asante's baby. It has its distinct rationale and components for study, interpretation and philosophy. The specifics of the discipline are explained repeatedly in his books and other literature.

"Afrocentrism", which preceded Asante's doctrine is a different animal, more generalized and is a bit more diffuse. Dr. Winters has given a history of its development a number of times. Nothing wrong with this. People are free to subscribe to either or both. But too many African Centered intellectuals confuse the two disciplines and resent Asante for trying to "hijack" Afrocentrism. He has done no such thing. We need to separate the two forms and be clear which we each subscribe to. Then we need to respect the other enough to leave it alone and have its adherents develop it as they wish. Unfortunately, both disciplines take the adjectival form of "Afrocentric". This is confusing. But I know for a fact that Asante conceived Afrocentricity as something distinct from African Centered studies before it with its own highly developed and precise sub disciplines.

In this respect, Afrocentricity is similar to Kawaiida Theory, which was created by Maulana Karenga. I see that Dr. Winters continues to have a problem with Asante. Fair enough. But Asante has the right to define his brainchild as he sees fit. Dr Winters and like minded people can then develop and define and build Afrocentrism as they choose.

Paul Braden

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See what's free at [AOL.com](http://AOL.com).

| 22801|2007-06-30 10:35:03|cristofori whitakara|Re: Ancient Kush rivaled Egypt, experts say - Africa and Asia in Di|

well get your story boards ready for the up and coming feature...

***Fari Supiya*** wrote:

I do apologise for the mistake Chris. Yes there was a definite Black presence in ancient South western Asia, indeed all Asia. One day the story shall be told of *exactly* how the east was lost.

G.O.R.E

***cristofori whitakara*** wrote:

i appreciate the detailed information. i was actually directing my question towards south western asia (middle east) and the kushite prescence in that area.

***Fari Supiya*** wrote:



Chris: "Is the hiding of information really a strategy for Europeans to keep Asian and African lands under their control/hegemony? "

GOR: I think you'll find that many Asian lands have more or less shaken off European hegemony and good for them. I would not mention African and Asian lands in the same sentence because they are in a different situation. My `Complete Slavery` post was designed to address this very issue. Let`s consider:

China : According to The Times set to overtake the United States economically in 30 years

India : According to The Times set to overtake the United States economically in 40 years

What about the other Asian countries? According to the 2005 International Dollars GDP List of Asian countries:

Hong Kong, Japan, Taiwan, Singapore and South Korea all have GDP`S per capita of over 20 000 dollars in the neighbourhood of Australia (info. available at: [http://en.wikipedia.org/wiki/List\\_of\\_Asian\\_countries\\_by\\_GDP\\_per\\_capita](http://en.wikipedia.org/wiki/List_of_Asian_countries_by_GDP_per_capita))

And then when you look at Asian countries that are near the bottom of the list like North Korea, 1 400, you only need to look at the technology and the population size they have to see that they are not in the same situation as any African country.

For the African countries the GDP per capita shows Equatorial Guinea, South Africa and Botswana at 16 500, 11 000 and 10 800 respectively. The next Black African countries are Gabon, Namibia, Cape Verde and Swaziland at 7 000, 6 700, 6 280 and 5 180. After that it`s Angola, Ghana, Sudan (Black?), Zimbabwe, Cameroon and Lesotho on two thousand and something... But even this does not expose the true bleakness of the situation. Asian countries showing similar GDP`S have much larger populations and thus larger economies. China (app 1 billion) has a GDP similar to Namibia (app 10 million) but all that means is that China`s economy is 100 TIMES LARGER THAN NAMIBIA`S!!! When you consider that Equatorial Guinea has a GDP only twice that of Namibia and you can see that even Africa`s top performer does not look 40 years away from catching China.

Then consider the following from:

<http://exploringafrica.matrix.msu.edu/teachers/curriculum/m9/activity9.php>

"Of the 44 countries for which export data is available, only 13 had a negative balance of trade. Two thirds of African countries earn less on exports than they spend on imports!

1. Students may find this question difficult to answer. However, with some encouragement from teachers, students should understand the global economic dilemma facing most African countries. With the exception of the oil and diamond exporting countries, African countries are dependent on exporting goods that are of marginal monetary value and the sale of which cannot cover the costs of industrial imports, much less cover debt repayment obligations. This situation places many African countries in a Catch 22 situation. They need to use export earnings to cover the cost of imports. Consequently, they may become delinquent in repaying their loans. However, since nearly two-thirds of African countries spend more than they make, they are dependent on international loans to cover the cost of their export deficits. But if they haven't kept up with their loan repayments, international lenders will be reluctant to lend them additional money to import needed goods."

Just like our slavery and colonialism our post-colonial treatment has been entirely different from the perspective of financial and technological investment and terms of trade. The theme continues.  
The NOTORIOUS G.O.R.E

*crisofori whitakara* wrote:

these scholars behave as though know substantial information has been written on Kush. Drusilla Dunjee wrote a book on Kush that described Kush extensively. The Hebrew Bible discusses Kush all throughout it. The African people of the Nile valley claim their origins from the south. What is really wrong with these scholars to ignore even laymen's sources of information about Kush? Is the hiding of information really a strategy for Europeans to keep Asian and African lands under their control/hegemony?

**Paul Kekai Manansala** wrote:

Discovery of a 4,000-year-old gold-processing center in Sudan sheds light on the first urban civilization in sub-Saharan Africa.

By Thomas H. Maugh II, Times Staff Writer  
June 19, 2007

<http://www.latimes.com/news/nationworld/world/la-sci-gold19jun19,1,963852.story?coll=la-headlines-world>

Archeologists have unearthed a 4,000-year-old gold-

processing center  
along the middle Nile in Sudan that suggests the ancient  
kingdom of  
Kush was much larger than scholars previously believed  
and would have  
rivaled the domain of the Egyptians to the north.

Kush, which was called Nubia by the Greeks, was the first  
urban  
civilization in sub-Saharan Africa. The discovery of the  
gold center  
and a related graveyard is providing new information  
about the  
relationship between rulers in the capital city, Kerma, and  
its  
peripheral subjects, said archeologist Geoff Emberling of  
the  
University of Chicago's Oriental Institute, who is  
announcing the find  
today.

Believed to have flourished from about 2400 BC until the  
2nd century  
AD, Kush "is gradually coming out of the shadow of  
Egypt," said  
archeologist Derek A. Welsby of the British Museum, who  
was not  
involved in the excavation.

"We didn't know that Kush extended into the 4th Cataract  
zone" of the  
Nile, Welsby said, referring to the region where Emberling  
excavated

Much new information is emerging about Kush because of  
the salvage  
archeology being conducted ahead of next year's opening  
of the Merowe  
Dam, also known as Hamdab, which will flood thousands  
of archeological  
sites.

The imminent opening of the dam "has stimulated a vast  
amount of  
archeological work," Welsby said. "But the dam will be a  
great benefit

to the modern-day people of Sudan, so we can't stand in the way of progress."

Emberling's team excavated along the banks of the Nile at the site of Hosh el Geruf, about 225 miles north of Khartoum and about 180 miles beyond what historians had considered the northern boundary of Kush. The region is called the 4th Cataract of the Nile because it is one of six cataracts, or shallow stretches of the river, where the surface is broken by small boulders and stones, rendering it unnavigable most of the year.

The team had originally thought the small site, covering nearly four acres, was a settlement but found no evidence of a permanent community.

"There was no architecture that we were able to find," Emberling said.  
"It was very frustrating. "

They did find at least 55 large grindstones, much larger than those used for grain. The stones were broken, but geologist James A. Harrell of the University of Toledo and archeologist Carol Meyer of the Oriental Institute recognized them as part of a gold-processing facility.

They also found "huge quantities of hammer stones" at the site, Emberling said.

There are quartz veins in the rocks at the site, and gold is a common contaminant of quartz. It is possible that the Kushites were breaking up the veins with hammers, then reducing them to a fine powder with

the grindstones. The gold then could have been panned in nearby streams.

Alternatively, the same process could have been used to extract gold from alluvial soil laid down by ancient floods in the region.

"Even today, panning for gold is a traditional activity in the area," said archeologist Bruce Williams of the Oriental Institute, a co-leader of the expedition.

Similar facilities had been found at sites in the eastern desert of Egypt, "but we had no direct evidence for how the Kushites were extracting gold themselves," Emberling said.

Nearby, at a site called Al-Widay, the team found a cemetery containing the remains of about 90 people who were buried during the 400 years the gold-processing center was in operation, from about 1900 BC to 1500 BC.

"We found one laughably tiny gold bead in the burials, but that was the only gold we found," Emberling said. "It seems certain that the gold was not used locally. Very likely the gold was for the benefit of the ruler and his circle in Kerma," 225 miles upstream from Hosh el Geruf.

Most of the graves were closely packed circular shafts lined with stone ? characteristic of Kushite graves. "Most of the burials were of not particularly wealthy people," Emberling noted.

But in the later burials, which coincided with the peak of the early Kush kingdom's power, they found scarabs made of

faience, carnelian beads, vessels imported from Egypt and valuable pottery from Kerma.

That pottery, a black-topped red ware, "is among the most beautiful of Nubian ceramics," Emberling said. It is handmade, polished and very thin, and is generally assumed to have been made only in Kerma.

So the residents shipped their gold to Kerma, he said, "and what they got in return were a few high-status, largely symbolic gifts."

Altogether, at least 11 international teams are working feverishly in the area to sample selected sites and collect as much information as possible before the dam deluges the area.

Finding "Kerma material at the 4th Cataract was one of the major surprises of the salvage effort," Williams said.

It "suggests the leaders of Kush were able to expand their influence much further than was previously known, possibly including as much as 750 miles along the banks of the Nile," he said.

Emberling noted that the excavation area is more than 400 miles from the Darfur region of Sudan ? where a conflict pitting rebels against Arab-led militias believed to be backed by the government has left at least 200,000 people dead and more than 2 million displaced ? so the teams have had no problems with residents.

The only severe problem, he said, was that "March is the season of the biting flies, and the region just swarmed with the vicious creatures."

[thomas.maugh@latimes.com](mailto:thomas.maugh@latimes.com)

---

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| 22802|2007-06-30 12:01:59|Djehuti Sundaka|Re: The term `Afrocentric` (Reply to Djehuti)|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin" wrote:

>

> Dear Djehuti

>

> YOU WROTE: If being 'Afrocentric' is confined to only  
> being 'African' in culture ... then being 'Afrocentric' would be  
> nothing more than confining oneself to a cultural prison.

>

> MY REPLY: Unfortunately Culture is always restrictive. Culture  
> prevents people from doing what they like. That is the point of  
> culture. I feel that we are trying to have our cake and eat it.

The

> idea that each individual is free to do their own thing is a fine  
> European liberal relativist ideology. Let us not pretend that it

is

> African.

>

> Peace

>

> Robin

>

Culture is not always restrictive. Some cultures at some times may become either xenophobic or socially repressive but cultures in general are open to the internal changes and outer influences by which they evolve. Even to speak of something being 'African' or being 'Afrocentric' is an example of this since as we all know there's no such thing as 'African culture' in the singular sense. Igbo culture is not Yoruba culture which is not Akan culture which is certainly not Kongo culture and so on. If we are to be as restrictive as you \*seem\* to be implying, we will have to dispense with any notion of being 'Afrocentric' and confine ourselves to being either Kongo or Mande or Afr or Akan or Igbo or Yoruba or Hausa, etc. We would also have to give up things like Jazz, Reggae, and R&B for being European influenced and never listen to Bob Marley or Miles Davis or Earth, Wind, & Fire, the Stylistics, Marvin Gaye, etc. Such a self-imposed restriction would be unnatural to say the least and would never grow to embrace the masses.

Apart from a community's social commitments, the idea that each individual is free to do their own thing is universal. That idea becomes more diminished in stratified societies. Compare the Hindu caste system with the very liberal egalitarian society of the Ju in the Kalahari desert. The Ju certainly don't have a "European liberal relativist ideology". Compare the 'liberal' lifestyles invading Europeans characterized their victims as having in the Kongo, the Moana (Pacific), the Bagua (Caribbean), etc. with that of the people in empires such as the Zulu and the Inca and the Aztecs. The difference is social stratification, not European ideology.

Djehuti Sundaka

| 22803|2007-06-30 12:31:48|Djehuti Sundaka|Re: [Thoth-S] David Rohl, the Opressed Asiatics in Egypt, Moses and|

The Exodus story is the product of literary borrowing from Zur (Tyre), not historical memory. This can be discerned from the literary parallels to be found between it and the Io and Danaus stories. The earliest biblical exodus tradition doesn't even know of an exodus out of Kamat or of a leader named Mosheh (Judges 5:4-5).

The laws to be found in the Bible come from different times and reflect the contemporary views of the 8th and 7th century BCE priesthoods of Yehwdah.

Ten years ago when Rohl first came to my attention, I personally saw



how he misrepresented information and what scholars had to say on the matters he claimed to have their testimony on. So mentioning whatever he has to say without quotes from someone like Bietak to independently confirm it simply sets off alarms. If you can, find out what Bietak has to say on the matters Rohl speaks of. I can almost guarantee that Rohl has mischaracterized the situation.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Fari Supiya wrote:

>

> Ta-Setians

>

> There are some Israeli archaeologists who question the events of the Exodus. I, however, think there are powerful reasons for taking the exodus account very seriously. In the process I hope to answer some puzzling and seemingly unrelated issues from why eye contact amongst males in diasporal Black communities can be taken very seriously indeed to why the mosaic code is so harsh against premarital sex.

>

> I have in the past presented mainstream scholars who have undermined David Rohl's interpretation of ancient Egypt's Mesopotamian origins. Despite this Rohl, or perhaps his researchers, still provide some very useful evidence concerning certain aspects of Egypt's history. Rohl informs us of excavations done at Avaris in the Delta. Rohl gives the background as an Upper Egyptian reaction to the growing influence of Asiatics in Egypt, which at the time (13th dynasty), was in two kingdoms. The Upper Egyptian kingdom eventually swallowed the Delta (for the upteenth time) and the bulk of Asiatics, who were in Lower Egypt, were now at the mercy of the Upper Egyptian king, now of all Egypt. Rohl backs up his assertion of what happened to the Asiatics in Upper Egypt with the following statement:

> "The founder of the new Egyptian dynasty was Sekhemre-Sewadjtawy Sobekhotep III. It was during his short three-year reign that the Israelites and their Asiatic cousins living in the Nile valley were first enslaved in large numbers. The Egyptians had finally had enough. Property was seized and livestock confiscated by royal decree. Those Asiatic officials living at the royal court of Itj-Tawy who swore absolute allegiance to the Pharaoh and the Upper Egyptian state were permitted to retain their offices - but only under the close scrutiny of their native Egyptian masters." p175

> "Suddenly, in a devastating coup, Egypt had taken back control of its destiny and found itself awash with slaves to do its bidding. According to surviving documents such as the Brooklyn Papyrus, as many as 50% of the domestic servant population in the Nile valley at

this time bore Semitic names, including Israelite appellations such as Menahem, Issachar, Asher and Shiprah. Two of these are tribal eponyms derived from sons of Jacob, whilst the last is specifically given as the name of the Israelite midwives in the Moses story [Exodus 1: 15-21]."

> p175

> The Pharaohs under whom this happened is given as Sobekhotep III and Khaneferre Sobekhotep IV. When Upper Egypt swallowed the Delta what happened next is described thus:

> "In Avaris, the largest of the dwellings (in Tell ed-Daba Area F) - those once occupied by the Israelite tribal chieftains - were handed over to Egyptian overseers. The original Hebrew owners were rehoused in much smaller lean-to[?] huts built within the compounds and set to work as domestic servants for their new masters. The rest of the expanding Asiatic population was housed in overcrowded squalor to the east of the palace settlement (in Tell ed-Daba Area A on the main tell). Here the mudbrick houses, now of Egyptian design, were woven together in a tight network of compounds separated by narrow lanes. The population was so densely packed into the available space that burials had to be located within the compounds and even under the floors of the dwellings.

> Anthropological studies of the skeletal remains from Avaris show that the Asiatic population developed serious health problems associated with poverty and malnourishment. Parasitic diseases such as anaemia were observed to have affected at least one third of the population. Harris lines in the long bones indicated stunted growth. Life expectancy was around thirty-two years. The evidence for an oppression of the Asiatic population of Egypt during the 13th dynasty is clearly there to be seen in the archaeological record."

p177-8

>

> At this point I GOR will throw in my two pence worth. When impressive scientific evidence is quoted it's not always easy to know what to make of it. Rohl does not tell us what exactly the forensic anthropologists saw when he says 'diseases such as anaemia were observed' but my guess would be lesions on the bone and cranium of a type such as cribra orbitalia. Anaemia is an acute lack of iron in the blood stream which leads to iron being drawn from the bone to restore the balance in the blood. This causes lesions to appear on the bone. The lesions themselves cannot tell you what the cause of the anaemia was. It could be a very impoverished diet just as well as a parasitic infection which would cause heavy blood loss.

>

> The most grizzly evidence that the Biblical account is based on real events told long after the fact can be found on p 180:

> " All over the sprawling city of Avaris the tiny graves of the

massacre victims have been unearthed by the Austrian excavators. The normal infant grave population in ancient settlements is around 25% - but here in Avaris the figure reaches an astonishing 65%. Further direct archaeological evidence of the tragedy comes from the statistics for the remaining adult population of the excavated Israelite graves [I'm not sure that Rohl is justified in using this term over `Asiatic`]. For every five female adult burials the archaeologists have unearthed only three adult male burials. The picture is clear: fewer males survived into adulthood. Once again the archaeological evidence seems to confirm the biblical tradition."

> David Rohl, The Last Testament, Century House, 2002.

>

> I cannot vouch that Rohl's Biblically inspired interpretation of the events is entirely accurate but he brings some important evidence to the table. Those wanting to dismiss his conclusions still have to discuss the primary evidence and its anomalous nature.

> I think the Biblical account preserves a memory of sustained Asiatic migration into Egypt during the Middle kingdom. Sometimes it was to escape drought but also young men would make their way to Egypt attracted by the bright lights of the cities. During periods of weak Egyptian leadership or Asiatic rule such immigration would logically have increased or taken the form of whole tribes acting as raiding parties.

>

> While there were Asians who had long since been absorbed into the Egyptian gene pool from the predynastic period there was also evidence of peoples who maintained their tribal structure and remained distinct from the Egyptians as a whole.

> The targetting of males tends to happen with any population living under oppression. The reasons for this are just as grizzly as what has gone before. An associate who is getting a book published asked me to write his `Last Word` in the book in which I outline a number of problems that are faced by oppressed people. They all revolve around dysfunctional patterns of behaviour that develop under the unfortunate experience of oppression.

>

> Consider sexual behaviour. It is natural for foreigners to be sexually curious about each other. Where one ethnic group or collection of groups are oppressed males from the dominant group will make a speciality of having recreational sex with such females with, on the whole, no long term objectives. A number of children outside of wedlock are likely to result from this scenario. The oppressed males are likely to develop a strong resentment of this situation. Females may also be part of this `free for all` attitude particularly in societies where there is some measure of equality (such as Ancient Egypt). Consider the story recorded in Genesis of

Joseph's encounter with the Egyptian officer Potiphar's wife. In the story she grabs a hold of his shawl/toga so tightly and tries to blackmail him into having sex. The picture that is painted is one of sexually exploitative behaviour on the part of a more socio-economically powerful female relative to her Asiatic servant.

>

> Then there's the issue of minority sexual interests. All those whose sexual proclivities were not shared by the majority Egyptians would have thought twice about making what they knew was considered a deviant sexual advance on another Egyptian because they would not want a fellow citizen discovering about their behaviour because it would affect their standing in that Egyptian's eyes. That Egyptian would also be likely to know people who the 'different' Egyptian knows which would affect his standing amongst other Egyptians.

> Furthermore where legal consequences might follow, in cases such as forbidden sexual behaviour being discovered, the word of a citizen is of some standing in court. With the oppressed a citizen is less likely to care what they think of him, they are less likely to know other Egyptians in a social way, and their word in judicial proceedings can only be as powerful as the way they are generally perceived in society. In short they are fair game.

>

> All these 'minority sexual Egyptians' whose attentions the average Egyptian would rarely encounter would have been frequent visitors to the Asiatic quarter of Avaris at night time. If you had asked a male Asiatic from Avaris what percentage of Egyptian men he thought were gay do you think he'd give the same percentage as an Egyptian male? Hasn't anyone ever wondered why the behaviour attributed to Ham in Genesis was given homosexual connotations by some Rabbi's even though Egyptian society did not accept homosexuality (remember the Negative Confessions)? Or why Rap group X-Clan seemed to equate being a White male with being a 'sissy'? Or whether it's a coincidence that in the secrecy-obsessed world of homosexuality eye contact is a powerful signal and Black males living in White-dominated countries noticeably do not like being looked at by other males? When you are oppressed your experience of the dominant group's sexual behaviour would be truly unrecognisable to the

> dominant group itself (not that they are totally unaware of what goes on, see the references to Hollywood films below). The kind of sexual exploitation the Asiatics would have been exposed to would have given rise to all sorts of problems.

>

> Fast forward to the Exodus. The harsh tone of the Laws of Moses, particularly where non-marital sex and homosexuality are concerned, may be seen from the point of view of someone whose sole experience

of these forms of behaviour is in the context of horrendous sexual exploitation and become the chief reason for interacting with Egyptians outside the working environment. Yet some have seen Moses' position as unenlightened compared to the more 'lenient' Egyptians. While Egyptians did not promote the above said behaviour I know of no instances where they executed people for these reasons. The reason for the strictness of the Mosaic code should be obvious.

> One must be careful about making deductions about ancient behaviour based on modern observations, however, where universals are concerned we can make comfortable assumptions such as wealthy males in 3000 BC would have the same tendency to have increased access to sexual partners as compared to less wealthy males. These are universals and apply irrespective of the religious or cultural order of the day.

> I am an appreciator of ancient Egyptian culture and achievement but I do not hold their conduct, whether individual or collective to have always been beyond criticism. Perhaps it might be fruitful to consider what led to the Egyptian 'backlash' behaviour in the first place and whether it was proportionate or disproportionate. And also whether the Egyptians did not know what certain among their number were doing to the 'miserable Asiatics'.

>

> On the theme of specialised sexual exploitation of subjugated peoples I remember watching a film called The Black Dahlia (2006) based in the 1940's where there was a short scene which appeared in passing where the police take out a file and discuss a White paedophile and utter the chilling observation: 'All the complainants are coloured'. In the film The Hurricane (1999) Denzel Washington's character who gets into trouble because as a child in the 194's he threw a rock very hard at a White man who was trying to be 'funny' with his friend. I'm not a great cinema goer but just off the top off my head Hollywood clearly preserves a memory of racially targetted paedophilia. And this isn't about paedophilia but about targetted non-committal sexual behaviour in general. What do the above victims have in common with the Avaris population? They were both in slavery. Is it a coincidence that the harshest attitudes towards homosexuality come from the Old Testament (after a regime of > slavery) and Jamaica (where the harshest of the Western slavery regime existed) where in both cases identified homosexuals are punished by death?

>

> The NOTORIOUS G.O.R.E

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> Daring to discuss sensitive issues because it's needed.

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> | 22804|2007-06-30 13:51:56|asar\_imhotep|Re: The term `Afrocentric` (Reply to Djehuti)|

All in all in relation to this discussion, I think there needs to be a clear marker for determining being "African" in praxis, in contrast to having an African lens when interpreting various African cultures' art, philosophy, spirituality and ontological expressionisms in a course of study [*this is essentially what you are studying in history ? how cultures express themselves*]. The failure in these types of discussions is the lack of discussion on what it means to be human according to various African people, in the context of their cultural sphere of influence, in their given geography [*as there is no singular African culture*].

The difference, in my opinion, of a truly African Centered paradigm is the overall "purpose" of study. Basically, what is your purpose for studying anyway? Is it just to teach other people in

hopes they will do something with it? Is it so you can argue back and forth with others as in a championship fight? Is it just so you can house information and look intelligent amongst peers?

For indigenous African people, knowledge is simply the mechanism needed in order to awaken gifts lying dormant in your spirit. Their research goals were simply to obtain "truth" of ones origins and purpose.

Being African in mind is simply trying to understand the concept of "change" and how to use change to your benefit. Being human in the African context is not a rigid set of rules as Dr. Malidoma Some has pointed out countless times in his works. Being human in the African context is flexible and the world you create must be one in which the people of the time deem necessary and that benefits the community.

Dr. Winters echoes this sentiment in an earlier post with the example of the leopard and jaguars. The same can be said with the term Amen in ancient Kmt with the lion dogs known in Tebet. It is the underlying principle which is the same, the symbols change with the time. African ontology is very symbolic, not literal as in Eurocentric perspectives.

In Tibet , you knew you were at the school of *Amen* because the symbols told you when you came in the doors of the temple: not in a literal, alphabetical way, but in a physical symbolic way. There would be two lions at the entrance: one has its mouth open and the other has its mouth closed. The lion with the mouth open is pronouncing the vowel "A" [aaah]. The one with the mouth closed is saying "Mn" [mnnn].

To the uninitiated in African spiritual systems, they would not recognize the connections because of their western training and their Eurocentric lens. But those who live and breath the culture, the connection is speaking to you loud and clear [Matt: 13:17 *But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*]

The fundamental difference between African Centered thought and practice and that of Eurocentrism is that Afrocentrism/Afrocentricity (in an indigenous context) aims to answer these four questions:

1. Who am I?
2. Where did I come from?
3. What is my purpose?
4. What must I do to fulfill that purpose?

Indigenous African belief is that all spirit beings (humans) are sent to earth for a purpose. And it is the community's job to set a course for a new life that will help to awaken their gifts so it can sustain the community. You are simply the central creative being having a human experience. This is the basis of African thought and expression. From here is your foundation in which you build.

African people could care less how well you could deconstruct a language and find paleo roots to verbs and place names. If you are not doing for the purpose of awakening spirit to its gifts and improving the human condition, then your efforts are for not. This is what separated Chiekh Anta Diop from most historians. His anthropological, linguistic and forensic analyses were used as a springboard to build a political state that would enhance the African human condition. He wasn't learning and fighting for bragging rights: That Eurocentric hegemony and why their school of thought doesn't serve humanity in a manner that ancient African thought still serves to this day in its diminishment.

To close, African thought and expression is symbolic. It is flexible and not a stale, rigid form of being. African people believe you chose to be here, at this time, under this culture to serve a greater purpose. The language that is used is irrelevant as all language is a mask for meaning and the only way to understand meaning without language is through symbols. The symbols of life will still exist whether human beings give it a name or not. So to African people, it doesn't matter the language, the universe is going to communicate with you in the language you understand. That's why us native English speakers don't dream in Yoruba. So if one is truly talking about adopting an African centered perspective, then they must master holistic thinking through symbolisms found in the template we call nature. That is the very foundation of any indigenous culture found on the continent. African wisdom can't be found in books because it is not literal, it is something you experience raising children and experiencing nature. There is where you'll find your connections.

Asar Imhotep

<http://www.mochasuite.com>

| 22805|2007-06-30 18:50:54|Ta'Ziyah Mujaahid|Re: Nature of Ethiopian, Somalis and the semitic languages|  
Hotep family,

Now I no expert on this subject, and a layman at best, but isn't Semite actually pronounced Shemite? Wasn't Shem just like Ham, a black tribe, a black people?

If I recall correctly Ausar brought Egypt down the Nile from the south (Nubia), to it's current day location in the north. Now, what do Ethiopians and Samolis have to do with Egypt? Has anything been found linking East Africa with Egypt? Remember, anyone with a burnt face was a Ethiopian to a Greek.

Now as far as the original inhabitants of Arabia are concerned, they are the Dagumba of Northern Ghana, the Adites of the Holy Quaran. Dr. M. Mulana has lectured on this subject, and has traced the Dagumbas' forced migration out of Arabia to current day northern Ghana.

Like I said, I'm just a layman, and my information could be all wrong!



T. Mujaahid

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "zetter\_74" wrote:

>  
> Hi, It is a fact that Arabia was in ancient times occupied by  
> kushites i.e blacks and eventually settled by white tribes who  
> intermarried with the black, the result of which we have the arabs/  
> semites. Also, wars in Arabia (especially yemen) displaced some of  
> these blacks/mixed people some returning back to Ethiopia hence  
> mixed characteristics of some Ethiopians. I would like to have  
> confirmation/more info about the following.

>  
> 1) Is Arabic a semitic language with roots in Africa i.e majority  
of  
> its words stemming from black Africa? If that is the case, what  
> language/people in Ethiopia or elsewhere can claim origination of  
> semitic language? More info about the evolution of ethiopia will  
> very much be appreciated.

>  
> 2) Some people (including some somalis) claim an external origin  
> i.e out of Africa due to their atypical physical features compared  
> to 'other' 'africans' but I have read somewhere that the Somalis  
are  
> indigenous African people and are therefore pure Africans free of  
> any white admixture and their physical characteristics are normal  
> variation found in the diverse African continent. Which position is  
> right, can anyone shed more light on this? Many thanks.

>  
| 22806|2007-06-30 19:08:23|Paul Kekai Manansala|Re: Nature of Ethiopian, Somalis and the  
semitic languages|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Ta'Ziyah Mujaahid" wrote:

> If I recall correctly Ausar brought Egypt down the Nile from the  
> south (Nubia), to it's current day location in the north. Now, what  
> do Ethiopians and Samolis have to do with Egypt? Has anything been  
> found linking East Africa with Egypt?

Yes, the Nile was a natural link between the cultures of East Africa  
and Egypt.

The earliest predynastic cultures had much in common with Neolithic Khartoum and Kerma.

Regards,

Paul Kekai Manansala

| 22807|2007-06-30 20:00:26|Sptpy|The term "Eurocentric"|

To be Eurocentric is to be dishonest about the contributions of Africans to world history, especially the history of ancient Egyptian civilization; it is to rant and rave about the destructiveness of invading Africans to ancient civilization when the exact opposite is the truth. To be Eurocentric is to denounce those African scholars who are among the greatest who ever lived then wallow in ignorant, disdainful arrogance. On one hand It claims that obvious historical facts are myth and on the other it perceives a preposterous, contrived "new face" of Tutankhamen as "stunning" and parades that sham to the world.

Tyrone

| 22808|2007-06-30 21:04:15|clyde winters|Re: The term `Afrocentric` (Reply to Paul)|

--- [Bradenqp@aol.com](mailto:Bradenqp@aol.com) wrote:

>  
> In a message dated 6/30/2007 9:47:45 AM Eastern  
> Daylight Time,  
> [pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net) writes:  
>  
> But one merely has to read Asante to discover that  
> Afrocentrism as  
> originally envisioned has nothing to do with racial  
> superiority of any  
> color.  
>  
>  
>  
> Paul, I think you are bringing up an issue of  
> semantics that the African  
> Centered movement continues to miss.  
>  
> It seems like a minor issue, but it is very  
> important that we be  
> sophisticated enough to make a distinction between  
> the words "Afrocentrism" and  
> "Afrocentricity". Molefi Asante, his colleagues and  
> his students continue to point  
> out that the latter is precisely as you have  
> described it: "...coined for new  
> courses of study with specific descriptions."  
>  
> It is in essence, Asante's baby. It has it's

- > distinct rationale and
- > components for study, interpretation and philosophy.
- > The specifics of the discipline
- > are explained repeatedly in his books and other
- > literature. "Afrocentrism",
- > which preceded Asante's doctrine is a different
- > animal, more generalized and
- > is a bit more diffuse. Dr. Winters has given a
- > history of its development a
- > number of times. Nothing wrong with this. People are
- > free to subscribe to
- > either or both. But too many African Centered
- > intellectuals confuse the two
- > disciplines and resent Asante for trying to "hijack"
- > Afrocentrism. He has done no
- > such thing. We need to separate the two forms and be
- > clear which we each
- > subscribe to. Then we need to respect the other
- > enough to leave it alone and have
- > its adherents develop it as they wish.
- > Unfortunately, both disciplines take
- > the adjectival form of "Afrocentric". This is
- > confusing. But I know for a
- > fact that Asante conceived Afrocentricity as
- > something distinct from African
- > Centered studies before it with its own highly
- > developed and precise sub
- > disciplines.
- >
- > In this respect, Afrocentricity is similar to
- > Kawaia Theory, which was
- > created by Maulana Karenga. I see that Dr. Winters
- > continues to have a problem
- > with Asante. Fair enough. But Asante has the right
- > to define his brainchild as
- > he sees fit. Dr Winters and like minded people can
- > then develop and define and
- > build Afrocentrism as they choose.
- >
- >
- > Paul Braden

Hi Paul

I have no problem with Asante. I respect him greatly.

In fact we just served on the same committee for a gifted student who will receive his PhD in this area.

If you read the article I posted by Asante, you will find that it is he who discusses the difference between "Afrocentrism" and "Afrocentricity". I was just elaborating on the theme.

Clyde

---

Park yourself in front of a world of choices in alternative vehicles. Visit the Yahoo! Auto Green Center.

[http://autos.yahoo.com/green\\_center/](http://autos.yahoo.com/green_center/)

| 22809|2007-06-30 21:56:47|Emeagwali, Gloria (History)|Re: [Thoth-S] David Rohl, the Oppressed Asiatics in Egypt, Moses and|  
Oh my. We have now entered the debate about counter-reparations.

First undermine fine scholars like Obenga, then break the northeast off, 'hamitically.'

Play the reverse eurogenics card.

Isolate 'em. Use the carrot and stick approach, though and  
wrap everything up in a bale of microcurl wool.

Mission accomplished.

GE

Agent provocateur

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From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) on behalf of Fari Supiya

Sent: Sat 6/30/2007 7:28 AM

To: [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: [Thoth-S] David Rohl, the Opressed Asiatics in Egypt, Moses and the Harshness of the Mosaic Code

Ta-Setians

There are some Israeli archaeologists who question the events of the Exodus. I, however, think there are powerful reasons for taking the exodus account very seriously. In the process I hope to answer some puzzling and seemingly unrelated issues from why eye contact amongst males in diasporal Black communities can be taken very seriously indeed to why the mosaic code is so harsh against premarital sex.

I have in the past presented mainstream scholars who have undermined David Rohl's interpretation of ancient Egypt's Mesopotamian origins.

Where and when?

Despite this Rohl, or perhaps his researchers, still provide some very useful evidence concerning certain aspects of Egypt's history. Rohl informs us of excavations done at Avaris in the Delta. Rohl gives the background as an Upper Egyptian reaction to the growing influence of Asiatics in Egypt, which at the time (13th dynasty), was in two kingdoms. The Upper Egyptian kingdom eventually swallowed the Delta (for the upteenth time) and the bulk of Asiatics, who were in Lower Egypt, were now at the mercy of the Upper Egyptian king, now of all Egypt. Rohl backs up his assertion of what happened to the Asiatics in Upper Egypt with the following statement: "The founder of the new Egyptian dynasty was Sekhemre-Sewadjtawy Sobekhotep III. It was during his short three-year reign that the Israelites and their Asiatic cousins living in the Nile valley were first enslaved in large numbers. The Egyptians had finally had enough. Property was seized and livestock confiscated by royal decree. Those Asiatic officials living at the royal court of Itj-Tawy who swore absolute allegiance to the Pharaoh and the Upper Egyptian state were permitted to retain their offices - but only under the close scrutiny of their native Egyptian masters." p175

"Suddenly, in a devastating coup, Egypt had taken back control of its destiny and found itself awash with slaves to do its bidding. According to surviving documents such as the Brooklyn Papyrus, as many as 50% of the domestic servant population in the Nile valley at this time bore Semitic names, including Israelite appellations such as Menahem, Issachar, Asher and Shiprah. Two of these are tribal eponyms derived from sons of Jacob, whilst the last is specifically given as the name of the Israelite midwives in the Moses story [Exodus 1: 15-21]."

p175

The Pharaohs under whom this happened is given as Sobekhotep III and Khaneferre Sobekhotep IV. When Upper Egypt swallowed the Delta what happened next is described thus:

"In Avaris, the largest of the dwellings(in Tell ed-Daba Area F) - those once occupied by the

Israelite tribal chieftains - were handed over to Egyptian overseers. The original Hebrew owners were rehoused in much smaller lean-to[?] huts built within the compounds and set to work as domestic servants for their new masters. The rest of the expanding Asiatic population was housed in overcrowded squalor to the east of the palace settlement (in Tell ed-Daba Area A on the main tell). Here the mudbrick houses, now of Egyptian design, were woven together in a tight network of compounds separated by narrow lanes. The population was so densely packed into the available space that burials had to be located within the compounds and even under the floors of the dwellings.

Anthropological studies of the skeletal remains from Avaris show that the Asiatic population developed serious health problems associated with poverty and malnourishment. Parasitic diseases such as anaemia were observed to have affected at least one third of the population. Harris lines in the long bones indicated stunted growth. Life expectancy was around thirty-two years. The evidence for an oppression of the Asiatic population of Egypt during the 13th dynasty is clearly there to be seen in the archaeological record." p177-8

At this point I GOR will throw in my two pence worth. When impressive scientific evidence is quoted it's not always easy to know what to make of it. Rohl does not tell us what exactly the forensic anthropologists saw when he says 'diseases such as anaemia were observed' but my guess would be lesions on the bone and cranium of a type such as cribra orbitalia. Anaemia is an acute lack of iron in the blood stream which leads to iron being drawn from the bone to restore the balance in the blood. This causes lesions to appear on the bone. The lesions themselves cannot tell you what the cause of the anaemia was. It could be a very impoverished diet just as well as a parasitic infection which would cause heavy blood loss.

The most grizzly evidence that the Biblical account is based on real events told long after the fact can be found on p 180:

" All over the sprawling city of Avaris the tiny graves of the massacre victims have been unearthed by the Austrian excavators. The normal infant grave population in ancient settlements is around 25% - but here in Avaris the figure reaches an astonishing 65%. Further direct archaeological evidence of the tragedy comes from the statistics for the remaining adult population of the excavated Israelite graves [I'm not sure that Rohl is justified in using this term over 'Asiatic']. For every five female adult burials the archaeologists have unearthed only three adult male burials. The picture is clear: fewer males survived into adulthood. Once again the archaeological evidence seems to confirm the biblical tradition."

David Rohl, The Last Testament, Century House, 2002.

I cannot vouch that Rohl's Biblically inspired interpretation of the events is entirely accurate but he brings some important evidence to the table. Those wanting to dismiss his conclusions still have to discuss the primary evidence and its anomalous nature.

I think the Biblical account preserves a memory of sustained Asiatic migration into Egypt during the Middle kingdom. Sometimes it was to escape drought but also young men would make their way to Egypt attracted by the bright lights of the cities. During periods of weak Egyptian leadership or Asiatic rule such immigration would logically have increased or taken the form of whole tribes acting as raiding parties.

While there were Asians who had long since been absorbed into the Egyptian gene pool from the

predynastic period there was also evidence of peoples who maintained their tribal structure and remained distinct from the Egyptians as a whole.

The targetting of males tends to happen with any population living under oppression. The reasons for this are just as grizzly as what has gone before. An associate who is getting a book published asked me to write his `Last Word` in the book in which I outline a number of problems that are faced by oppressed people. They all revolve around dysfunctional patterns of behaviour that develop under the unfortunate experience of oppression.

Consider sexual behaviour. It is natural for foreigners to be sexually curious about each other. Where one ethnic group or collection of groups are oppressed males from the dominant group will make a speciality of having recreational sex with such females with, on the whole, no long term objectives. A number of children outside of wedlock are likely to result from this scenario. The oppressed males are likely to develop a strong resentment of this situation. Females may also be part of this `free for all` attitude particularly in societies where there is some measure of equality (such as Ancient Egypt). Consider the story recorded in Genesis of Joseph`s encounter with the Egyptian officer Potiphar`s wife. In the story she grabs a hold of his shawl/toga so tightly and tries to blackmail him into having sex. The picture that is painted is one of sexually exploitative behaviour on the part of a more socio-economically powerful female relative to her Asiatic servant.

Then there`s the issue of minority sexual interests. All those whose sexual proclivities were not shared by the majority Egyptians would have thought twice about making what they knew was considered a deviant sexual advance on another Egyptian because they would not want a fellow citizen discovering about their behaviour because it would affect their standing in that Egyptian`s eyes. That Egyptian would also be likely to know people who the `different` Egyptian knows which would affect his standing amongst other Egyptians.

Furthermore where legal consequences might follow, in cases such as forbidden sexual behaviour being discovered, the word of a citizen is of some standing in court. With the oppressed a citizen is less likely to care what they think of him, they are less likely to know other Egyptians in a social way, and their word in judicial proceedings can only be as powerful as the way they are generally perceived in society. In short they are fair game.

All these `minority sexual Egyptians` whose attentions the average Egyptian would rarely encounter would have been frequent visitors to the Asiatic quarter of Avaris at night time. If you had asked a male Asiatic from Avaris what percentage of Egyptian men he thought were gay do you think he`d give the same percentage as an Egyptian male? Hasn`t anyone ever wondered why the behaviour attributed to Ham in Genesis was given homosexual connotations by some Rabbi`s even though Egyptian society did not accept homosexuality (remember the Negative Confessions)? Or why Rap group X-Clan seemed to equate being a White male with being a `sissy`? Or whether it`s a coincidence that in the secrecy-obsessed world of homosexuality eye contact is a powerful signal and Black males living in White-dominated countries noticeably do not like being looked at by other males? When you are oppressed your experience of the dominant group`s sexual behaviour would be truly unrecognisable to the dominant group itself (not that they are totally unaware of what goes on, see the references to Hollywood films below). The kind of sexual exploitation the Asiatics would have been exposed to would have given rise to all sorts of problems.

Fast forward to the Exodus. The harsh tone of the Laws of Moses, particularly where non-marital sex and homosexuality are concerned, may be seen from the point of view of someone whose sole experience of these forms of behaviour is in the context of horrendous sexual exploitation and become the chief reason for interacting with Egyptians outside the working environment. Yet some have seen Moses' position as unenlightened compared to the more 'lenient' Egyptians. While Egyptians did not promote the above said behaviour I know of no instances where they executed people for these reasons. The reason for the strictness of the Mosaic code should be obvious.

One must be careful about making deductions about ancient behaviour based on modern observations, however, where universals are concerned we can make comfortable assumptions such as wealthy males in 3000 BC would have the same tendency to have increased access to sexual partners as compared to less wealthy males. These are universals and apply irrespective of the religious or cultural order of the day.

I am an appreciator of ancient Egyptian culture and achievement but I do not hold their conduct, whether individual or collective to have always been beyond criticism. Perhaps it might be fruitful to consider what led to the Egyptian 'backlash' behaviour in the first place and whether it was proportionate or disproportionate. And also whether the Egyptians did not know what certain among their number were doing to the 'miserable Asiatics'.

On the theme of specialised sexual exploitation of subjugated peoples I remember watching a film called *The Black Dahlia* (2006) based in the 1940's where there was a short scene which appeared in passing where the police take out a file and discuss a White paedophile and utter the chilling observation: 'All the complainants are coloured'. In the film *The Hurricane* (1999) Denzel Washington's character who gets into trouble because as a child in the 194's he threw a rock very hard at a White man who was trying to be 'funny' with his friend. I'm not a great cinema goer but just off the top of my head Hollywood clearly preserves a memory of racially targetted paedophilia. And this isn't about paedophilia but about targetted non-committal sexual behaviour in general. What do the above victims have in common with the Avaris population? They were both in slavery. Is it a coincidence that the harshest attitudes towards homosexuality come from the Old Testament (after a regime of slavery) and Jamaica (where the harshest of the Western slavery regime existed) where in both cases identified homosexuals are punished by death?

The NOTORIOUS G.O.R.E

Daring to discuss sensitive issues because it's needed.



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| 22810|2007-07-01 14:09:49|Djehuti Sundaka|Re: Nature of Ethiopian, Somalis and the semitic languages|

The term 'Semite' was inspired by the name 'Sham' but in itself is a term less than 200 years old.

The names 'Sham' (meaning 'Name'), 'Khom' (identified with a word meaning 'Hot' but obviously derived from 'Kam' as a reference to Kamat) and 'Yefeth' (said to mean 'Enlarge' but derived from the Hellenic name 'Iapeto' (sp.?)), are all eponymous names.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Ta'Ziyah Mujaahid" wrote:

>

> Hotep family,

>

> Now I no expert on this subject, and a layman at best, but isn't

> Semite actually prounounced Shemite? Wasn't Shem just like Ham, a

> black tribe, a black people?

>

> If I recall correctly Ausar brought Egypt down the Nile from the

> south (Nubia), to it's current day location in the north. Now,

what

> do Ethiopians and Samolis have to do with Egypt? Has anything been

> found linking East Africa with Egypt? Remember, anyone with a

burnt

> face was a Ethiopian to a Greek.

>

> Now as far as the original inhabitants of Arabia are concerned,

they

> are the Dagumba of Northern Ghana, the Adites of the Holy Quaran.

Dr.

> M. Mulana has lectured on this subject, and has traced the

Dagumbas'

> forced migration out of Arabia to current day northern Ghana.

>

> Like I said, I'm just a layman, and my information could be all

wrong!

>

>

> T. Mujaahid

>

>

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "zetter\_74" wrote:

> >

> > Hi, It is a fact that Arabia was in ancient times occupied by

> > kushites i.e blacks and eventually settled by white tribes who

> > intermarried with the black, the result of which we have the

arabs/

> > semites. Also, wars in Arabia (especially yemen) displaced some

of

> > these blacks/mixed people some returning back to Ethiopia hence

> > mixed characteristics of some Ethiopians. I would like to have

> > confirmation/more info about the following.

> >

> > 1) Is Arabic a semitic language with roots in Africa i.e

majority

> of

> > its words stemming from black Africa? If that is the case, what

> > language/people in Ethiopia or elsewhere can claim origination

of

> > semitic language? More info about the evolution of ethiopia will

> > very much be appreciated.

> >

> > 2) Some people (including some somalis) claim an external

origin

> > i.e out of Africa due to their atypical physical features

compared

> > to 'other' 'africans' but I have read somewhere that the Somalis  
> are  
> > indigenous African people and are therefore pure Africans free

of

> > white admixture and their physical characteristics are

normal

> > variation found in the diverse African continent. Which position

is

> > right, can anyone shed more light on this? Many thanks.

> >

>

| 22811|2007-07-01 18:45:59|Danny|Ancient Egypt Group Needs Members!|  
Hello all!

Just to let you know that Horizon of the Aten is looking for new members to encourage activity and would like to welcome you to join! The group welcomes discussion on any period of ancient Egyptian history but has a particular emphasis on the Amarna Period and New Kingdom in general. Please become a part of our exciting community and help promote intriguing and engaging discussions!

Click here to join: <http://groups.yahoo.com/group/horizonaten>

Many thanks,

Danny Bird

[nefarious\\_bird@yahoo.co.uk](mailto:nefarious_bird@yahoo.co.uk)

| 22812|2007-07-02 18:56:47|K. Loganathan|Ancient seeds reveal Andean crops|

## Ancient seeds reveal Andean crops

American and Old World horticulture began about the same time.

Emma Marris

---



**10,000-year-old  
squash seeds  
from Peru  
mark the  
beginnings of**

Archaeologists have found some of the oldest evidence of cultivated food plants in South America. The squash seeds, peanuts hulls, cotton bolls and quinoa-like seeds add to evidence that the dawn of agriculture in the New World was earlier and more protracted than previously thought.

**cultivation.**  
**Tom D.**  
**Dillehay**

Tom Dillehay of Vanderbilt University in Nashville, Tennessee, and his colleagues dug beneath floors and peered under ancient grinding-stones in the Peruvian Andes. They found squash seeds around 10,000 years old, a wild peanut far from the region where it typically grows around 8,000 years old, and a cotton boll around 6,000 years old.

"Tom's data adds more evidence that food production ? horticulture ? developed nearly as early in the Old World as in the New World," says Dolores Piperno, an archaeobotanist at the Smithsonian Tropical Research Institute in Panama. "The evidence has been accumulating for about 15 years." It was once thought that agriculture hit the New World all at once, around 5,000 years ago.

It's unclear how domesticated some of these plants were, even if they had clearly been moved from the wild and grown on purpose. "There is a long period of systematic cultivation before something that we would call domestication appeared," says Piperno.

"In squashes, domestication happened fast," she adds. "Other crops had relatively long periods of pre-domestication cultivation. You can't say that they are wild, you can't say that they are domesticated ? they are something in between."

Writing in *Science*<sup>1</sup>, Dillehay and his colleagues conclude that squash was domesticated all over Meso-America and South America about 10,000 ago at the beginning of the Holocene, the period with a mild climate and carbon-dioxide rich atmosphere in which we continue to live.

Source: Nature

<http://www.nature.com/news/2007/070625/full/070625-11.html>

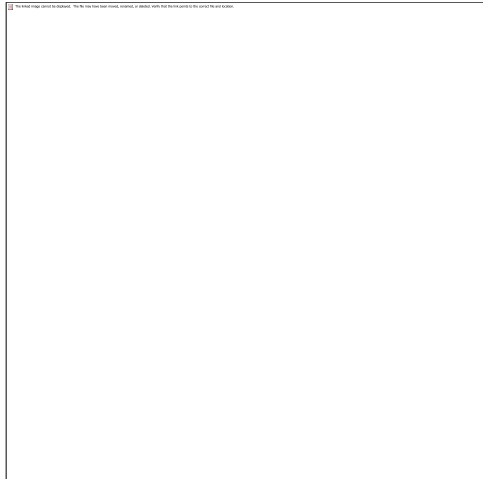
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| 22813|2007-07-03 08:25:19|Ferg|Is this book worth it?|

Attachments :

Hi.

Before I invest in this book has anyone read it... or am I wasting my time and money?I found it on Amazon. It costs a staggering 103.91  
Somo.



### Synopsis

This is the introductory volume to a dictionary on the etymological relations between ancient Egyptian and other Afro-Asian languages. The amount of material offered, the treatment of scholarly discussions on each item, and the insights into the connections of Egyptian with its related Afro-Asiatic languages, including many new lexical parallels, should make it a useful tool for comparative and interpretive purposes. Volume 1 aims to not only provide users with an analysis of the Afro-Asiatic background of the Egyptian consonant system, but to offer a critical appraisal of linguistic theories on Egyptian historical phonology, and the problems surrounding the origins of the Egyptian language. An extensive bibliography to the dictionary is included.

| 22814|2007-07-03 13:33:23|Michael Bayman|File-Update: 13a|

**From: Amexem-Moor-Empire:** Imperial-Investigation-Service

**Unto: Amexem-Moor-Empire:** Department For The Treasury And Budget: Imperial-Comptroller

**Re:** File-Update: 13 (Wanta-File)

**cc:Amexem-Moor-Empire:** Department For The Foreign-Affairs

Of the providing of the report-update of the stating-herein unto the **Amexem-Moor-Empire:** Imperial-Comptroller for the immediate-analysis and briefing of the Chief Of The Staff for the

**Amexem-Moor-Empire:** Constitutional-Monarch and the **Amexem-Moor-Empire:**

Grand-Wazir,H-L-M: Crown-Noble: Hannibal-Lex: Dred-Micha: Elon the behalf of the

**Amexem-Moor-Empire:** Majlis-Al-Shura = **Amexem-Moor-Empire:** Imperial-Council.

### New-Findings

On 12th June, Ambassador Sir Leo Wanta and Michael C. Cottrell, M.S., Executive Vice President and Treasurer of the Ambassador's Commonwealth of Virginia-based AmeriTrust Groupe, Inc., made it crystal clear to relevant parties that they will not participate in any capital markets structure or instruments without full due diligence being performed on all participants and activities.

The Ambassador and Michael C. Cottrell, M.S., point blank refused to become parties to a false settlement arrangement orchestrated by the criminalists, led on this occasion by the US Secretary of State, Condoleeza Rice.

### WANTA DOCUMENTS RELEASED BY THE RONALD REAGAN LIBRARY

Before we resume our 'Diary' presentation, in order to lead into this development, we report first that the Ronald Reagan Library has ? with the approval of the National Security Agency (NSA), which adjudicates on such matters ? released 40 pages of documents which definitively reveal (what those of us who have never been duped have of course known all along) that the spy Leo

Wanta served President Ronald Reagan personally in connection with matters of the highest level of classification, with case files labelled 'B5', a Restriction Code which reads:

'Release would disclose confidential advice between the President and his advisors, or between such advisors'.

The documents, which the Editor will be publishing shortly as a Supplement with [International Currency Review](#) Volume 33, #1 & 2 (another huge Wantagate compendium) contain references to high-level intelligence operations conducted for the White House by Leo Wanta, including his operation to prevent Colonel Qadhafi taking control of Vanuatu, as proxy for the Soviets, who had intended to seize the former British-French condominium as a resort and money-laundering centre. With Wanta's 'takedown', Vanuatu subsequently became just that ? serving not the Soviets but the US-led Western criminal kleptocracy instead.

The newly released Ronald Reagan Library files and documents on Sir Leo Wanta's status and intelligence activities also reference the finding in Wisconsin Case No. 84-C-359 by the Chief US Judge for the Eastern District of Wisconsin, John W. Reynolds, dated 7th September 1984, in which it is (correctly) stated that Falls Vending Service is not a legal and valid corporation (it was a sting operation set up by the FBI to target the Balistreri mob gang, suspected also of having been involved in the assassination of President Kennedy, which Wanta was investigating: get it?) and that Leo Wanta is 'only an employee of the company. The owner of a company cannot confer standing on a non-lawyer employee by stipulation or otherwise'.

Subsequent attempts by the corrupt Wisconsin Department of Revenue to collect 'Falls Vending' taxes from Leo Wanta, which form part of that evidently mob-controlled State entity's continuing dunning of the Ambassador, are accordingly revealed by these documents released by the Ronald Reagan Library, to be spurious.

#### THE WISCONSIN DEPARTMENT OF REVENUE

Spectators, spooks and others may be further interested to know that the Editor last week lodged with the relevant Judge and Court multiple documentary proofs that the Wisconsin Department of Revenue has been, and remains, engaged in long-range fabricated tax frauds perpetrated against the Ambassador, and that the Editor is himself a victim of financial fraud in that in 2005 he provided private funds for the purpose of procuring the reduction of the Ambassador's illegal probation by five years (from 28th November 2010, down to the release date of 14 November 2005), despite the facts (of which he was then unaware) that the illegal Wisconsin State tax civil assessment of \$14,129 had been paid twice already (in May and June 1992). The Case Number 92CF683, cited on Attorney Steven Goodwin's Escrow Agreement with the Editor accepting his loan funds of \$35,000, is the same Case Number as was cited in a letter dated 12th June 1992 from Appleton, WI, Attorney Thomas A Wilson, to the Wisconsin Department of Revenue, enclosing his firm's Trust Account cheque Number 6992 for \$14,129, in full settlement of the illegal civil tax assessment. The Editor was encouraged to provide loan funds which were accepted in order to settle the same Case Number. No doubt the nefarious intention of certain CIA handlers was to induce the Editor to turn round and sue the Ambassador: a typically duplicitous criminalist intention and CIA trap into which the Editor is not about to fall.

Other damning documents sent to the relevant judicial community parties include copies of the notorious 'split' Wanta Delinquent Tax Warrant # 44-00162088 referencing Tax Code 5QJLF7V5.

The two 'amoeba' manifestations of the same Delinquent Tax Warrant were never supposed to be 'married up', you understand. The first has Leo's name 'scratched out', leaving the name of his ex-wife from whom he had been separated since July 1988 (with the wrong middle initial 'G'), and the second has Leo's ex-wife's name 'scratched out', leaving Leo's name; and BOTH these Delinquent Tax Warrants carry the same Warrant # 44-00162088, thus 'enabling' the Wisconsin Department of Revenue to collect the same (illegally charged) State tax twice.

The Editor has also submitted a copy of the certified State of Wisconsin Outagamie County Circuit Court 'Satisfaction of Delinquent Tax Warrant' dated 1st June 1993 referencing Delinquent Tax Warrant # 44-00162088, which states: 'This warrant has been fully satisfied and the Clerk of said court is authorized to satisfy and discharge said tax warrant'. Hence, Delinquent Tax Warrant # 44-00162088 was 100% 'satisfied' on 1st June 1993. Delinquent Tax Warrant # 44-00162088 references, as noted above, the Tax Code 5QJLF7V5.

Recently, the Editor obtained, from the Wisconsin State Department of Corrections, a copy of that Department's cheque dated 4th August 2005 for \$24,900.91 (using the Editor's funds) in favour of the Wisconsin Department of Revenue, on which had been added, in handwriting, the Tax Code reference: 5QJLF7V. The Editor enquired of Mr John Dipko, Public Information Director, Wisconsin Department of Corrections, whether his Department had written this Tax Code on that cheque, and was informed that they had not done so. Therefore, the Wisconsin State Department of Revenue allocated the Editor's \$24,900.91 to 5QJLF7V5, which was settled per the 'Satisfaction of Delinquent Tax Warrant' on 1st June 1993.

Thus, without further complications, the documents that have been delivered to the judicial community parties reveal massive ongoing fraud against the Ambassador, the taxpayers of the State of Wisconsin, and now, this Editor. No wonder, therefore, that a Wisconsin Department of Revenue tax agent, to whom the editor spoke at 7.30pm UK time on 7th May 2007 [608-266 8122], suddenly exclaimed: 'Things are jiving here'.

The jiving's gonna get livelier, that's for sure.

You don't steal a Brit's pro bono loan funds expecting to get away with it unless you are certifiably mad, and fancy spending the rest of your life contemplating cockroaches in the GULAG. And on the basis of the original tariff of 22 years to which the Ambassador was condemned without a cause, on the basis of false witness and perjury before a kangaroo court for having failed to pay \$14,129 of Wisconsin State tax that he never owed in the first place, the perpetrators of these serial frauds would need to spend at least the next millennium observing American GULAG cockroaches. For stealing this Editor's \$35,000 alone, the tariff would be no less than 50 years in the GULAG.

We have mentioned quite recently that one or more voices 'Inside the Beltway' have been heard muttering to the effect that Ambassador Leo Wanta is the victim of a 'miscarriage of justice'. It

has been put to the relevant judicial official that the relevant Wisconsin court may care to consider the evidence of serial fraud as summarised above (much damning detail excluded here), with a view to taking whatever action in the circumstances that it may now consider appropriate, not excluding considering whether Ambassador Sir Leo Wanta is the victim of a gross miscarriage of justice.

But the real force of what has been submitted is that any party connected to this scandal who may still be inclined to procure that the whole matter should be brushed under some huge carpet, or ignored, will be in for an extraordinarily unpleasant ongoing shock and surprise since, absent the APPROPRIATE RESPONSES in short order, the matter will be escalated further in a manner which can be relied upon to cause such operatives as the Clintons and many other co-conspirators more than just a few sleepless nights. [For further details on the Wisconsin Taxation Gestapo dimension of Wantagate, see our report dated 20th March 2007: press Archive]

#### FASTEN YOUR SEATBELTS: OUR 'DIARY' RESUMES:

We will now resume the 'Diary' narrative. Please fasten your seatbelts.

01 June 2007: Associates inform AmeriTrust Groupe, Inc., that Ambassador Wanta/AmeriTrust Groupe, Inc., will be paid by 6th June 2007. Wow.

01 June: Investigators advise AmeriTrust Groupe, Inc. that the new 'value date' of the Wanta Settlement funds is Tuesday 5th June (as previously reported here).

01 June: US Treasury compliance officers inform associates of AmeriTrust Groupe, Inc. that the incessant arguing and infighting with reference to the authorisation of the release of the Wanta Settlement has lead the compliance officers to believe that they will be dismissed ? by US Treasury Secretary Paulson, or Deputy Secretary Kimmitt, on instructions from the White House ? because of their continuing advocacy of the lawful release of the Settlement funds to the legal beneficial owner, Ambassador Leo E Wanta and AmeriTrust Groupe, Inc.. However this 'incessant' arguing is hardly the fault of the Principals whose funds were diverted soon after operative Henry M. Paulson took over as US Treasury Secretary, retaining sole signatory power over the Wanta funds that he had possessed when Chairman and CEO of Goldman Sachs ? in what is now universally recognised to be the most egregious and shameless conflict of interest in international financial history.

01 June: US Treasury compliance officers confirm that President George W Bush has received a 'letter' from the Queen and the Group of Seven powers authorising release of the Leo Wanta Settlement funds, failing which sanctions will be considered against the US economy.

? At the same time it becomes known (as we reported earlier) that President G. W. Bush is holding a letter addressed to The Queen and to the Group of Seven nations stating as fact that the Wanta Settlement funds have already been paid and/or are ready for release. Given the standard Bush Crime Family 'preparing to settle' ruse, no-one attending the G-8 Meeting in North Germany should have been under any illusion that they were about to be deceived on this score.



? Our prior exposure of that likelihood caused considerable dismay and annoyance at the highest levels of the US branch of the kleptocracy.

01 June: Foreign associates of AmeriTrust Groupe, Inc. advise that the White House staff and officials are 'lawyering up', with everyone trying to avoid prosecution by testifying against everyone else, as in the 'Nixon White House'.

02 June: Investigators advise AmeriTrust Groupe, Inc. that the US Supreme Court Chief Justice and associate Justices are signatories to the International Court of Justice documents instructing the White House to implement the Wanta Settlement release, and to institute the 'Constitutional Rule of Law System' (i.e., inter alia to replace the Law of the Jungle with the Rule of Law) once the Wanta Settlement has been paid.

? AmeriTrust Groupe, Inc. is also advised that the release of the Wanta Settlement payment, enforcement of the Rule of Law System and introduction of the new US Treasury financial system were to have been synchronised and implemented on 31st May 2007 ? with payment to the Chinese parties and their instructions to authorise release of the Wanta Settlement forthwith.

? The Ambassador and Mr Cottrell were also informed that, in addition, the US Supreme Court had signed off on these International Court of Justice instructions for the release and implementation of the new system to come on-stream between 6th and 8th June 2007.

02 June: Associates inform AmeriTrust Groupe, Inc. that The Queen would be attending the Group of Eight Meetings, as an invited guest, as would top Chinese representatives, including Madame Wu [as reported]?

02 June: Chinese associates inform associates of AmeriTrust Groupe, Inc. that if the Bush II Administration does not fulfil promises made regarding the Wanta release and payment, the Chinese will themselves step forward.

? Additionally, the Chinese parties have discovered that the payment so-called 'released' to them on 31st May took the form of 'Read-Only Screens', and that there is no actual product supporting the 'Certificates' assigning beneficial ownership to the Chinese from the United States Treasury. In other words, the Chinese realise that they have YET AGAIN been lied to and deceived by the US Treasury Secretary, Henry M. Paulson, and fellow crooks at the highest levels of the US Criminal Government. Lying and deceiving the Chinese is madness, as previously explained in these reports. The continuing practice by these crooks of deception against the Chinese can only be attributable to a degree of arrogance comparable to that of the late Herr Adolf Schickelgruber.

02 June: Associates have been informed by officials at the Pentagon that their funds are likewise identified on 'Read-Only Screens', and are 'tagged' to the authorised release of the Wanta Settlement funds.

? Additionally, President George W. Bush now has access to the necessary funds to finance another 'campaign, covert or otherwise ? against Iran', Department of Defense officials say: meaning that the Commander-in-Chief (pro tempore) is not dependent, according to these

sources, on the Pentagon receiving its overt funds (see under 07 June below)\*.

02 June: Several associates of AmeriTrust Groupe, Inc. advise that at least two Group of Eight intelligence services have corroborated the information released in our report dated 2nd June 2007 [see Archive].

02 June: Investigators inform AmeriTrust Groupe, Inc. that the Bush Administration will honour 'deliveries' beginning on Sunday night (3rd June)/Monday morning Pacific Rim time.

04 June: Associates advise that Pentagon officials and Chinese associates are insisting that authorised release of the Wanta Settlement will be made by 12 noon Eastern Daylight time or earlier, on 5th June 2007?

? Additionally, the Joint Chiefs of Staff have been advised that they can start moving funds by the evening of 5th June?

? The Chinese have asked the US Treasury to deliver the product in agreed-upon amounts, as identified by the 'Certificates' of 31st May, with delivery set for the end of the current week, namely Friday 8th June.

04 June: Associates of AmeriTrust Groupe, Inc. have been advised by their Chinese associates that 'They have an understanding between Madame Wu and G-8' countries regarding the Wanta Settlement release and the conditions that it is to trigger.

04 June: Associates inform AmeriTrust Groupe, Inc. that the telephones at the US Treasury are 'very busy' with incoming calls relating to the immediate release of the Wanta Settlement funds.

04 June: Investigators inform AmeriTrust Groupe, Inc. that both President G. W. Bush and Vice President Cheney have been STRONGLY ADVISED [sic] to follow the RULE OF LAW, if they wish to remain in office and/or out of jail for various constitutional felonies (such as violations of Title 18, Section 4 and 35, et al) regarding criminal non-payment and exploitation of the Wanta Settlement funds and other settlements 'tagged' to the Wanta Settlement.

#### U.S. ECONOMY \$3 TRILLION IN THE RED THIS YEAR

04 June: Foreign associates advise AmeriTrust Groupe, Inc. that the United Nations has joined attempts to procure that the Bush II Administration adheres to the Rule of Law and releases the Wanta Settlement. This information is linked in such reports to knowledge that the US economy is THREE TRILLION DOLLARS SHORT FOR FISCAL 2007, so that a plan ? NAMELY, THE WANTA PLAN ? is essential in order to place the accounts in the black.

? Obviously if, instead of choosing their own self-enrichment, officials at the highest US levels had implemented The Wanta Plan in June 2006, instead of seizing the Wanta resources for their own purposes, the United States finances would not be in the catastrophic state being leaked.

? We did advise them a year ago that implementing The Wanta Plan was absolutely essential (and that the Republican party would save itself by doing so) but our 'advice' fell on deaf, i.e.

corrupted, ears. Now these people are reaping the whirlwind, which has a momentum of its own that they cannot stop. They have been opinionated, indolent, and self-interested in the face of this crisis.

? Not releasing the Wanta funds will lead to a global depression due not least to the fact that most, if not all of the United Nations' worldwide programmes and funding are based on the US dollar, which will collapse in the absence of the Wanta Settlement.

05 June: US Treasury compliance officers inform associates of AmeriTrust Groupe, Inc. that the new US Treasury-oriented banking system has been set up and is fully ready to go on-stream, and that authorisation for release of the Wanta Settlement is expected soon.

05 June: Investigators inform AmeriTrust Groupe, Inc. that the release was actually to have occurred at noon China time on 5th June. NO MOVEMENT HAS BEEN OBSERVED YET.

05 June: American and foreign associates inform AmeriTrust Groupe, Inc. that Vice President Cheney has actually 'outsourced' operational duties to individuals and corporations external to the US Government ? a direct violation of the Constitution of the United States and of his Oath of Office (which obviously he cannot recall).

05 June: Investigators inform AmeriTrust Groupe, Inc. that the 'Trustee/Signatories' are in the bank signing the documents to release the Settlement funds'. The timeframe would then allow the Pentagon to move its funds by 5.00 pm Eastern Daylight.

05 June: Investigators inform AmeriTrust Groupe, Inc. that at 4.00 pm Eastern Daylight Time, no funds have moved at all; and that Prime Minister Blair is to read out a letter to the Group of Eight Meeting stating that the Wanta Settlement funds have been paid to Ambassador Wanta, triggering the other 'tagged' settlements. However our report dated 2nd June, anticipating that Blair would be doing President Bush's 'dirty work' on that score put paid to this ruse.

? President Bush was separately overheard to have commented that 'everyone knows what I'm going to do before I do it' (obliquely referencing our report dated 2nd June).

05 June: Associates of AmeriTrust Groupe, Inc. inform the Directors of AmeriTrust Groupe, Inc. that there are numerous legal 'problems' with any formal legal filing to the F.I.S.A. Court, associated with 'Venue', 'Immunity Issues' and 'Rule 11' pertaining to the Patriot Acts?

05 June: It has now become clear to the Directors of AmeriTrust Groupe, Inc. that the US Department of Justice is attempting to persuade AmeriTrust Groupe, Inc. and its Attorneys not to proceed and make any formal complaint to the F.I.S.A. Court Judges, for political reasons relating to President G. W. Bush and former President George Bush I and the Wanta Settlement funds.

? = A prime example of the evil consequences of having a Department of Justice, which exists in order to politicise the judicial branch and to frustrate legal processes inconvenient to government. Naturally, the Blair Cabinet, which has always specialised in making the wrong

choices, has opted to install just such a monster in Britain, further undermining the Rule of Law here also.

05 June: US Treasury compliance officers advise associates of AmeriTrust Groupe, Inc. that the planned `Blair statement to the G-8 is perjury' (especially in Germany: see below) since no Wanta payment is either scheduled or authorised.

05 June: Michael C. Cottrell, M.S. is notified by Morgan Stanley Securities at 5.12 pm Eastern Daylight time that no funds have been sent or have been placed in the AmeriTrust Groupe, Inc. corporate securities account.

05 June: Investigators inform AmeriTrust Groupe, Inc. that Vice President Cheney has once again been advised to make the Wanta Settlement payments, if he wishes to continue in office and not be committed to prison for felonies committed against the United States of America and others?

05 June: US Treasury compliance officers advise associates of AmeriTrust Groupe, Inc. that authorisation to the banks to release the Wanta Settlement has been sent via S.W.I.F.T?. But no funds have in fact been moved.

? One wonders whether it would make more sense for these compliance officers to convey their impressions of what is happening in Serbo-Croat, instead of murdering the English language with their diversionary lies.

05 June: Welcome to a new game, called `it's your fault'. President G.W. Bush is now claiming that Vice President Cheney must sign off on the authorisation to release the Wanta Settlement funds from the relevant bank accounts. According to these reports, the President has had a `senior moment' ? forgetting that `the buck stops here'. Soon there will be no buck to stop.

06 June: Associates inform AmeriTrust Groupe, Inc. that US Department of Defense officials are extremely upset and angry that they, too, have been lied to by the Bush Administration, since their funds are still `available' on `Read-Only Screen' accounts. Perhaps these simple military folks never realised that they have been lied to by the Bush II Administration before ? over 9/11, and the rationale for the Iraq imbroglio, for example.

? Having been lied to, the Pentagon is being blamed for the catastrophic mess in Iraq, which has demonstrated that the United States is not fit for its assumed role as the World's Policeman. It is, instead a barbaric, wanton, predatory and uncontrolled beast which has made an idiot of itself before the Rest of the World ? dragging Britain, the Monarchy of which it is actively engaged in blackmailing, down to disgrace as well.

06 June: Investigators advise that the banks do not possess signed authorisation to release the Wanta Settlement funds.

06 June: Foreign associates advise AmeriTrust Groupe, Inc. that President Putin has also been lied to concerning the matter of the release of the Wanta Settlement and the consequent `Reagan-

Mitterrand Protocol' payments to the identified countries (Russia, Germany, France, Italy, Greece, Spain, Mexico and the United Kingdom).

06 June: AmeriTrust Groupe, Inc. is advised that further evidence has been identified, by foreign associates, that Vice President Cheney has 'outsourced' the office of the Vice President to other individuals and corporations? allowing Mr Cheney to collect private monies to offshore accounts (including accounts in the country of his family's original ethnic origin, Israel) for his own personal benefit ? contrary to the constitutional Rule of Law and to the Constitution of the United States.

06 June: US Treasury compliance officers advise associates of AmeriTrust Groupe, Inc. that Mr Paulson and others have indicated that parties should be prepared for President George W. Bush (who has suddenly remembered that the buck stops with him, after all) to provide Wanta Settlement payment authorisation by 3:00 pm Eastern Daylight Time (prior to the Group of Eight dinner and informal meetings at the North German Baltic resort location).

06 June: Investigators inform AmeriTrust Groupe, Inc. that law enforcement officers are attending the G-8 Meetings and are prepared formally to arrest Mr T. Blair should he read out or forward the 'Bush Letter' stating that the Wanta Settlement funds have been paid ? when the payments have not in fact been forthcoming via economic receipt (as opposed to being posted in 'Read-Only Screen' format), since any such statement by the British Prime Minister would represent 'perjury' in Germany. In the event, and given our report dated 2nd June, the 'Bush Letter' was NOT presented to the Group of Eight Summit Meeting.

06: The Office of Naval intelligence (ONI, Annapolis, Maryland), arguably the most lethal and ruthless of all the perverted US intelligence organisations, via known ONI operatives, is now also engaged in attempting to pressurise the Directors of AmeriTrust Groupe, Inc. not to proceed further with their formal F.I.S.A. Court filings, and thereby to protect former President George H. W. Bush, and President G. W. Bush and Vice President Cheney. This seems a curious move, given what has had to be published about the serially nefarious activities of these operatives on this website to date.

06 June: Associates inform AmeriTrust Groupe, Inc. that Her Majesty The Queen and Chancellor Angela Merkel have each had 'vituperative' arguments with both former President George Herbert Walker Bush and President George W. Bush concerning the necessity for release of the Leo Wanta Settlement funds which they have diverted, as well as concerning the return of The Queen's stolen gold. The background to these verbal encounters is that President George Herbert Walker Bush, the FORMER President of the United States, has been INSTRUCTING his son, President G. W. Bush, NOT TO RELEASE the Wanta Settlement funds 'since' (he claims) 'the money and gold belong to former President George Herbert walker Bush'!!! The funds and (relevant) gold belong, of course, to Ambassador Sir Leo Emil Wanta as sole Principal.

? So here we have the UNPRECEDENTED situation that a former US President is instructing the INCUMBENT President of the United States on what to do and how to act. This arrogant aberration has no precedent in either American or, as far as this historian can recall, in world

history.

06 June: Chinese associates advise associates of AmeriTrust Groupe, Inc. that the Chinese payments have been implemented by the US Treasury today, but that the funds are still in 'Read-Only Screen' format.

06 June: Associates, both US and foreign, as well as investigators, advise AmeriTrust Groupe, Inc. that **FORMER PRESIDENT H. W. BUSH DOES NOT WANT VICE PRESIDENT CHENEY TO RESIGN** ? given that the current President of the United States is now considered to be incompetent.

07 June: Press reports will state on 8th June (see below) that President Bush is indisposed. In reality, we understand that the President is miffed by the cold atmosphere evident towards him at the G-8 Meeting. Associates now inform AmeriTrust Groupe, Inc. that the President has accordingly threatened NOT to authorise release of the Wanta Settlement funds, due to continuing abuse unleashed on the President by the G-8 participants, who, he feels, have 'ganged up on him'.

07 June: Associates inform AmeriTrust Groupe, Inc. that the US Joint Chiefs of Staff have been summoned to the G-8 Meeting to meet President G. W. Bush ? in a belated attempt to convince the President of the rationality of authorising the release of the Wanta Settlement funds.

? The outcome of these meetings is that General Peter Pace, Chairman of the Joint Chiefs of Staff is fired by President Bush 'for not working with the President on the plans to invade Iran'. It is also to be noted that Mr J. D. Crouch, President Bush's Deputy National Security Adviser, has left his post. The new US warfare 'czar' is General Douglas Lute, known for his previous scepticism about the (failing) military 'surge' in Iraq ever having more than 'temporary, localised effects'.

? Quite apart from being liable to represent a series of abominable crimes against humanity, a US attack on Iran would (a) confirm the United States as a crude, barbaric pariah state, and (b) would necessitate the use of off-balance sheet and offshore monies obtained from the unlawful use of the Wanta Settlement funds, thanks to the corrupt financial engineering operations based on the Wanta Settlement assets perpetrated by Vice President Cheney, Homeland Security Secretary Chertoff, Treasury Secretary Paulson, and Philip Perry. These funds are already illegally in the possession of the President [see \*entry dated 02 June above].

07 June: Foreign and Stateside associates inform AmeriTrust Groupe, Inc. that President George W. Bush is very upset that information concerning his gross non-compliance activities relating to the unlawful withholding of the Wanta Settlement, is reaching public ears without his approval. This must surely have something to do with the fact that the entire world at highest intergovernmental levels speaks these days of virtually nothing but Wantagate, and that all the world's intelligence services read the reports posted on this website.

? It may also reflect the possibility that the President of the United States has not been informed by his handlers that the Wantagate scandal is the main talking point behind the scenes at

international meetings and that it has bedevilled almost every dimension of international relations, thanks to the President's intransigence.

07 June: Investigators now advise AmeriTrust Groupe, Inc. that the US Comptroller of the Currency has submitted to the banks, associated with the reported pending the Wanta Settlement funds release ? a document agreeing to the terms and conditions that the Comptroller of the Currency requires to be met when the Wanta Settlement funds have been released.

? The investigators further confirm that all the banks have signed and sent the document back to the Comptroller of the Currency 'in a very timely manner'. Release of the funds is now awaited?

07 June: Associates advise AmeriTrust Groupe, Inc. that Citibank, Wachovia (First Union), Bank of America and other institutions have called the US Treasury to verify the aforementioned document and have enquired as to when the Wanta Settlement release will take place. In answers to these enquiries, the US Treasury provided no date, time or any other pertinent information whatsoever.

07 June: Associates and investigators advise AmeriTrust Groupe, Inc. that the Bush Administration now suddenly claims that it has received no instructions to authorise the release of the Leo Wanta Settlement funds and the associated payments that it must trigger, and that US Department of Defense personnel and Chinese officials have protested at the Administration's latest deceptions.

? Note the open animosity of the Pentagon now towards this White House because of its serial duplicity and criminality over the Wanta Settlement. What does this tell us?

07 June: Associates inform AmeriTrust Groupe, Inc. that the Chinese and Japanese representatives at the Group of Eight Meeting are now deeply involved in contentious discussions there with President George W. Bush over his unlawful withholding of the funds and the US Treasury's perpetration of their 'Read-Only Screen' scams.

? Additionally, associates now further confirm that the former US President George H. W. Bush vehemently maintains that the Wanta Settlement funds BELONG TO HIM.

? HOWEVER: All funds held in the names of former President George Herbert Walker Bush, President George W. Bush, Vice President Cheney and other high-level criminals HAVE BEEN FROZEN. This includes the incumbent President's 'retirement funds' (including the \$2.0 trillion stashed with Union Bank of Switzerland in India?).

07 June: Associates inform AmeriTrust Groupe, Inc. that former President George H. W. Bush has stated that 'his son (President George W. Bush) has destroyed? what Presidents Reagan, Bush Sr. and Clinton have accomplished? (all) within the past two years'. No-one knows what this means, but it sounds uncannily similar to the outburst attributed to Barbara Bush against the President late last year, when she lost her cool and accused the President of 'destroying the Bush family legacy' or words to that effect with expletives deleted. It also recalls to mind the fracas between Laura Bush and the President, reported by this service earlier, which necessitated the

intervention of Secret Service agents, the separation of the two, and their separate placement in secure rooms for their own safety. The implications of this do not bear considering.

08 June: CNBC (6.30 am Eastern Daylight Time) states that President Bush II was too unwell to be able to attend the G-8 Meetings today. The French President, Nicolas Sarkozy, is reported to have visited the President in his state rooms, implying that the President cannot have been that unwell, otherwise he would not have agreed to see the French President. The likely reason for the US President's 'confinement' to his rooms is that he has come under such a barrage of criticism and pressure that he preferred to stay away from the proceedings for some hours?

08 June: Associates inform AmeriTrust Groupe, Inc. that the G-7 participants are 'pushing hard' for President Bush to authorise release of the Wanta Settlement funds in order for The Wanta Plan to be kick-started (one year late), but that the date for the release is now said to be between 20th and 22nd June 2007.

? FACT: On 20th June 2006, newly-appointed US Treasury Secretary Henry H. 'Conflict-of-Interest' Paulson took the \$4.5 trillion Wanta funds resources and placed them under contract for one year and one day, which expires in the time period mentioned above.

? FACT: It is also of interest that the British Treasury's Inland Revenue suddenly announced an unprecedented but brief amnesty for holders of offshore accounts to report their holdings to the Inland Revenue. The deadline for this amnesty is 22nd June 2007.

? NOTE further that the UK Inland Revenue amnesty was announced AFTER the stealing of The Queen's gold during the unannounced UK banking glitch-cum-shutdown on 29th-30th March 2007.

08 June: It now becomes clear why President Bush stayed away from G-8 Meetings this morning. Associates advise that the Group of Seven representatives DID NOT INVITE PRESIDENT GEORGE W. BUSH TO RELEVANT MEETINGS, and that the G-7 has asked China to help form a NEW CAPITAL MARKETS SYSTEM, without the involvement of Bush or of any funds that he controls.

08 June: Investigators now inform AmeriTrust Groupe, Inc. that 'everything has suddenly changed' and that a NEW CAPITAL MARKETS SYSTEM is being advocated?

08 June: Foreign associates advise AmeriTrust Groupe, Inc. that the 'Constitutional Rule of Law' will, irrespective of the foregoing, be instituted in the United States as a consequence of further (unpublicised) ongoing investigations and convictions related to the unlawful withholding of the Wanta Settlement funds, and of the payments that it must trigger.

08 June: Associates inform AmeriTrust Groupe, Inc. that all international banks and the American Government have signed the necessary IRREVOCABLE RELEASE (from the US Comptroller of the Currency), as of 1:00 pm Eastern Daylight Time today.

08 June: Associates of AmeriTrust Groupe, Inc. are informed by banking officials that the three



Citibank accounts are still 'stocked and loaded' for the authorisation to release to be provided by President Bush II, Mr Henry M. Paulson, et al?

08 June: Associates inform AmeriTrust Groupe, Inc. that, while attending the G-8 events, Mrs Laura Bush has been overheard telling President George W. Bush to 'pay your bills'.

09 June: Investigators inform AmeriTrust Groupe, Inc. that all signatures and approvals have been signed and issued. But the new twist is as follows:

? Operatives/officials in the line of authority are demanding and are waiting for 'exoneration from the top' before the Wanta funds can be released. Recall that Senator Hillary Clinton was earlier overheard commenting that 'PPs' (Presidential Pardons) will be necessary before the Leo Wanta Settlement is paid. Judging by what has gone on since June 2006, when the Wanta funds were first diverted by Paulson, the list will need to be a mighty long one. However any question of this being used as a pretext for further malevolent hold-ups will certainly precipitate a global financial catastrophe. We were expecting other events to take precedence.

10 June: Foreign associates inform AmeriTrust Groupe, Inc. that high-ranking officials have signed off in Europe today, and that payments are expected to proceed on Monday 11th June.

11 June: Associates inform AmeriTrust Groupe, Inc. that Chinese associates are furious that the funds and the 'Gold Certificates' that the US Treasury submitted by way of payment to the Chinese parties, are completely useless. No funds or product have been received, as had previously been assumed. On the contrary, the Bush Criminal Administration has lied to the Chinese yet again.

11 June: A DTCC Press Release ([www.DTCC.com](http://www.DTCC.com)) announces that the Depository Trust and Clearing Corporation and the China Securities Depository and Clearing Corporation Limited have signed a Memorandum of Understanding that enhances issuance, clearance, settlement, and depository business relating to 'book-entry' securities.

11 June: Associates inform AmeriTrust Groupe, Inc. that officials at the Department of Defense are extremely upset and angry with the Bush Administration concerning the White House's concerted preparations to trigger an attack on Iran while failing to authorise the Wanta Settlement funds that would place tax funds (the \$1.575 trillion at the agreed 35% tax rate) onto the books to finance the 'Emergency Supplemental Appropriations Act of 2007'.

? These facts are as reported to us: the Editor is of course appalled at the satanic logic underlying this intelligence. (See below for the Editor's further comments on Bush II (or Hitler II?)'s demented scheme to bomb Iran back into the stone age).

11 June: Investigators inform AmeriTrust Groupe, Inc. that the US State Department has authorised and instructed the operative US banks to open accounts necessary for authorised release of the Wanta Settlement funds at 2:00 pm Eastern Daylight Time.

11 June: US Treasury compliance officers have informed associates of AmeriTrust Groupe, Inc.

that authorisation to release the Wanta Settlement funds is to be issued this evening, after President George W. Bush arrives at his ranch in Crawford, Texas, having returned from Germany (where he was shunned); Poland (which is awash in 'fiat funny money' thanks to its corruption as a bolt-hole for balances derived from Ambassador Leo Wanta's Settlement funds, and where the American Ambassador is President Bush's 'buddy', Victor Ashe (Asher); Albania, another 'funny money' non-compliant bolt-hole (like Iceland); and the Vatican (ditto).

11 June: Associates inform AmeriTrust Groupe, Inc. that the three Citibank accounts are still 'fully stocked and loaded' and that at least \$500 billion have been 'untagged' from the Wanta Settlement funds and paid to Wachovia over the weekend.

11 June: Associates inform AmeriTrust Groupe, Inc. that the US Secretary of State, Condoleezza Rice, has been travelling to various countries to obtain signatures on documents for and on behalf of President George W. Bush, while President Bush was travelling around bits of Europe following the G-8 Meeting.

11 June: Associates inform AmeriTrust Groupe, Inc. that informants are now being THREATENED WITH VIOLENCE by officials of the US Federal Government, using mercenary contractors (the aptly named Blackwatch, Inc), for making statements to associates of AmeriTrust Groupe, Inc..

? As previously reported, this Editor received his eighth Wantagate-related death threat recently.

11 June: Associates advise AmeriTrust Groupe, Inc. that Vice President Cheney remains in charge of the funds, and that Chancellor Merkel and Her Majesty The Queen are 'signing off' in Europe.

11 June: US Treasury compliance officers, associates, and officials at the US Department of Defense, all, with one accord, inform associates of AmeriTrust Groupe, Inc. that US Secretary of State Rice and Chancellor Merkel are in discussions with the German bankers to create the aforementioned NEW CAPITAL MARKET and instruments, based of course in Germany, USING AMBASSADOR SIR LEO EMIL WANTA'S SETTLEMENT FUNDS.

? However THEY DO NOT WANT EITHER FORMER PRESIDENT GEORGE H. W. BUSH OR THE CURRENT PRESIDENT OF THE UNITED STATES TO BE INVOLVED IN THESE NEW ILLEGAL ARRANGEMENTS.

? Moreover 'A LOT OF THE SETTLEMENT FUNDS WILL GO OFFSHORE, OUT OF THE UNITED STATES OF AMERICA, WITH NO TAX PAID'.

The US Treasury compliance officers simultaneously contradict themselves by also stating that the Joint Chiefs of Staff received partial payment of funds for holding until the supposed release of the Wanta Settlement funds between 20th and 22nd June.

? FACT: Any transactions undertaken using the Wanta Settlement \$4.5 trillion, anywhere in the world, without Ambassador Sir Leo Wanta's prior sanction, will open any and all perpetrators to

legal liability and appropriate responses, including arrests such as have been taking place at high levels in the United States in recent days.

12 June: Foreign associates advise AmeriTrust Groupe, Inc. that the aforementioned planned capital market structure or instruments will not be tolerated as having any legality or legitimacy, given the intended illegal misapplication of the Wanta Settlement funds without the Ambassador's permission, and that any and all such transactions will be treated like the unlawful misuse of the Wanta funds to date by Goldman Sachs, US Treasury Secretary Paulson and the other criminal cadres and operatives exposed in these reports, with appropriate law enforcement and legal sanctions taken against such perpetrators.

12 June: Investigators inform AmeriTrust Groupe, Inc. that the CIA, NSA and the US Department of Homeland Security had advised that Ambassador Wanta/ AmeriTrust Groupe, Inc. had been paid last night, and that a \$5.0 trillion capital markets structure and instrument purchase and sale was to materialise shortly, with Ambassador Leo Wanta's involvement.

? This represents a blatant and arrogant attempt to browbeat the Ambassador and Michael C. Cottrell, M.S., into going along with the planned illegal Germany (i.e., Deutsche Verteidigungs Dienst, Dachau) -based capital markets structure that has suddenly been conjured out of thin air.

? FACT: Ambassador Wanta has not been paid via the AmeriTrust Groupe, Inc. corporate securities account with Morgan Stanley as of this date (and as of the later date of this posting).

? FACT: Ambassador Wanta and AmeriTrust Groupe, Inc. have made it crystal clear to all those concerned that they will not participate in any new capital markets structure or instruments, without prior comprehensive due diligence having been performed to their sole satisfaction, on all participants and activities in this 'market'.

? This position is the origin of suggestions that we have received, to the effect that quote 'the Bushites tried to force Ambassador Wanta into taking derivatives as his payment, and he? refused'. A better word than 'force' in this context might be 'bounce'.

We refrained from reporting the above for several days because it had been agreed with the Ambassador and Michael C. Cottrell, M.S. that we should first post our Wantagate Listing of Institution Directors (and others), which duly appeared on this website on 11th June 2007. Please press Archive to access that, and all earlier, Wantagate reports in this series.

The forthcoming double issue of [International Currency Review](#) (Volume 33, #s 2 & 3) will be packed with information on Wantagate, and will also contain all these reports since 2nd October 2006.

? We are doing this inter alia for the following reason: print publication of the reports ensures that the 'real time' record of Wantagate will survive in official and other libraries around the world in perpetuity, making it impossible for the criminal kleptocracy to rewrite history so as to represent that the worst official financial corruption crisis in history, which is on the verge of

collapsing the international financial system `as we speak', never happened.

## VIOLATIONS OF THE U.S CONSTITUTION

A great deal is heard and read about the U.S. Constitution, and about the Founding Fathers' documents; but perhaps not enough attention is paid to the precise language relevant to the present crisis, which is certainly without precedent in the history of the American Republic.

Allow this `damned Brit', therefore, to remind you of passages that RESONATE LOUDLY in the Wantagate context:

### 1. THE DECLARATION OF INDEPENDENCE: `WE THE PEOPLE?':

`When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are LIFE, LIBERTY, and THE PURSUIT OF HAPPINESS?

THAT TO SECURE THESE RIGHTS, GOVERNMENTS ARE INSTITUTED AMONG MEN, DERIVING THEIR JUST POWERS FROM THE CONSENT OF THE GOVERNED?

That whenever ANY FORM OF GOVERNMENT BECOMES DESTRUCTIVE OF THESE ENDS, it is the RIGHT of THE PEOPLE TO ALTER? IT, and to institute new Government, laying its foundation on such PRINCIPLES and ORGANIZING ITS POWERS IN SUCH FORM, AS TO THEM SHALL SEEM MOST LIKELY TO EFFECT THEIR SAFETY AND HAPPINESS. Governments long established should NOT BE CHANGED FOR LIGHT AND TRANSIENT CAUSES?

But when a long train of ABUSES and USURPATIONS, pursuing invariably the same Object evinces a design TO REDUCE THEM UNDER ABSOLUTE DESPOTISM, IT IS THEIR RIGHT, IT IS THEIR DUTY, TO THROW OFF SUCH GOVERNMENT, AND TO PROVIDE NEW GUARDS FOR THEIR FUTURE SECURITY?

The history of the present? is a history of repeated injuries and usurpations, all having in DIRECT OBJECT THE ESTABLISHMENT OF AN ABSOLUTE TYRANNY OVER THESE STATES.

He has refused his Assent to Laws,  
THE MOST WHOLESOME AND NECESSARY FOR THE PUBLIC GOOD.

He has MADE JUDGES DEPENDENT ON HIS WILL ALONE, FOR THE TENURE OF THEIR OFFICES, AND THE AMOUNT AND PAYMENT OF THEIR SALARIES.

He has ERECTED A MULTITUDE OF NEW OFFICES, AND SENT HITHER SWARMS OF OFFICERS TO HARASS OUR PEOPLE, AND EAT OUT THEIR SUBSTANCE.

He has AFFECTED TO RENDER THE MILITARY INDEPENDENT OF AND SUPERIOR TO THE CIVIL POWER.

He has COMBINED WITH OTHERS TO SUBJECT US TO A JURISDICTION FOREIGN TO OUR CONSTITUTION, AND UNACKNOWLEDGED BY OUR LAWS; GIVING HIS ASSENT TO THEIR ACTS OF PRETENDED LEGISLATION:

? FOR DEPRIVING US IN MANY CASES OF THE BENEFITS OF TRIAL BY JURY;

? FOR TAKING AWAY OUR CHARTERS, ABOLISHING OUR MOST VALUABLE LAWS, AND ALTERING FUNDAMENTALLY THE FORMS OF OUR GOVERNMENTS.

? HE IS AT THIS TIME TRANSPORTING LARGE ARMIES OF FOREIGN MERCENARIES TO COMPLEAT THE WORKS OF DEATH, DESOLATION AND TYRANNY, ALREADY BEGUN WITH CIRCUMSTANCES OF CRUELTY AND PERFIDY SCARCELY PARALLELED IN THE MOST BARBAROUS AGES, AND TOTALLY UNWORTHY OF THE HEAD OF A CIVILIZED NATION.

We have petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury?

AND FOR THE SUPPORT OF THIS DECLARATION, WITH A FIRM RELIANCE ON THE PROTECTION OF DIVINE PROVIDENCE, WE MUTUALLY PLEDGE TO EACH OTHER OUR LIVES, OUR FORTUNES, AND OUR SACRED HONOR.

Adopted by the Continental Congress on 4th July 1776.

Reference: National Archives: ISBN 1-55709-448-9.

## 2. THE CONSTITUTION OF THE UNITED STATES OF AMERICA:

WE THE PEOPLE OF THE UNITED STATES in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this CONSTITUTION OF THE UNITED STATES OF AMERICA.

Section 1: The executive power shall be vested in a President of the United States of America. He shall hold his office during the term of four years, and together with the Vice President, chosen for the same term, be elected?

In case of the removal of the President from office, or of his death, resignation, or inability to discharge the powers and duties of the said office, the same shall devolve on the Vice President,

and the Congress may by law provide for the case of removal, death, resignation or inability, both of the President and Vice President, and such officer shall act accordingly, until the disability be removed, or a President shall be elected?

Before he enter on the execution of his office, he shall take the following oath or affirmation:

"I DO SOLEMNLY SWEAR (OR AFFIRM) THAT I WILL FAITHFULLY EXECUTE THE OFFICE OF PRESIDENT OF THE UNITED STATES, AND WILL TO THE BEST OF MY ABILITY, PRESERVE, PROTECT AND DEFEND THE CONSTITUTION OF THE UNITED STATES".

Section 4. The President, Vice President and all civil officers of the United States, shall be removed from office on IMPEACHMENT FOR, AND CONVICTION OF, TREASON, ? BRIBERY, ? OR OTHER HIGH CRIMES AND MISDEMEANOURS?

DONE IN CONVENTION BY THE UNANIMOUS CONSENT OF THE STATES PRESENT THE SEVENTEENTH DAY OF SEPTEMBER IN THE YEAR OF OUR LORD ONE THOUSAND SEVEN HUNDRED AND EIGHTY SEVEN AND OF THE INDEPENDENCE OF THE UNITED STATES OF AMERICA THE TWELFTH [Reference: National Archives: ISBN 1-55709-105-6]:

### 3. AMENDMENT XXV (RATIFIED FEBRUARY 10, 1967):

Section 1. In case of the removal of the President from office or of his death or resignation, the Vice President shall become President.

Section 2. Whenever there is a vacancy in the office of the Vice President, the President shall nominate a Vice President who shall take office upon confirmation by a majority vote of both Houses of Congress.

Section 3. Whenever the Speaker transmits to the President pro tempore of the Senate and Speaker of the House of Representatives his WRITTEN DECLARATION that he is UNABLE TO DISCHARGE THE POWERS AND DUTIES OF HIS OFFICE, and until he transmits to them a written declaration to the contrary, such powers and duties shall be discharged by the Vice President as Acting President.

Section 4. Whenever the Vice President and a majority of either the principal officers of the executive departments or of SUCH OTHER BODY AS CONGRESS MAY BY LAW PROVIDE, transmit to the President pro tempore of the Senate and Speaker of the House of Representatives their WRITTEN DECLARATION THAT THE PRESIDENT IS UNABLE TO DISCHARGE THE POWERS AND DUTIES OF HIS OFFICE, the Vice President shall assume the powers and duties of the office as Acting President.

Thereafter, when the President transmits to the President pro tempore of the Senate and the Speaker of the House of Representatives his written declaration that no inability exists, he shall

resume the powers and duties of his office unless the Vice President and a majority of either the principal officers of the executive department or of SUCH OTHER BODY AS CONGRESS MAY BY LAW PROVIDE, transmit within four days to the President pro tempore of the Senate and the Speaker of the House of Representatives their written declaration that the President is unable to discharge the powers and duties of his office.

Thereupon Congress shall decide the issue, assembling within forty-eight hours for that purpose if not in session. If the Congress, within twenty-one days after receipt of the latter written declaration, or, if Congress is not in session, within twenty-one days after Congress is required to assemble, determines by two-thirds vote of both Houses that the President is unable to discharge the powers and duties of his office, the Vice President shall continue to discharge the same as Acting President; otherwise, the President shall resume the powers and duties of his office.

#### 4. DEFINITIONS OF BRIBERY:

4.1: BRIBERY: 'Voluntary giving of something of value to influence performance of official duty':

237 F. SUPP. 638, 641.

"Essential elements [of bribery] are:

? OFFER OF GIFT.

? OFFICIAL STATUS OF OFFEREE":

103 S.E. 2d. 666, 670.

#### 4.2: COMMERCIAL BRIBERY:

"A STATUTORY EXPANSION OF THE CRIME TO INCLUDE THE BREACH OF DUTY BY AN EMPLOYEE IN ACCEPTING SECRET COMPENSATION FROM ANOTHER IN EXCHANGE FOR THE EXERCISE OF SOME DISCRETION CONFERRED UPON THE EMPLOYEE BY HIS EMPLOYER":

Model Penal Code Section 224.8; New York Penal Law Article 180.  
Law Directory, Barrons, Fifth Edition, 2003.

? Note of crucial importance/reminder, to be taken on board by ALL concerned:

All US security regulations come under New York State Statutes including penal law.

#### THE U.S. 'ACT OF WAR' AGAINST THE UNITED KINGDOM

Back in 2003, a US intelligence operative based on the West Coast was reported to the Editor to have stated as fact that Britain had been targeted for destruction. This man is allegedly persona

non grata in the United Kingdom. The Editor took careful note of this extraordinary observation, and has called it to mind in the context of the systematic attack on the United Kingdom that is being perpetrated by the Bush II White House, in concert with George Herbert Walker Bush Sr., exposed as Head of Deutsche Verteidigungs Dienst (DVD), the Pan-German Nazi Continuum 'Black' Agency based at the notorious town of Dachau.

It is now quite clear that the Bushites hate the Brits with a vengeance and that they have been working overtime to destroy Great Britain once and for all, in accordance with the dictates of Nazi Continuum's long-range strategy. At the very same time, the President of the United States and his duplicitous colleagues are systematically preparing the ground for the parallel destruction of the United States and the international financial system, with the objective of fulfilling the 'irrevocable' long-range strategic hegemony objective developed by the Nazi Abwehr, as was revealed in Nazi documents captured by the Allies following the Second World War, of 'Building the Thousand-Year Reich on the Ruins of the United States'.

? The intended new Germany-based capital markets system is a belated, rushed, panic-stricken, Wantagate-driven element of this long-range strategy.

In his just-published book '[The New Underworld Order](#)' [see the intelligence books section of this website], the Editor/Author points out that in their 'Madrid Circular Letter', distributed from the Nazi German Geopolitical Centre in Madrid in the early 1950s, the Nazi Continuum proclaimed that 'Für uns ist der Krieg niemals vorbei' ('For us the war never ended'). This is now glaringly obvious to all except those who continue, despite our reiterated prodding, to sit on their brains.

One of these days, and not long hence, such people may wake up to find themselves victims of the intended Thousand-Year Reich, duly constructed on the ruins of the United States. And when this happens, they will have no-one but themselves to blame. INACTION IS NOT AN OPTION in the face of this treason against the American people from occupants of the highest offices in the nation.

It is left to a 'damn, scammed Brit', given the obvious cowardice of the 'mainstream' media, to bring the scandal of Wantagate to the attention of millions of Americans and others around the world who have been watching this unprecedented global corruption crisis escalate. This 'damn Brit' has lost a friend, who was 'taken down' by misguided handlers and misinformed relatives, and placed in a mental home: all because she wanted to do what she could to save her fellow Americans from the horrendous future that awaits them unless they wake up to what is happening. As for the future of the United Kingdom, we have been financially raped by the Bushes, not just once but, as is implied above, twice ? the crude geopolitical objective being to destroy the pound sterling by depriving it of backing so that the incoming Prime Minister, Gordon Brown, who is believed to be no friend of the institutionally corrupt European Union Collective, will be forced (so the criminal operatives imagine) to ditch sterling and to embrace the European Collective Currency, the Euro.

## DUBAI WILL BECOME UNINHABITABLE

When Britons are blackmailed, they usually react in a manner contrary to expectations, and this



is what is likely to happen, given that the Nazi strategists always overplay their hand. They always go too far: and they have done so again.

But this time round, we believe that these madmen risk unplugging the entire fragile global financial system, destroying their illegally accumulated, untaxed 'funny money' fiat wealth in the process ? the stolen wealth, that is, derived from Ambassador Wanta's funds, which they have been stashing away in 'non-compliant' countries and territories such as Albania, Dubai, Iceland, India, Iraq, Ireland, Macao, Northern Cyprus, Poland, Qatar, Singapore, Vanuatu, Vietnam: you name it. And while mentioning Dubai, may we remind you once again of the geographical location of this particular bolt-hole of the New Underworld Order criminalists, constructed to a significant extent through the exploitation of Ambassador Sir Leo Wanta's misappropriated assets.

If Hitler II starts throwing nukes around in the region, Dubya's Dubai will be obliterated, will become contaminated and uninhabitable, or all of the above: either way it risks becoming history.

Now, since we appear to be dealing with certifiable, perhaps drunken or cocaine-addicted madmen, do you suppose for a moment that this hazard is liable to stop them chucking nasties around in the Middle East? You do? You must be certifiable yourself. For make no mistake: Hitler II wants to make a bigger bang than his Father. Oh yes, he can't wait to pump his fists in the air when news comes through of the size of his mushroom cloud, just like he did when caught on the White House video on 19th March 2003. Hitler II was indeed seen that day on the White House video pumping the air and exclaiming: 'Feels good, feels good'.

So, a million plus deaths later? Hitler Nummer Zwei would like you all to understand that he wishes to escalate his death toll by, shall we say, a factor of thirty or more? Fur uns ist der Krieg niemals vorbei and I, Der Fuhrer Nummer Zwei, am sitting here intending to out-Hitler my father, who is telling me what to do.

Among the things he has told me to do has been to carry on stealing the Wanta \$4.5 trillion Settlement funds, and I'm getting damn good at it, aren't I?

Look what I, Der Fuhrer Nummer Zwei, have just pulled off: I have hoodwinked the damned Brits and stolen The Queen's gold, I have done the dirty on my fellow Americans, and I'm well on the way to becoming richer than my Father in the process (except that my funds, like my father's, have now been frozen, but I'm normally too high to worry too much about such matters). Himmler (the Veep) has been helping me; and my Zionazi friends in the Treasury are, as I so often say, 'doing a great job'. Should have been a Mossad operative myself.

As you can well imagine, the criminal Bush II Administration, aided and abetted by the German Chancellor, and the Nazi German banks, has stolen the Wanta funds again, just as they were about to be paid ? and in the process, has shafted the Chinese noch einmal, while The Queen has been further severely discomfited and scammed.

It really is time that London ordered the American Ambassador to pack up his bags and not to

return until he has knocked Hitler's head against Himmler's; and it is further time for the incumbent German Ambassador in London to be told to get out, and not to book any return flight, either.

It will be interesting to see whether the incoming Gordon Brown Cabinet has the spine, the guts, the spleen, the determination, the character and the sensitive political intelligence to do what is necessary ? as a consequence of which Mr Brown could certainly secure a prolonged period of power in Number Ten Downing Street.

A DECISIVE BREAK WITH THE PAST by Great Britain is what is now needed: and this means unilaterally tearing up agreements with both of these duplicitous, double-minded, lying and treacherous governments, without feeble-minded regard for any `Blowback'. Yes, there will be `Blowback', but that is only to be expected. Whether the Editor's advice will be heeded, even partially, remains to be seen. Don't rule anything out, because we are in a period of extreme danger and it is our lot, unfortunately, to `blow the trumpet' in the face of it.

In the foregoing context, the Editor was most interested to see an Op-Ed article in The Times, London, on 15t

(Message over 64 KB, truncated)

| 22815|2007-07-03 13:39:58|clyde winters|Re: Is this book worth it?|

Hi

It looks like a good book if you are a professional researcher. You may want to find a copy and read parts of it before you buy it.

Clyde

--- Ferg <[egyptology@theunit.fsnet.co.uk](mailto:egyptology@theunit.fsnet.co.uk)> wrote:

> Hi.

>

> Before I invest in this book has anyone read it...

> or am I wasting my time and money? I found it on

> Amazon. It costs a staggering 103.91

>

> Somo.

>

>

>

>

>

> Synopsis

> This is the introductory volume to a dictionary on

> the etymological relations between ancient Egyptian

> and other Afro-asian languages. The amount of

> material offered, the treatment of scholarly

> discussions on each item, and the insights into the

- > connections of Egyptian with its related
- > Afro-Asiatic languages, including many new lexical
- > parallels, should make it a useful tool for
- > comparative and interpretive purposes. Volume 1 aims
- > to not only provide users with an analysis of the
- > Afro-Asiatic background of the Egyptian consonant
- > system, but to offer a critical appraisal of
- > linguistic theories on Egyptian historical
- > phonology, and the problems surrounding the origins
- > of the Egyptian language. An extensive bibliography
- > to the dictionary is included.
- >
- >

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| 22816|2007-07-03 19:15:50|Paul Kekai Manansala|Egypt to use DNA tests to identify pharaoh  
Tuthmosis|

Egypt to use DNA tests to identify pharaoh Tuthmosis

Tue 3 Jul 2007, 16:21 GMT

CAIRO, July 3 (Reuters Life!) - Egypt will run DNA tests on an unidentified mummy to determine whether it is the pharaoh Tuthmosis I, who ruled over a period of military expansion and extensive construction, state news agency MENA said on Tuesday.

Egypt's chief archaeologist Zahi Hawass said the findings would be compared with DNA from mummies of known members of Tuthmosis's family, including Queen Hatshepsut, whose mummy was identified last week, and Kings Tuthmosis II and III, according to MENA.

Hawass said on Wednesday that he had recently concluded that a mummy once assumed to be that of Tuthmosis I was not in fact his, but belonged to a much younger man who died from an arrow wound.

According to MENA, Hawass said the conclusion had prompted a new search for Tuthmosis's mummy.

Tuthmosis, who took the throne somewhere around 1506 BC, led a series

of succesful military expeditions, expanding Egypt's territory into Nubia and the Levant.

After his death, he was succeeded by Tuthmosis II, his son from a minor wife, who chose to marry his royal half-sister, the famous Queen Hatshepsut, to cement his claim to the throne.

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| 22817|2007-07-04 03:07:01|Ferg|Re: Is this book worth it?|

Clyde, thanks for the advice

Somo

----- Original Message -----

**From:** [clyde winters](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, July 03, 2007 9:39 PM

**Subject:** Re: [Ta\_Seti] Is this book worth it?

Hi

It looks like a good book if you are a professional researcher. You may want to find a copy and read parts of it before you buy it.

Clyde

--- Ferg <[egyptology@theunit.fsnet.co.uk](mailto:egyptology@theunit.fsnet.co.uk)> wrote:

> Hi.

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- >

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| 22818|2007-07-04 07:19:49|Alex van Deelen|Origin Of Bantu Languages Lies In Zambia/The DRC?|

I always thought that the origin of Bantu languages was in Southwestern Nigeria. However, I never knew Guthrie claimed it was Zambia or the Southern DRC.

This is interesting, because of the historic diffusion of Bantu people from these places. When the Luba empire (in the Kola region of the DRC) broke up, it scattered people all toward Angola, Zambia, Malawi, etc. and gave rise to the Lunda, Bemba (DRC, Zambia), Maravi (Malawi, Zambia, Zimbabwe).

Maybe this has happened before?

What is your take on this? And what has happened to Guthrie's theory?

From the Wikipedia:

" This was quickly challenged by [[Malcolm Guthrie]] who analyzed each Bantu language and found that the most stereotypical were those spoken in [[Zambia]] and in the southern [[Democratic Republic of Congo]] (DRC). This provided the alternate theory that Bantu speakers had spread from this location in all directions. "

Alex

| 22819|2007-07-04 08:07:23|asar\_imhotep|Re: Origin Of Bantu Languages Lies In Zambia/The DRC?|

This seems to support the oral tradition I've heard personally from priests from all across the continent who trace their traditions to the Twa and Ba'Ntu people of central Africa. I'm pretty sure the language migrated with the customs.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>

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> Southwestern Nigeria. However, I never knew Guthrie  
> claimed it was Zambia or the Southern DRC.

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> gave rise to the Lunda, Bemba (DRC, Zambia),  
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> the southern [[Democratic Republic of Congo]] (DRC).  
> This provided the alternate theory that Bantu speakers  
> had spread from this location in all directions. "

>

> Alex

>

| 22820|2007-07-04 09:57:37|Paul Kekai Manansala|Re: Origin Of Bantu Languages Lies In Zambia/The DRC?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep" wrote:

>

> This seems to support the oral tradition I've heard personally from  
> priests from all across the continent who trace their traditions to

> the Twa and Ba'Ntu people of central Africa. I'm pretty sure the  
> language migrated with the customs.  
>

I wonder if this has been studied from the standpoint of flora and fauna in Proto-Bantu reconstructions.

Regards,

Paul Kekai Manansala

| 22821|2007-07-04 11:21:15|Ferg|Re: Origin Of Bantu Languages Lies In Zambia/The DRC?|  
Hi Asar.

I agree with what you have said and would like to make the following linguistic observations as pointed out by the linguist Assibi Apatewon

Amidu who says that because language is important to the survival of man, people will always carry with them words of their language which will preserve their identity and culture whenever they move from place to place. This means that words which directly affect a person's survival such as those which refer to things like numbers, words referring to body parts or parts of it, those which refer to trades such as fishing, iron working, architecture and so on, do not get readily lost.

Assibi Apatewon Amidu quotes Guthrie (1967) who in his study of Bantu languages found for example that the highest percentage of Proto-Bantu roots (old roots) in a 200 core sample of Bantu languages could be found in Chi-Bemba spoken in Zambia. This language has 54% of the total whilst Ki-Kongo and Kiswahili-Bantu have 44% of Proto-Bantu roots.

Compare this with the Ki-Sukuma language spoken in Tanzania which has 41% of Proto-Bantu roots, whilst Chi-Yao spoken in Mozambique has only 35% of Proto-Bantu roots. Thus the Kiswahili-Bantu language is in percentage terms derived more from an older form of the African language family called Bantu than Ki-Sukuma and Chi-Yao.

Guthrie's analysis of the Bemba language with the highest, 54% of Proto-Bantu roots compared to other Bantu languages provides the evidence in percentage terms which points to the original heartland of the Bantu people being somewhere in the DRC. The Bemba people of Zambia spread from the DRC. One must not forget that Guthrie studied and spoke the Bemba language and would have researched his topic thoroughly.

Somo

[www.kaa-umati.co.uk](http://www.kaa-umati.co.uk)

----- Original Message -----

**From:** [asar\\_imhotep](mailto:asar_imhotep)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, July 04, 2007 4:04 PM

**Subject:** [Ta\_Seti] Re: Origin Of Bantu Languages Lies In Zambia/The DRC?

This seems to support the oral tradition I've heard personally from priests from all across the continent who trace their traditions to the Twa and Ba'Ntu people of central Africa. I'm pretty sure the language migrated with the customs.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

- >
- > I always thought that the origin of Bantu languages was in
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- > claimed it was Zambia or the Southern DRC.
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- > Bantu people from these places. When the Luba empire
- > (in the Kola region of the DRC) broke up, it scattered
- > people all toward Angola, Zambia, Malawi, etc. and
- > gave rise to the Lunda, Bemba (DRC, Zambia),
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- > the southern [[Democratic Republic of Congo]] (DRC).
- > This provided the alternate theory that Bantu speakers
- > had spread from this location in all directions. "
- >
- > Alex
- >

| 22822|2007-07-04 20:47:59|Alex van Deelen|Re: Origin Of Bantu Languages Lies In Zambia/The DRC?|

Somo,

- > Guthrie's analysis of the Bemba
- > language with the highest, 54% of
- > Proto-Bantu roots compared to other
- > Bantu languages provides the evidence
- > in percentage terms which points to
- > the original heartland of the Bantu
- > people being somewhere in the DRC.
- > The Bemba people of Zambia spread
- > from the DRC. One must not forget
- > that Guthrie studied and spoke the



> Bemba language and would have  
> researched his topic thoroughly.

So both theories believe that Bantu spread from the Southern DRC (Kola) into Southern and Central Africa.

The difference would then be that Guthrie thought Bantu also spread to West Africa from there?

Also, I thought that the Bemba were remnants of the Luba empire?

Like the Bemba, the Chewa came from the Southern DRC, and settled in Malawi and Eastern Zambia, making the the Bemba's neighbours. I find Bemba and Chewa/Nyanja to be very similar. (Just comparing what I've read on the internet.)

Alex

| 22823|2007-07-05 08:56:08|lauren sheskey|Re: Mummy hair|  
since hair is just dead skin cells I was wondering from my own experience if white skin is thinner than black skin, is there more layers to black skin? since for one whites burn easier from the sun and two blacks hair is thicker in the pictures...why is this

**Peter Kaiza** wrote:

Thank you very much for your insight on this.

---

To: Ta\_Seti@yahoogroups .com  
From: goredema\_99@ yahoo.com  
Date: Tue, 26 Jun 2007 04:49:30 -0700  
Subject: Re: [Ta\_Seti] Re: Mummy hair

I might also add that black hair does not actually `reddden` as such but that onlyblack hair which already happens to have the red pigment trichosiderin (but I think there`s controversy on this trichosiderin issue, you may want to research it further)undergoes degradation of its black melanin leaving the red pigment more visible.

I myself have experienced this personally when I went to the British Library in early 1995 to do some research. I was looking through arare Germanbook from 1921 (but I don`t read German I was simply looking up the technical stuff))while engaging in my

habit of playing with my hair. A good deal of it ended up in one page of the book and when I closed the book it was trapped. In 2002 I went to look at this same book and lo-and-behold there was a page in the book with hair of my exact texture (in other words not just micro-curved but my degree of micro-curl) that had gone red. In this case it took just seven years. Presumably if I did not have red pigment under the black it would have gone blond.

Ironically I was trying to do similar experiments in order to write the article, which PKM provided the link for, which I penned in 2001 (or was it 2000?). Little did I know that I already had the evidence for hair colour change in the British Library.

It would appear European red and blond hair has its origins in variety that was already present in Africa but became more visible in Europe with their process of depigmentation.

G.O.R.E

**Paul Kekai Manansala** wrote:

This subject has been discussed quite extensively here and you can find many articles by searching in our archives.

The following link is a good start:

[http://tech.groups.yahoo.com/group/Ta\\_Seti/msearch?query=brothwell+hair&pos=10&cnt=10](http://tech.groups.yahoo.com/group/Ta_Seti/msearch?query=brothwell+hair&pos=10&cnt=10)

The evidence suggests that both mummification and natural degradation contribute to straightening (and reddening/loss of melanin) of mummy hair. The rate at which this occurs depends on very specific conditions which each mummy encounters over time.

Even natural mummies in which no chemicals were used, usually show varying degrees of degradation that causes these changes.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "zetter\_74" wrote:

>

> Hi, could you help me. Diop wondered why most of the mummies displayed

> in museums had wavy hair and thought whether that could be due to

> careful selection. He eventually hypothesised that they represented a

> Dravidian type, which of course is another branch of the African race.

> I did however read an article which suggests that the straightening of

> woolly hair could have been caused by the chemicals used in the

> mummification process together with environmental conditions prevalent

> in tombs which breaks down hair keratin. Does anyone have more

> information about this? Thanks.  
>

---

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---

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---

[Pinpoint customers](#) who are looking for what you sell.

| 22824|2007-07-05 08:56:32|Ferg|Re: Origin Of Bantu Languages Lies In Zambia/The DRC?|

Alex,

Not too sure which of the theories you mean? Do you mean Greenberg's, Guthrie's or the Oral tradition given by Asar?

Yes the Bemba people originated in the DRC and the Bemba language is related to the Luba language. In ancient times they were once part of the Luba empire.

The name Nyanja means a large lake. One can say that Nyanja stands for the people of the Lake. Certainly the Chewa and Nyanja people share the same dictionaries for their language. However the Bemba people have a separate dictionary. In Lusaka, people tend to speak Nyanja rather than Bemba. These three languages are closely related. For example the word for the 'Sun' in the Chewa and Nyanja language is Dzuwa, whilst in the Bemba language it is Ka-Suba.

Somo

[www.kaa-umati.co.uk](http://www.kaa-umati.co.uk)

----- Original Message -----

**From:** [Alex van Deelen](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, July 05, 2007 4:44 AM

**Subject:** [Ta\_Seti] Re: Origin Of Bantu Languages Lies In Zambia/The DRC?

Somo,

> Guthrie's analysis of the Bemba  
> language with the highest, 54% of  
> Proto-Bantu roots compared to other  
> Bantu languages provides the evidence  
> in percentage terms which points to  
> the original heartland of the Bantu  
> people being somewhere in the DRC.  
> The Bemba people of Zambia spread  
> from the DRC. One must not forget  
> that Guthrie studied and spoke the  
> Bemba language and would have  
> researched his topic thoroughly.

So both theories believe that Bantu spread from the Southern DRC (Kola) into Southern and Central Africa.

The difference would then be that Guthrie thought Bantu also spread to West Africa from there?

Also, I thought that the Bemba were remnants of the Luba empire?

Like the Bemba, the Chewa came from the Southern DRC, and settled in Malawi and Eastern Zambia, making the the Bemba's neighbours. I find Bemba and Chewa/Nyanja to be very similar. (Just comparing what I've read on the internet.)

Alex

| 22825|2007-07-05 21:01:15|Alex van Deelen|Re: Origin Of Bantu Languages Lies In Zambia/The DRC?|

Asar,

- > This seems to support the oral tradition I've heard
- > personally from priests from all across the continent
- > who trace their traditions to the Twa and Ba'Ntu
- > people of central Africa. I'm pretty sure the language
- > migrated with the customs.

It seems to be intuitive too, that Bantu could have spread from Central Africa.

And a lot of people are known to have dispersed from there in the last few centuries too (especially the breakup of the Luba/Lunda empire into the Maravi [Chewa, Nyanja, Senga, Nsenga, Tumbuka, Manganja, Nyassa, etc.], Bemba (and the myriad of people related to them, more recently).

But I've learned for so long that Bantu spread from West Africa.

On the other hand, if Bemba has the most of the root words of all Bantu languages, that is pretty strong evidence. Keeping in mind that the Bemba

moved into their present location during the historic period, and their history is a history of migration from the Kola/DRC region.

I think it is remarkable that the Maravi moved into Malawi from the very same Kola region, only a few centuries earlier.

So the Kola region for some region seems to be a major departure point.

So I guess the only question is whether the Southern DRC was the original departure point, as well as the recent departure point.

Also, if the Bemba are offshoots of the ancient Luba empire, then it is of interest to note that the origins of the Luba empire in the Upemba River depression, and founded by king Kongolo.

> Asar Imhotep

> <http://www.mochasuite.com>

Alex

| 22826|2007-07-06 14:28:52|Dexter Harper|The passing of Anhk Mi Ra|  
JAMES EVERETT LAWS, JR., aka **Ankh Mi Ra**, son of the late James Everett and Ethel Mae Laws, born in Washington, DC on October 30, 1939 and departed this life on July 1, 2007. His many interests included extensive international travel, which produced the in-depth study and teaching of Medu Netcher. He was the only African-American to write and publish a grammar book in MDW NTR (Hieroglyphics). His loving memory will be continued in life by his devoted wife, Diane; faithful children, James, Gregory and Rasheed; many other relatives and friends. Memorial Service will be held at a later date to Celebrate his Life. Services by STEWART.  
<http://legacy.com/WashingtonPost/DeathNotices.asp?Page=Notice&PersonID=90189834>

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Htp.u,  
Sharma Men Ra

**"The presence of a female in the community is the symbol of continuity of life in that community, and on the contrary, her absence is the symbol of its end. The feminine is life (God) in and around us."**

**Kongo (Afrikan) Proverb**

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| 22827|2007-07-06 14:29:51|zetter\_74|Ethiopian Geez writing system|

Hi I read somewhere that the ethiopian geez alphabet originated in Arabia but i think this is not true..Does anyone has further information on the origins of this alphabet? Thanks.  
| 22828|2007-07-06 21:51:45|Paul Kekai Manansala|Super-eruption: no problem?|  
**Tools found before and after a massive eruption hint at a hardy population.**

<http://www.nature.com/news/2007/070702/full/070702-15.html>

## Super-eruption: no problem?

[Katharine Sanderson](#)

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A stash of ancient tools in India hints that life carried on as usual for humans living in the fall-out of a massive volcanic eruption 74,000 years ago.



Michael Petraglia, from the University of Cambridge, UK, and his colleagues found the stone tools at a site called Jwalapuram, in Andhra Pradesh, southern India, above and below a thick layer of ash from the eruption of the Toba volcano in Indonesia ? an event known as the Youngest Toba Tuff eruption.

Massive eruptions make it tough for life living under the ash cloud.

The tools from each layer were remarkably similar, and Petraglia says that this shows that the huge dust clouds from the eruption didn't wipe out the population of tool-using people. "Whoever was there seems to have persisted through the eruption," he says.

Getty

This is the first archaeological evidence associated with the Toba super eruption, says Petraglia, and it contradicts theories that the eruption had a catastrophic effect on the area that its ash blanketed.

### Modern man?

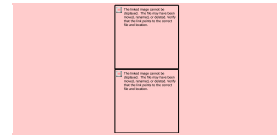
Petraglia thinks that modern humans ? rather than Neanderthals or other hominins ? are the only species that would have been able to persist through an event as dramatic as the Toba eruption. This theory will spur much debate, he admits, because modern humans were not thought to have reached India, from Africa, so long ago. "It's controversial," says Petraglia, "but it makes a lot of sense."

Petraglia and his team compared the tools they found to others from Africa from different periods in this week's edition of *Science*<sup>1</sup>. The Indian tools look a lot like those from the African Middle Stone Age about 100,000 years ago, when modern humans were thought to have lived, he says. "Whoever was living in India was doing things identical to modern humans living in Africa." Neanderthal toolkits found in Europe are very different, he says. This is more evidence, he says, that the plucky ash-covered inhabitants of Jwalapuram were modern humans.

Stanley Ambrose, from the University of Illinois at Urbana-Champaign, disagrees with Petraglia's conclusions. "It is highly speculative to say the eruption had no impact," he says. Ambrose argues that Petraglia's sample size is too small to make proper comparisons with other tools. And, he adds, "stone artifacts cannot be used to differentiate Neanderthals from African moderns."

Petraglia says he has plenty more stone tools to back up his suggestions, beyond the ones presented in *Science*. "We have reported only some of our assemblages," he says. He adds that much more work needs to be done on the Indian subcontinent, and much more needs to be learned from comparing archaeological evidence in Africa to that in India.

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"The only way to definitively demonstrate the existence of modern humans before and after the eruption in India is by discovering human fossil skulls," says Ambrose. This is something that Petruglia will go some way to agreeing with: "It's true we have to look for fossils," he says. "The search is on."

| 22829|2007-07-06 21:57:57|Paul Kekai Manansala|KV-63 ~ Newly Discovered Tomb|

## KV-63 ~ Newly Discovered Tomb

<http://www.kv-63.com/index.html>

KV-63 is located in the Valley of the Kings approximately 14.5 meters from the south edge of KV-62, the Tomb of Tutankhamun.

Dr. Zahi Hawass officially pronounced our newly discovered tomb, KV-63 on 10 February 2006. However, the initial shaft was discovered a few days before the end of our 2005 season.

KV-63 is the first tomb to be discovered in the Valley of the Kings since 1922.

## ***Pink Gold Coffinette Found in KV-63***

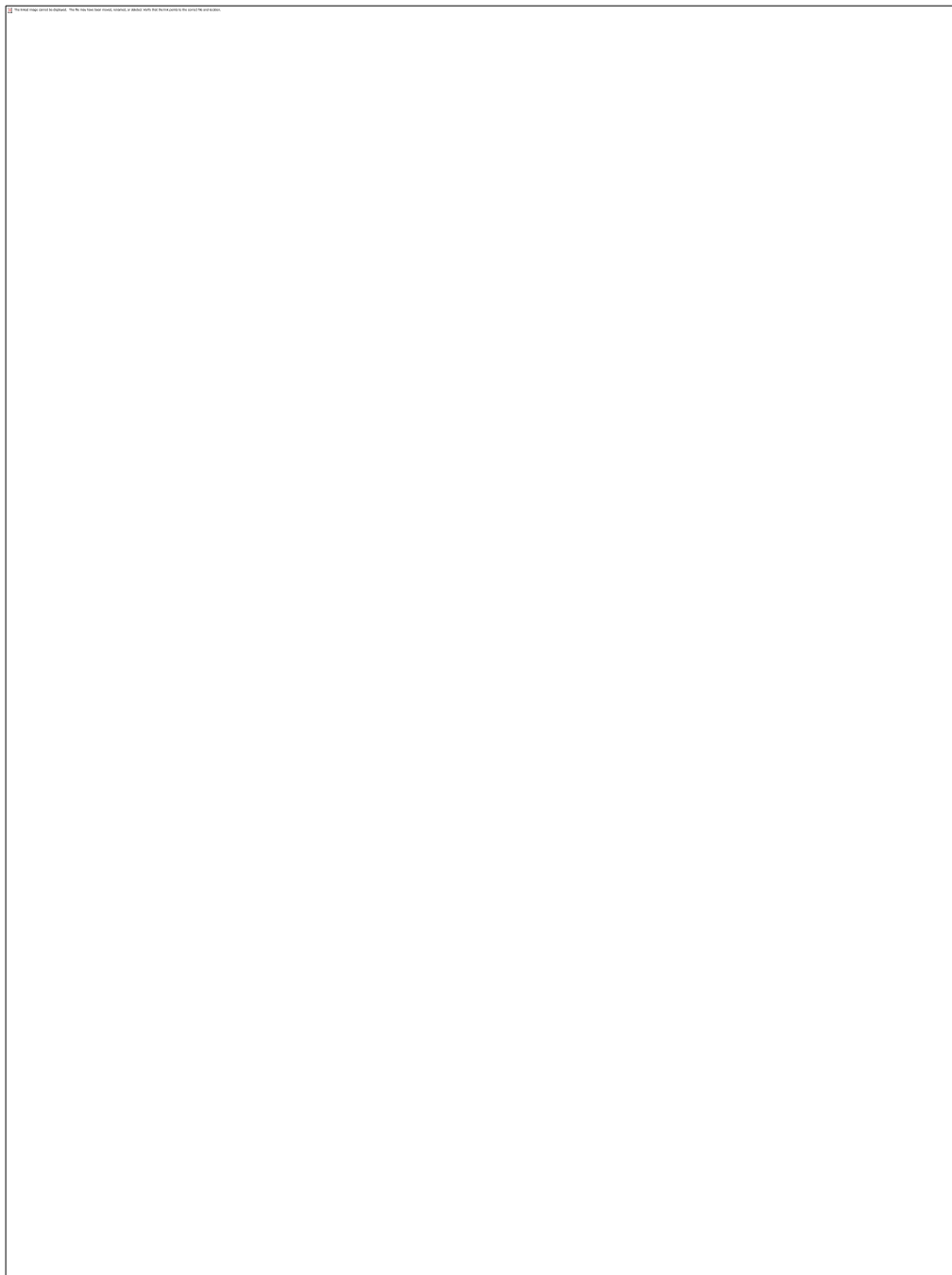
Dr. Otto Schaden's team discover a 42 cm. anthropoid goldleaf coffinette in youth coffin (G).





Images of Otto/coffinette & interior Coffin G used with prior permission by Elise Van Rooij 5/06





Dr. Otto Schaden standing outside doorway to KV-63

| 22830|2007-07-07 08:00:49|Alex van Deelen|Re: Origin Of Bantu Languages Lies In Zambia/The DRC?|

- > Yes the Bemba people originated in the DRC and
- > the Bemba language is related to the Luba language.
- > In ancient times they were once part of the Luba empire.

Not so ancient. :) The earliest time given for the Luba empire is in the 16th century.

- > The name Nyanja means a large lake. One can say that
- > Nyanja stands for the people of the Lake. Certainly the
- > Chewa and Nyanja people share the same dictionaries
- > for their language.

I read that Zambian spoken Nyanja is a less elaborate subset of Chewa - in effect, the same language. The difference in name would be for political reasons - to disassociate it from Malawi and the Chewa people who are the majority of Malawians.

If it hadn't been for the white minority in Southern Rhodesia, Zambia, Malawi and Zimbabwe would have been one country at independence in 1964. :)

- > However the Bemba people have a
- > separate dictionary. In Lusaka, people tend to speak
- > Nyanja rather than Bemba. These three languages are
- > closely related. For example the word for the 'Sun' in
- > the Chewa and Nyanja language is Dzuwa, whilst in
- > the Bemba language it is Ka-Suba.

Which underlines how similar the languages are.

I wish I could speak them, but I guess that's in the future.

Alex

| 22831|2007-07-08 07:58:42|Mark|Description De L'Egypte|

Hello,

I am looking for a reprint of the Description De L'Egypte. I am mostly interested in the prints. The largest images and with the most color reproductions.

Thanks,

Mark

Mark Stickney

upship@pacbell.net

| 22832|2007-07-08 08:18:09|OyaShango|FW: The Sibyls: The First African Prophetess on Earth|

FORWARD

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Wezolo (Greetings) All:

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Peace & Blessings,  
MWHS

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| 22833|2007-07-09 11:53:29|Paul Kekai Manansala|UNESCO slams seven 'new' wonders of the world|

The UN body for culture today blasted a private initiative that drew nearly 100 million internet and telephone voters to choose seven "new" wonders of the world.

"This campaign responds to other criteria and objectives than that of UNESCO in the field of heritage," said Sue Williams, the spokeswoman for the UN cultural body that designates world heritage sites. "We have a much broader vision," she told AFP.

Voters chose the Great Wall of China; India's Taj Mahal; the centuries-old pink ruins of Petra in Jordan; the Colosseum in Rome; the statue of Christ overlooking Rio de Janeiro; the Incan ruins of Machu Picchu in Peru; and the ancient Mayan city of Chichen Itza in Mexico.

British actor Ben Kingsley and US actress Hillary Swank hosted a ceremony at Lisbon's Stadium of Light, broadcast in more than 170 countries to an estimated 1.6 billion viewers.

A private Swiss foundation launched the contest in January, allowing voters to choose from 21 sites shortlisted out of 77. It said it had gathered nearly 100 million votes by the end of polling at midnight on Friday.

According to its backers, the campaign aimed to update the original

list of seven world wonders, drawn up about 200 BC, of which only the pyramids of Giza remain today.

Shortlisted sites that missed the final cut included Sydney Opera House; the Acropolis in Athens; Paris' Eiffel Tower; the Easter Island statues; Britain's Stonehenge; Cambodia's Angkor Wat temples; New York's Statue of Liberty; and the Alhambra in Spain.

Christian Manhart, UNESCO's press officer, criticised the ballot, saying it sent out a "negative message to countries whose sites have not been retained".

"All of these wonders obviously deserve a place on the list, but what disturbs us is that the list is limited to just seven," he said, pointing out that "seven were adequate in antiquity because the antique world was much smaller than today," only comprising the area surrounding the Mediterranean.

The privately sponsored campaign was the brainchild of a Swiss filmmaker and museum curator Bernard Weber, following the destruction of Afghanistan's giant Buddha statues at Bamiyan by the Taliban in 2001, and part of the money made on yesterday's ceremony was to go towards rebuilding the massive sculptures.

But Manhart said: "UNESCO is not in favour of rebuilding the Buddhas," pointing out that valuable remains of the old statues remain in the rocky niches that make up the site.

<http://www.smh.com.au/news/news/unesco-slams-seven-new-wonders/2007/07/09/1183833387393.html>

| 22834|2007-07-09 11:54:48|Paul Kekai Manansala|Project for saving Egypt Capital's monuments in the Middle Pharaoni|  
Sunday, July 08, 2007

The Supreme Council of Antiquities will finish during the coming period a project for developing "El-lesht" monuments, Middle Kingdom's capital including features of its history. The history of El-lesht remains a mystery as most of its secrets and treasures are still buried under the earth in an area called "Bakr Area".

An antiquity resource said that "El-lesht" village was called in the Pharaonic Era "Atht Tawi" which means holding territories. The village was the capital of Egypt in the Dynasties era. The area is considered to be an extension to Manf cemetery located in south Dahshour area.

The saving project includes important points as decreasing the underwater as it affects the two royal burial rooms in the pyramids. The project also aims to restore the engravings of Sonasert Ankh including hundreds of the pyramids texts. The pyramids texts included the history of the Egyptian religion. The project also aims to dig holes to explore the new cemeteries as "An Gar Hotob" cemetery.

The resource added that King Amenhotep I was the first king to establish El-lesht area as he built his pyramental group which included El-wadi Temple, Ascending Road, Funeral Temple and his pyramid. Around his group there are the cemeteries of the State-men of his era. These cemeteries were discovered in the beginning of the late century by an American archeological mission.

After Amenhotep I, his son Sonasert I established his pyramental group parallel to El-Saudia village in Dahshour area. His group included El-wadi Temple, Ascending Road, Funeral Temple and his pyramid. Around his group there are the cemeteries of the State-men of his era as Amni the Army leader and Sonasert Ankh the Priest.

The historians emphasized that the history of the Middle Pharaonic Kingdom still buried under the earth and they think that solving the problem of the underwater is the key to discover all the Middle Pharaonic Kingdom monuments.

<http://www.sis.gov.eg/En/EgyptOnline/Culture/000001/0203000000000000000793.htm>  
| 22835|2007-07-09 11:56:49|Paul Kekai Manansala|OT: Chinese Eat Dinosaur Bones As Medicine|

Associated Press 07.05.07, 1:52 AM ET

<http://www.forbes.com/feeds/ap/2007/07/05/ap3884847.html>

Villagers in central China spent decades digging up bones they believed belonged to flying dragons and using them in traditional medicines. Turns out the bones belonged to dinosaurs, and now scientists are doing the digging.

Until last year, the fossils were being sold in Henan province as "dragon bones" at about 25 cents a pound, scientist Dong Zhiming said Wednesday.

The calcium-rich bones were sometimes boiled with other ingredients and fed to children to treat dizziness and leg cramps. Other times they were ground up and turned into a paste applied directly to fractures and other injuries, he said.

Dong was part of a team that recently excavated in Henan's Ruyang

County a 60-foot-long plant-eating dinosaur that lived 85 million to 100 million years ago. The find was shown to the public Tuesday.

Dong said that when the villagers found out last year the bones were from dinosaurs, they donated 440 pounds to him and his colleagues for research. Over the last two decades, the villagers had dug up an estimated 1 ton of bones.

"They had believed that the 'dragon bones' were from the dragons flying in the sky," said Dong, a professor with the Institute of Vertebrate Paleontology and Paleoanthropology of the Chinese Academy of Sciences.

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| 22836|2007-07-10 11:37:48|Mahari Mengistu|Drusilla Dunjee-Houston, Wonderful Ethiopians of the Cushite Empire|  
<http://www.nathanielturner.com/originofcivilizationfromthecushites.htm>

Book by Peggy Brooks-Bertram

Uncrowned Queens: African American Community Builders

\* \* \* \* \*

Drusilla Dunjee-Houston, Wonderful Ethiopians of the Cushite Empire,  
Book II

Origin of Civilization from the Cushites Unearthed!!!

Review by Larry Obadele Williams

For those who are seeking to find an answer to the question, from whence did humankind spring? They should not fail to avail themselves of a copy of Wonderful Ethiopians of the Cushite Empire, Book II: Origin of Civilization from the Cushites by the indomitable Drusilla Dunjee-Houston. Long thought to be lost in the mists of history and memory, it has been rescued by the painstaking research and detective work of Dr. Peggy Brooks-Bertram. Using research skills acquired through her study in the medical-health field, she surgically re-assembled the journalistic historic writings of Drusilla Dunjee-Houston. Her task was to find the keys to the 500 year room Ivan Van Sertima has said was locked containing many of the contributions African people gave to human culture and civilization. In analyzing and assessing Dunjee-Houston's life story, critical points were discovered. Why is Wonderful Ethiopians of the Cushite Empire, Book

## II: The Origin of Civilization from the Cushites so important?

Peggy Brooks-Bertram is the ablest scholar/specialist on Drusilla Dunjee-Houston's life and writings, placing them within the proper context of the times in which she lived. Bertram recovered materials interested historians had given up ever to gain accessibility.

Wonderful Ethiopians of the Cushite Empire, Book II: Origin of Civilization from the Cushites examines the early centers of global Cushite (African) impact. Asa G. Hilliard III, Fuller E. Calloway Professor of Urban Education at Georgia State University observed regarding Dunjee-Houston's newly released work, "Dr. Brooks-Bertram has now placed Houston's work in the bright light that it deserves. It is a tragedy that the better part of a century has passed with the world deprived of her great gifts of writing and her model of a visionary and fearless life of a warrior on behalf of African people and indeed humanity itself."

Making her own assessment why she was charged to seek Dunjee-Houston's lost historical works, Brooks-Bertram says, "The writings of Dunjee-Houston entered my soul from where they echoed the voices of our ancestors." She splendidly brings to life Dunjee-Houston's voice speaking truth to power when Houston cites the origin of her zeal in writing Wonderful Ethiopians, "My father was eaten up with the zeal for race service. It is the abiding passion of my life and of my brothers and sisters." Captivated by the post emancipation leadership traditions developed by elite Black Women of the 1880s and 1890s, Brooks asserts, "Dunjee-Houston used every means at her disposal to engage in state and national racial uplift activities." African-American literary societies were crucial in spreading information found in Wonderful Ethiopians, Book II. While it was not placed or accepted in mainstream primary schools and universities, it was a topic of serious discussion among African-Americans seeking to know themselves. These literary societies not only read literature, but history was also a topic examined by inquiring minds. Through the pages of the Oklahoma Black Dispatch Newspaper, Dunjee-Houston had a journalistic platform for teaching racial uplift and race advocacy.

In 1897 Martin R. Delaney challenged racist propagandists advocating the inferiority of the Black race by publishing Principia of Ethnology: The Origin of Races and Color. Delaney's work was among the works that gave inspiration to Dunjee-Houston to further delve into published literature supporting the African Origin of Civilization. It brings to prominence African-Americans who were writing and publishing literature to counteract the negative portrayal of African peoples. Restoring a record of that publishing history is under-valued and must be encouraged. Having grown up

witnessing Black independent towns, Reconstruction Common Schools founded by Blacks, the oncoming of the Garvey movement, the Harlem Literary Renaissance, the New Negro Movement and the birth-winds of Pan-Africanism, Dunjee-Houston critically assessed their place among the affairs of African-Americans. She knew that until African-Americans truly knew their role as progenitors of civilization and culture they would never fulfill their destiny.

While W.E. B Dubois, James Weldon Johnson, and Alain Locke fostered political and literary arts during the Harlem Renaissance, Dunjee-Houston was delving into the foundations of civilization by the Cushites. *Wonderful Ethiopians, Book II: Origin of Civilization from the Cushites* was to create a sensibility and receptivity to Africa with a historical underpinning having utilized the latest findings of her day. It was a lesson she sought to teach generations of Blacks starting as early as the primary grades through pioneering curricula on the global contributions of the Cushites. While active in the Black women's Racial Uplift Movement Bertram concludes that Dunjee-Houston researched and documented the vital cultural significance of the ancient African Matriarchy as a direct link to the historical importance of Black female leaders predating the women's movement.

Her sojourn in writing and seeking to make known the facts of her historical work Dunjee-Houston was angered by the absence of accurate Africana history in school and university curricula. Her views regarding educating the Black community about its own history and culture was deeply rooted in her ideas concerning Black self-reliance. In 1917 while teaching at the new Baptist Training School, Dunjee-Houston began formulating a curriculum. By 1921, she finalized and produced a Curriculum Bulletin drawn heavily from her research on the ancient African history of the Cushites.

Writing in 1934 Dunjee-Houston cites scientific investigations and the anthropological record as the means to unravel the pedagogy of lies and falsehoods designed to create a literature of conspiracy to erase the record of African achievements. Science and archaeology continues to verify her conclusions. Dunjee-Houston even theorizes that the world would be a better place if whites learned the facts she uncovered. Dunjee-Houston seems to be asking in *Book II: Origin of Civilization from the Cushites*, "Would you denigrate or enslave or oppress your brother?" Her conclusion was that it would enlighten a closed un-informed mind.

As well as studying the work of historians, archaeologists and scholars of her day, Dunjee-Houston was able to partake of the research of William Leo Hansberry of Howard University. E.A. Hooten,



the noted anthropologist, said of Hansberry, he knew of no one possessing the knowledge of African History as Hansberry. He was considered by his peers as the leading authority in the field of Africana studies. Hansberry answered her call when she criticized W.E.B Du Bois' *The Negro* [1915]. Dunjee Houston writes, "I read Du Bois. His little book, *The Negro*, gives hints in an almost apologetic form of what the race must have been. As I read something seemed to reveal: There is more, MORE, MORE! I decided to dedicate my reading to this end for the rest of my life."

It was through her further extended research of sources in the field of historical inquiry that she apprised herself of the researches of Hansberry as he taught a course at Howard titled, "The Ancient Civilizations and Cultures of Africa." Years later, *Ebony* magazine would publish a series of articles captioned "Africa's Golden Past", its subtitle was appropriately titled, "Life could have begun in Kush." This event seems to have foretold of Dunjee-Houston's second volume of *Wonderful Ethiopians*, finally seeing the time of day through the efforts of Peggy Brooks-Bertram. They were times of immense excitement with discoveries in Egypt of King Tutankhamen's intact tomb in 1922. Even scholars of the Western canon sought to call the founders of civilization "Caucasoid blacks" or Hamites. Dunjee-Houston's view was that it was these ancient Blacks, progenitors of present day Blacks, who founded civilization.

Basil Davidson, Africanist English historian, has said of this controversy,

This theme portrayed Egypt of the pharaohs, ancient Egypt before conquest by the Arabs in the seventh century A.D., as a country of black origins and population whose original ancestors had come from the lands of the great interior, and whose links with inner Africa remained potent and continuous. To affirm this, of course, is to offend nearly all established historiographical orthodoxy. The ancient Egyptians, by that orthodoxy, were not only not black?in whatever pigmentational variant of nonwhite that nature may have provided?but they were also not Africans. To say otherwise must be so mistaken, one has gathered, as to be patently absurd.

But isn't Egypt, other issues apart, quite simply a part of Africa? That, it seems, is a merely geographical irrelevance. The civilization of pharaonic Egypt, arising sometime around 3500 B.C. and continuing at least until the Roman dispossessions, has been explained to us as evolving either in more or less total isolation from Africa or as a product of West Asian stimulus. On this deeply held view, the land of ancient Egypt appears to have detached itself

from the delta of the Nile, some fifty-five hundred years ago, and sailed off into the Mediterranean on a course veering broadly toward the coasts of Syria. And there it apparently remained, floating somewhere in the seas of the Levant, until Arab conquerors hauled it back to where it had once belonged.

Now what is one to make of this unlikely view of the case, coming as it has from venerable seats of learning? Does its strength derive from a long tradition of research and explanation? Is it what Europeans have always thought to be true? Have the records of ancient times been found to support it? As Martin Bernal has now most ably shown in his *Black Athena*, the remarkable book about which I am chiefly writing here, the answer to such questions is plainly and unequivocally in the negative. That the ancient Egyptians were black (again, in any variant you may prefer)? or, as I myself think it more useful to say, were African? is a belief which has been denied in Europe since about 1830, not before. It is a denial, in short, that belongs to the rise of modern European imperialism and has to be explained in terms of the "new racism," specifically and even frantically an anti-black racism, which went together with and was consistently nourished" by that imperialism.

I say "new racism" because it followed and further expanded the older racism which spread around Europe after the Atlantic slave trade had reached its high point of "take-off" in about 1630. Was there no racism, then, before that? The point is complex and can be argued elsewhere; essentially, however, the answer to this is also in the negative. Before the Atlantic slave trade, and before its capitalism, there was plenty of ancient xenophobia, fear of "blackness," association of blackness with the Devil, and so on and so forth; but none of this was the racism that we know. The racism that we know was born in Europe and America from the cultural need to justify doing to black people, doing to Africans, what could not morally or legally be done to white people, and least of all to Europeans.<sup>1</sup>

Davidson foreshadows the need to look back to settle the controversy.

When Dunjee-Houston's first volume was published (1926), many asked, "Where are her footnotes, references?" Maurice Dieulafoy writing in *The Acropolis of Susa* may have been one of her sources states, "Toward 2300 BC. The plains of the Tigris and Anzian Susinka were ruled by a dynasty of Negro Kings."<sup>2</sup> Earnest A. Hooten in *Up From the Ape* concludes, "A large share of responsibility for the great civilization of India must be assigned to Negroes since there is unquestionably a very strange Negroid strain in the Indian

population."3 Both Maurice and Hooten brings weight to Dunjee-Houston's thesis of the exploits of the Cushites. Mathew Flinders Petrie, famed English archaeologist, affirmed Houston's view of the Nubian origin of pre-dynastic Egypt when it was stated in 1939, "The pioneer among British Egyptologists, Sir Flinders Petrie, who excavated in the Thebaid, was convinced that the basic elements of Egyptian pre-dynastic cultural development came into Egypt from the southeast, near the Red Sea, but that the rulers of the highly creative old Kingdom dynasties were of Nubian origin."4 Brooks-Bertram has tracked down those references along with those of Book II in a truly superb job. One seeks to ponder what is their destiny or task in life. Brooks-Bertram's task has been to unearth and give rebirth to the legacy of a pioneer Africana scholar, Drusilla Dunjee-Houston. May her example be the paradigm for teaching Black children to see beauty in themselves and that the future is limitless when you know who you are.

Dunjee-Houston's pedagogy can be summed up thusly:

Cushites were the founders of world culture and civilization.

Cushites were a global people.

The Matriarchy was a central component of African civilization.

Teaching African history is necessary for balanced human progress.

Contemporary scientific finds continue to validate Dunjee-Houston's thesis. Mitochondrial DNA traces man's origin to an African woman. Recently a team of anthropologists led by an Ethiopian found a 3.3 million year old fossil child linking her to Dinkinesh of 3.0 million years earlier. Dunjee-Houston's Book II is not the ranting of an uninformed armchair scholar. It is the work of an informed, nurtured, tested student of history, having access to the latest documents of history, regardless of academic denials. Knowing the prejudices of her day Dunjee-Houston bought many of her books she needed in her quest for accuracy, as well as, utilizing her father's library of 2000 to 3000 volumes. Dunjee-Houston went on to tackle the malady of gender bias.

Evelyn Brooks Higginbotham in her article, "African-American Women's History and the Metalanguage of Race (1995, p. 17) records the type of issues Dunjee-Houston confronted, "On the other hand, we should challenge both the overdeterminacy of race vis-a-vis social relations among blacks themselves and conceptions of the black

community as harmonious and monolithic. The historic reality of racial conflict in America has tended to devalue and discourage attention to gender conflict within black communities and to tensions of class or sexuality among black women. The totalizing tendency of race precludes recognition and acknowledgment of intragroup social relations as relations of power. With its implicit understandings, shared cultural codes, and inchoate sense of a common heritage and destiny, the metalanguage of race resounds over and above a plethora of conflicting voices. But it cannot silence them."

While retrieving the lost archives of Dunjee-Houston where *Origin of Civilization from the Cushites* was carefully placed in a pink box for a scholar with the probing eye of a doctoral mind to restore to modern investigation, we should note the following. The Cushitic background and origin of the ancient Egyptians recorded by Dunjee-Houston has been confirmed by Cheikh Anta Diop's 12 categories of evidence of their African origins. Fifty years before Martin Bernal's *Black Athena* (1984) and a generation before George G.M. James *Stolen Legacy* (1954) while predating Diop's *African Origin of Civilization: Myth or Reality?* (1974) by 40 years; Dunjee-Houston pioneered African-centered historiography.

While operating "Outside Academia" as Dr. Jacob H. Carruthers noted, Dunjee-Houston was not limited by the fetters of racism that languished in university halls seeking to suppress the historical greatness of a people. Multi-dimensional, Multi-disciplinary scholars, seminary students, curriculum specialists and biographical researchers all have the daunting task of further studying Drusilla Dunjee-Houston's historical endeavors. Dunjee-Houston is indeed the foremother of Africana historical writing and research. She sought to burst asunder vestiges of notions of the "Dark Continent" in both academia and among the lay populace. *Wonderful Ethiopians Book II: Origin of Civilization from the Cushites* created a wedding between the adherents of the Garvey movement and the Harlem Literary Renaissance. It shared its birth with the Negro Society for Historical Research, the Association for the Study of Negro Life and History, the global researches of Arthur A. Schomburg, Joel A. Rogers and Willis N. Huggins.

Book II was a precursor to the findings of Bruce Williams at Chicago's Oriental Institute. Williams' findings make the claim that Nubia was the birthplace of pharaonic civilization several generations before the rise of the first historic Egyptian dynasty. Even more startling is the fact that advanced political organization, i.e., kingship, the monarchy, and religion was not believed to have come to Nubia, or anywhere south of Egypt, for another 2,500 years.

Nubia preceded Egypt by 300 years. Ivan Van Sertima, founder of the *Journal of African Civilizations*, has said of Nubia, "The discovery of a black kingdom in the Nile Valley, which precedes by several generations the first dynasty in Egypt and in which were found the main religious and royal symbols that were to dominate Egypt throughout its history, crowns all the efforts of all Afrocentric historians of the past century. This Black kingdom, the first in the Nile Valley, dated 3,300 B.C. is also the first to develop the hieroglyphic system. There is no doubt about whether civilization came from the north or up from the south."<sup>5</sup>

Drusilla Dunjee-Houston was keenly aware of bias against women as she sought a career as a historian. Brooks-Bertram outlines some of those struggles in her editorial comments. Dunjee-Houston's book should not be categorized as "Vindicationist." Dunjee-Houston was re-establishing the "missing pages of world history," as Dr. John Henrik Clarke, Dean of Africana Studies, often remarked. In the introduction Asa G. Hilliard III again best encapsulated Dunjee-Houston in saying, "One can only imagine this great scholar with the benefit of the internet, computers, graduate assistants, and networks of colleagues with similar interests and priorities at her disposal."<sup>6</sup>

Finally, Dunjee-Houston was among intellectuals across the African Diaspora who made it their primary mission to defend the integrity and historical legacy of Africa from anti-African propaganda and false scholarship. So inspiring was the Cushites of old, Paul Elizabeth Hopkins in her novel *One Blood* serialized in the *Colored American Magazine*, from March 1901 and November 1903, gave a fictionalized account of them. It was Dunjee-Houston who delved into the writings of George Rawlinson, Arnold Heeren and John D. Baldwin to document their historical record. It is also possible that Dunjee-Houston may have examined Edward Wilmot Blyden's seminal article, "The Negro in Ancient History," published in the *Methodist Quarterly Review* in January 1869. One wonders what other Black female historians of the past will we be able to unlock from the recesses of lost memory and time. Dunjee-Houston's *Wonderful Ethiopians of the Cushite Empire, Book II: Origin Civilization from the Cushites* is long overdue. It seeks to document the record of African people in World history.

#### Endnotes

[1] Davidson, Basil. (1994). "The Ancient World and Africa: Whose Roots?" in *The Search for Africa History, Culture, Politics*, New York: Random House, pp. 319-320.

2 Dieulafoy, Maurice. (N.D.). L'Acropole de Suse, pp. 27, 46, pp. 102-115.

3 Hooten, E.A. (1931). Up From The Ape, New York, p. 592.

4. Flinders Petrie, Mathew. (1939). The Making of Egypt, London: Sheldon Press, Chapter 8, The Dynastic Conquest, pp. 65-68; Chapter 12, "The Pyramid Age," pp. 105-112.

5 Van Sertima, Ivan. (1982). "Editorial," Egypt Revisited: Journal of African Civilization, Vol.4, No. 2, p. 6.

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\* \* \* \* \*

#### Bio- Sketch

Drusilla Dunjee Houston (1876 ? 1941) was a multi-talented African American woman whose major efforts were directed toward the redemption of the role of Africans in the development of world civilization. The daughter of Lydia Taylor and John William Dunjee, Drusilla was born in Winchester, Virginia in 1876. Her father counted among his friends Frederick Douglass and Blanche K. Bruce. Houston lived in Minneapolis, Minnesota and finally settled down in Oklahoma. In McAlester, Oklahoma she opened the McAlester Seminary, an educational institution which she maintained for a dozen years. Although history was her first love, Houston worked with her brother Roscoe Dunjee (1883-1965), the editor of The Black Dispatch, an Oklahoma City weekly newspaper.

While her only known published work is Wonderful Ethiopians of the Ancient Cushite Empire (1926), Houston was a prolific writer. In addition to Wonderful Ethiopians, she wrote many others, several of which may be lost. Nonetheless, she was probably the only woman or man who wrote a multi-volume history of the ancient Cushites of Ethiopia. Some of her other works that were never published include Origin of Civilization, Origin of Aryans, Astounding Last African Empires, and a number of other volumes which she called the "Wonderful Ethiopians Series." Book I of Wonderful Ethiopians was republished in its entirety in 1985 by Black Classic Press, supplemented with an introduction, afterword, and commentary by Coates, Asa G. Hilliard III and James G. Spady, respectively.

The "Final Word" of Book I of Wonderful Ethiopians concludes as follows:

So fascinating and vital has the world considered these classic stories that they are still the commanding literature of Aryan college life everywhere; for strange as it may seem the most powerful branches of the so-called Aryan race, as can be indisputably proven, are as well as the African Ethiopians, descendants of Cushite Ethiopian blood. Another volume of this work (Book II) gives more authentic information upon this subject than any other book extant, in it has been interwoven the undeniable proofs of the Cushite origin of western Europe, linked with the intense drama that was the foundation of the Greek legends

Dr. Peggy Brooks-Bertram, 81 years later, has made Book II of Wonderful Ethiopians of the Cushite Empire, a reality.

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HTP,

Mahari

| 22837|2007-07-11 21:12:48|Paul Kekai Manansala|Mystery of Tut's Father: New Clues on Unidentified Mummy|

Brian Handwerk

for [National Geographic News](#)

July 10, 2007

<http://news.nationalgeographic.com/news/2007/07/070710-king-tut.html>

Egyptologists have uncovered new evidence that bolsters the controversial theory that a mysterious mummy is the corpse of the heretic pharaoh Akhenaten, husband of Nefertiti and, some experts believe, the father of King Tut.

(Photos: [Who Was Tut's Father?](#))



[Enlarge Photo](#)

The mummy's identity has generated fierce debate ever since its discovery in 1907 in tomb KV 55, located less than 100 feet (30 meters) from King Tutankhamun's then hidden burial chamber.

So an international team of researchers led by Zahi Hawass, head of Egypt's Supreme Council of Antiquities, used a CT scanner to peer inside the body and those of several other Valley of the Kings mummies. (The expedition was partially funded by the National Geographic Society, which owns National Geographic News.)

The scan revealed a number of striking physical similarities between the mystery mummy and the body of Tut, including a distinctive egg-shaped skull. (Related [photo gallery: King Tut's New Face](#).)

"CT technology virtually unwraps the mummies without damaging them," explained Hawass, who is also a [National Geographic Explorer-in-Residence](#), in a press release.

"They reveal everything, including information about age and disease."

A CT machine produces some 1,500 cross-sectional "slice" images for each body. When put together they reproduce the entire body in three dimensions.

## **Heretic Pharaoh**

Akhenaten, a powerful mid-14th century B.C. pharaoh also known as Amenhotep IV or Amenophis IV, had a heretical devotion to Egypt's sun god.

He decreed that Aten, the divine embodiment of the sun's life-giving warmth, was Egypt's one true god and that the pharaoh was the earthly incarnation through which Aten must be worshiped.

Akhenaten banned ancient festivals and closed temples that had honored other deities for centuries. He also founded a new capital city, Akhetaten (now Amarna), to honor Aten and break from the past.

Continued on [Next Page >>](#)

| 22838|2007-07-11 21:14:27|Paul Kekai Manansala|Ethiopia unveils new find of ancient fossils|  
Tue Jul 10, 2007 12:13PM EDT

ADDIS ABABA (Reuters) - Ethiopian scientists said on Tuesday they have discovered hominid fossil fragments dating from between 3.5 million and 3.8 million years ago in what could fill a crucial gap in the understanding of human evolution.

Ethiopian archaeologist Yohannes Haile Selassie said the find included several complete jaws and one partial skeleton and were unearthed in the Afar desert at Woranso-Mille, near where the famous fossil skeleton known as Lucy was found in 1974.



"This is a major finding that could fill a gap in human evolution," he told a news conference in Addis Ababa.

"The fossil hominids from the Woranso-Mille area sample a time period that is poorly known in human evolutionary study."

Researchers say the area, about 140 miles northeast of Addis, boasts the most continuous record of human evolution.

Last year, an international team of scientists unveiled the discovery of 4.1 million-year-old fossils in the region.

Lucy, the most famous find, lived between 3.3 million and 3.6 million years ago. But Yohannes said Afar had yielded early hominid fossil remains spanning the last 6 million years.

"This has placed Ethiopia in the forefront of paleoanthropology," he told reporters.

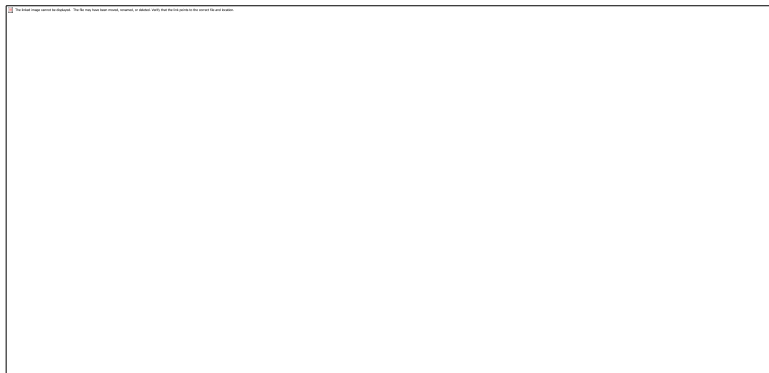
"Ethiopia is known to the world as the cradle of humankind."

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| 22839|2007-07-11 21:15:48|Paul Kekai Manansala|The pharaohs get a face-lift|  
From The Sunday Times  
July 8, 2007

## The pharaohs get a face-lift

**It's all change in ancient Luxor, as it courts the 21st century tourist. Anthony Sattin reports on an Egyptian transformation**



Anthony Sattin

I was tempted to think that nothing ever changes in Luxor. Temples and tombs survive; boats sail on the Nile; the fellahin, Egypt's farmers, still irrigate their crops with rainwater from Ethiopia and Uganda; and the sun, the valley and nearby desert remain the defining facts of life, just as they were in the paintings in the pharaohs' tombs. But I was wrong. Luxor is being transformed.

The city is cut into two distinctive halves by the Nile, which is broad and beautiful here. At the time of the pharaohs, the east bank was busy, a place for the living, while the west side was as quiet as the occupants of the tombs hidden in its Theban hills. And that's the way it is today: the city, the airport, the train station and two big temples on one side; the tombs and temples, the Theban hills, some villages and farmland on the other.

Yet, in the couple of years since Dr Samir Farag became governor, Luxor has gone through enormous change. On the eastern side of the river, he has renovated the train station, demolished the restaurants and souvenir stalls that blocked the view of Luxor and Karnak temples, and rebuilt the souk. He is enlarging the airport and moving all 'floating hotels' several miles upstream; he has opened a Nubian cultural centre, a branch of Cairo's Mubarak Public Library . . . and all this is just the beginning. No wonder some inhabitants are quaking at the thought of what is to come.

The largest and most impressive of all Luxor's many antiquities is Karnak temple, on the east bank. It is also the most confusing, because every pharaoh who wanted to be remembered had to make his mark here - and all of them did. The result has been to leave the place without any obvious rationale. As you walk from court to chapel, from obelisk to colossal statue, you gawp at the scale and beauty, but struggle to understand the ground plan. Only in the grand hypostyle hall does the place come perfectly into focus. This vast space, one of the largest religious structures ever built, is filled with 134 stone columns, 75ft high, representing papyrus plants. Egyptians believed that the world was created when land rose out of the waters of chaos. For a few weeks during the Nile's annual summer flood, the floor of this hall was underwater, giving the impression that the papyrus columns had come to life. For all the talk of the gods Amun and Osiris, for all the beauty of the temple carvings, the majesty of the pharaohs' statues, the pure wonder of obelisks, it was this symbolic reenactment of the world's creation, so simple, so fundamental, that transported me into the past. But in Luxor, one is constantly pulled between ancient and modern, so, at the temple gate, I was jolted back to the 21st century by the sight of Governor Farag's men knocking down the 19th-century headquarters of French archeologists. The work was proceeding at such a pace that entire rooms had disappeared while I was in the temple.

The reason for all this change? Tourism. If Luxor's transformation can be pinned to one moment, it was the opening, in 2005, of a bridge across the Nile. Until then, the city's halves were joined by ferries, a journey that brought to mind the myth of the boatman Charon, who rowed the dead across to the world of shadows. But the ferries could not cope with the growing number of buses: as many as 8,000 day-trippers arrive each morning from the Red Sea coast. So it was decided to build a bridge 10 miles south of town. International consultants and local archeologists warned that the bridge would threaten the west bank by bringing too much traffic

to its roads, too many visitors to the tombs, and by encouraging locals to build on farmland. The bridge was built, and the prophecy has been fulfilled, though not all of it is bad. Among the dozens of new hotels and apartment buildings constructed on the west bank since the bridge was opened, a few, such as the budget Nour el Gourni and the top-end Al Moudira, have become an asset to their community.

The west bank, in particular the Valley of the Kings, is Luxor's real crowd-puller. Most of us go to see the tombs of Tutankhamun and Egypt's other famous rulers, and it is the tomb walls and the stories of hidden gold and cursing mummies that most of us remember clearly. To help us visit this place, Governor Farag is turning the west bank into an open-air museum, a process that involves moving or removing thousands of Egyptians and improving access to some of the monuments.

The pharaohs' tombs all lie in the Theban hills, a limestone range running south-north like the Nile. Beyond the hills, to the west, lies the desert. To the east, a fertile plain stretches to the river, adding brilliant greens to the blue of the sky and the yellow-white of the hills and desert. Pharaohs built funerary temples along the base of the hills, and in ancient times, priests, workers, farmers and guardians lived here. More recently, there have also been guides, souvenir-sellers and others who live off tourism.

There have always been stories of tomb robbers, even in antiquity, but more recently water became the pressing issue — household waste water, leaking into the hillside and threatening tombs. Governor Farag insisted that the villagers had to move to a new breeze-block village a few miles north. All but four of the mud-brick houses, some of them 200 years old, have since been bulldozed.

I walked up to the remaining houses on the last evening of my visit to Luxor. There was no escaping the change overtaking the place. Some of it — the clearing of buildings around Luxor temple, for instance, and the opening of cafes and bars along the waterfront by the Old Winter Palace Hotel — seems like a good idea. But not everything is an unequivocal success: the new bridge over the Nile has led to a surge in tourism in Luxor, compromising the fragile antiquities of the west bank. And nobody walking through the ruins of Qurna, as I did that last evening, could fail to feel sad at the destruction of such an extraordinary and history-laden village.

As I sat on the threshold of one of the surviving homes, my back to the Theban hills, long shadows began to spread over Ramses II's temple and the fields beyond it, dogs barked in the Valley of the Kings, calls to prayer spread along the valley, swallows played overhead and the last of the villagers settled down to share stories and complain about their rulers. Much has changed in Luxor, but some things, it seems, will always stay the same.

Anthony Sattin travelled as a guest of Abercrombie & Kent

**Travel details:** Abercrombie & Kent (0845 070 0612, [www.abercrombiekent.co.uk](http://www.abercrombiekent.co.uk)) has three nights, B&B, at the Old Winter Palace Hotel, in Luxor, with a night in Cairo in each direction, from £1,169pp, including British Airways flights from Heathrow, EgyptAir connections to Luxor and transfers. A similar package, staying at the Al Moudira, on the west bank, starts at £998pp.

Or try Hayes & Jarvis (0870 850 3565, [www.hayesandjarvis.co.uk](http://www.hayesandjarvis.co.uk) ) or Soliman Travel (0870 027 5230, [www.solimantravel.co.uk](http://www.solimantravel.co.uk) ).

| 22840|2007-07-12 11:26:02|M'lilwana Osanku|Monotheism and Working Class Struggle in Ancient Egypt|

What publication and or sources would you recommendations for further research concerning the possibilities of philosophy of dissent ?theology of liberation - concept of a struggle of working class people in the era of the pyramid building in ancient Egypt ?

How about - dissidents and their cults - the beginning and survival of Monotheism which may have predated that of Akhenaten (Amenhotep IV, 1364-1347 B.C.) and Tutankhamun, in ancient Egypt ?

"The people are doing nothing. It is the Government who are rioting and shooting down the people." ?Guyanese worker to British soldier: *Guiana Chronicle*, 5th December 1905

Guyana's 1905 Rebellion - Nigel Westmaas

<http://www.solidarity-us.org/node/1139>

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| 22841|2007-07-12 11:28:09|abcdire|Brazilians' roots by the BBC|

<http://news.bbc.co.uk/2/hi/americas/6284806.stm>

Tuesday, 10 July 2007, 09:11 GMT 10:11 UK

BBC delves into Brazilians' roots

By Silvia Salek

BBC Brasil

Neguinho da Beija-Flor's stage-name indicates his skin colour; in Portuguese, Neguinho means Little Black.

In this year's Rio Carnival competition, he sang a song celebrating Brazil's African roots in a performance that won his samba school the title.

But having learned to be proud of his African ancestry, he was shocked to find out that about 67% of his genes are European and only 31% African, according to an estimate based on an analysis of his DNA.

"People will think I'm joking if I tell them this", said the singer, who knew very little about his African ancestors but nothing at all about his European ones.

Neguinho da Beija-Flor was among nine celebrities who were tested for a project, called Afro-Brazilian

Roots, by the Brazilian Service of the BBC.

Brazil has more people with black ancestry than any other nation outside Africa, and its mix of Indians, Africans and Europeans gave rise in the past to the claim that the country was a "racial democracy".

But it is also a country where black people remain socially disadvantaged.

The results of the DNA tests surprised many by showing that skin colour does not necessarily reflect the ancestry of a person's genetic make-up.

Sergio Pena, professor of biochemistry at the Federal University of Belo Horizonte, who led the genetic analysis, explained the apparent contradiction.

"Only a few genes are responsible for someone's skin colour, which is a very poor indication of ancestry. A white person could have more African genes than a black one or vice-versa, especially in a country like Brazil," he said.

Soap opera actress Ildi Silva found that matches of the Y chromosome in her family are common in northern Europe, and that 71% of her genes are European and 19% African.

"I knew I had a Dutch ancestor from my mother's side, but I didn't know there was an European link in my paternal line as well," she said.

Genealogist Carlos Barata, co-author of the Dictionary of Brazilian Families, notes that as well as the Portuguese, immigrants from many European nations - including France, Ireland, the Netherlands, England and Germany - sought a new home in Brazil.

"The surnames might have disappeared by today's generation, but genetics can bring their contribution back to light," he said.

Controversial quotas

Musician Seu Jorge found that although 85% of his

genes are African, the rest are European, confirmation that he is, as he put it "also the son of the guilty ones" - a descendant of the European slave-owners who had children with their African slaves.

"You need to be black to understand what it is like to get on a bus and see people getting off, afraid of you, or calling the police," he said.

"My daughter, who has a privileged education, came home one day telling us that her colleagues at a ballet class didn't want to hold hands with her. She will have to grow with this pain."

The BBC Brasil series has had an impact in Brazil, where the issue of racial quotas is highly controversial.

About 40 universities in the country have set aside places for black students.

Manolo Florentino, head of the Social History Department at the Federal University of Rio de Janeiro, said the results "show race is a failed concept in Brazil".

Referring to the university quotas, he added: "Policies that 'racialise' this country, following the example of the US, create hate and tension and will make the situation worse."

But for organisations that defend the quota system, genetics should not be used to attack anti-discrimination policies.

They argue that genetics might prove that all Brazilians are very mixed in terms of their racial ancestry, but it is naive to believe that society will consider all equal.

"I've never seen a policeman asking for a genetic ID before stopping someone. In Brazil, discrimination is based on appearance, not on genes," said David dos Santos, a priest who co-ordinates a scheme to prepare underprivileged Afro-Brazilians to go to university, and who was himself tested for the series.

'Face of the future'

Musician Sandra de Sa said that despite its racial tensions, Brazil could teach the world how different races can integrate.

She was happy though to find out she was about 93% African.

"I can't believe I'm almost 100% African. I usually jokingly say that I can still feel the chains around my ankles," said the singer.

The ancestry of the nine celebrities revealed other surprises.

Obina, a football player in Flamengo, the biggest team in Brazil, had 25% indigenous genes, the highest percentage in the tests.

His Y chromosome was traced back to the Middle East, possibly an indication of a Jewish ancestor among the many escaping persecution in Portugal and Spain some 500 years ago.

"No-one is pure in Brazil. That's why the country has the face of the future," said Harvard Professor Henry Louis Gates Jr, co-ordinator of a similar project in the US.

The mixing of races so evident in Brazil will become more prevalent around the world, Professor Gates believes, with people originating from a sole geographical area becoming increasingly rare.

Two readers of [bbcbrasil.com](http://bbcbrasil.com) chosen from among more than 2,000 who applied to have their DNA tested will have their results published this month.

Their story will focus on how genetics is revealing black ancestors long excluded from family history because of racism.

| 22842|2007-07-12 15:19:42|Paul Kekai Manansala|Re: Monotheism and Working Class Struggle in Ancient Egypt|

I haven't researched this area but check out Chap. 13 of Cheikh Anta Diop's Civilization or Barbarism where he discussed the Asiatic mode of production and revolution with reference to Egypt.

You might also want to investigate works on Egyptian millenarianism, as these movements were generally characterized by growing unrest in society.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), M'lilwana Osanku wrote:

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> What publication and or sources would you recommendations for

further research concerning the possibilities of philosophy of dissent  
?theology of liberation - concept of a struggle of working class  
people in the era of the pyramid building in ancient Egypt ?

>

> How about - dissidents and their cults - the beginning and

survival of Monotheism which may have predated that of Akhenaten  
(Amenhotep IV, 1364-1347 B.C.) and Tutankhamun, in ancient Egypt ?

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> "The people are doing nothing. It is the Government who are rioting

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> Moody friends. Drama queens. Your life? Nope! - their life, your story.

> Play Sims Stories at Yahoo! Games.

>

| 22843|2007-07-13 13:17:45|Summer Twain|Re: ~ 07-07-07 & 07-13-07 ~ Feeling the Field!  
In Seven-Seven, Devi Shah wrote:

[http://www.ojaipost.com/2007/07/oh\\_enlightening\\_ones.shtml](http://www.ojaipost.com/2007/07/oh_enlightening_ones.shtml)

"The Feel of The Field"



## Electric DNA and Our Living Universe

### Experiment #1 by Dr. Vladimir Poponin

A container was emptied of air, so the only thing left was electromagnetic field. Poponin measured the energy distribution inside the container and found it was completely random. Then some DNA was placed inside the container and the field distribution was remeasured. This time the energy was organized in an ORDERED way aligned with the DNA. In other words the 'physical' DNA is connected to the 'non-physical' energy field.

After that, the DNA was removed from the container, and the order was measured again. The field REMAINED ORDERED, with the arrangement created by the DNA.

### Experiment #2 by the US Military

Leukocytes (white blood cells) were collected for DNA from donors and placed into chambers so they could measure electrical changes. In this experiment, the donor was placed in one room and subjected video clips, which generated different emotions in the donor. The DNA was in a different room in the same building. Both the donor and the subject's DNA were monitored. As the donor exhibited emotional peaks or valleys (measured by electrical responses), the DNA exhibited the IDENTICAL RESPONSES.

The military wanted to see how far away they could separate the donor from his DNA and still get this effect. They stopped testing after they separated the DNA and the donor by 50 miles and STILL had the SAME result. The DNA and the donor had the same identical responses.

It means that life everywhere communicates through the electromagnetic cosmic field.

### Experiment #3 by the Institute of Heart Math

Some human placental DNA (the most pristine form of DNA) was placed in a container from which they could measure changes. Twenty-eight vials of DNA were given (one each) to 28 trained researchers. Each researcher had been trained how to generate and FEEL feelings, and they each had strong emotions.

What was discovered was that the DNA CHANGED ITS SHAPE with the feelings of the researchers:

A. When the researchers FELT gratitude, love and appreciation, the DNA responded by RELAXING and the strands unwound. The DNA became longer.

B. When the researchers FELT anger, fear, frustration, or stress, the DNA responded by TIGHTENING UP. It became shorter and SWITCHED OFF many of our DNA codes.

The shut down of the DNA codes was reversed and the codes were switched back on again when feelings of love, joy, gratitude and appreciation were felt by the researchers.

Individuals trained in deep love were able to change the shape of their DNA. This recognizes energy or field as the connector of all creation, a TIGHTLY WOVEN WEB that connects all seeming matterality. We're able to participate in the web of creation through our VIBRATION.

THIS is how we can create our reality - by choosing it with our feelings.

Get yourself into feelings of joy, love, peace, healing, patience, respect, appreciation, wonder and gratitude -- and focus on bringing that to our whole re-connecting world!

..

| 22844|2007-07-13 13:56:18|Paul Kekai Manansala|Egypt's Oldest Known Art Identified, Is 15,000 Years Old|  
Dan Morrison in Cairo, Egypt  
for [National Geographic News](#)

July 11, 2007

<http://news.nationalgeographic.com/news/2007/07/070711-egypt-artwork.html>

Rock face drawings and etchings recently rediscovered in southern Egypt are similar in age and style to the iconic Stone Age cave paintings in Lascaux, France, and Altamira, Spain, archaeologists say.

"It is not at all an exaggeration to call it 'Lascaux on the Nile,'" said expedition leader Dirk Huyge, curator of the Egyptian Collection at the Royal Museums of Art and History in Brussels, Belgium.



[Enlarge Photo](#)

"The style is riveting," added Salima Ikram of the American University in Cairo, who was part of Huyge's team.

The art is "unlike anything seen elsewhere in Egypt," he said.

The engravings?estimated to be about 15,000 years old?were chiseled into several sandstone cliff faces at the village of Qurta, about 400 miles (640 kilometers) south of Cairo ([Egypt map](#)).

Of the more than 160 figures found so far, most depict wild bulls. The biggest is nearly six feet (two meters) wide.

The drawings "push Egyptian art, religion, and culture back to a much earlier time," Ikram said.

The team's findings will be published in the September issue of the British quarterly journal *Antiquity*.

### **Before Its Time**

The Qurta art has now twice been uncovered by modern researchers.

Some of the engravings were first found in 1962 by a group from the University of Toronto, Canada.

The leader of that expedition, Philip Smith, made the then novel suggestion that the figures were from the Paleolithic age?the Stone Age period from about 2.5 million years ago to about 10,000 years ago?in a 1964 article in *Archaeology* magazine.

Continued on [Next Page >>](#)

| 22845|2007-07-13 13:59:55|Paul Kekai Manansala|METAL DETECTOR FIND REVEALS GRISLY ROMANO-BRITISH SLAVE TRADE|

11/07/2007

By Richard Moss

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Cast in bronze the figure crouches with his elbows and knees drawn together. A rope starting around the neck also binds his wrists and ankles.

Winchester Museums Service/Portable Antiquities Scheme

In the year of the bicentenary of the Parliamentary Act to abolish the Atlantic slave trade a rare Roman figurine that references an earlier trade in slaves has been discovered near Andover in Hampshire.

The small bronze decoration came to light during a metal detecting rally attended by the Portable Antiquities Scheme (PAS) in Hampshire in June 2007. The PAS helps metal detectorists and other members of the public to identify and log archaeological finds in England and Wales.

Cast in bronze the figure crouches with his elbows and knees drawn together. A rope starting around the neck also binds his wrists and ankles.

"The posture of the figure and the manner of his shackling strongly suggests that it represents an enslaved man," explained Rob Webley the PAS Finds Liaison Officer who handled and photographed the find.

The artefact has vertical and horizontal perforations, which travel through his body.  
Winchester Museums Service/Portable Antiquities Scheme



Rob has been looking closely at the work of Ralph Jackson, Curator of Romano British Collections at the British Museum and an expert on Roman symbols of

slavery, to find out more about the find.

A recent study by Mr Jackson has catalogued only 16 other 'bound captive' figurines from the Roman Empire, ten of which are from Britain. "Elsewhere, there is mounting evidence for the Romano-British slave trade which involved both natives and others from within the empire," said Rob.

The artefact has a number of distinctive features, including the man's 'Celtic' stylised hair and the vertical and horizontal perforations, which travel through his body.

"These holes were clearly for mounting," added Rob, "but the context in which these figurines were displayed is less certain. Might this artefact have been looked upon by someone connected with the slave trade living in Hampshire in the 2nd or 3rd century AD?"



The artefact has a number of distinctive features, including the man's 'Celtic' stylised hair.  
Winchester Museums Service/Portable Antiquities Scheme

This is the third bound captive figurine reported by members of the public through the PAS, which allows metal detectorists and other members of the public to report their finds to a finds liaison officer (FLO) for photographing and recording and to have the find location logged.

It is hoped this latest find, which has been returned to the finder, will be acquired by a museum, possibly even the local Andover Museum at some point in the future.

In the meantime the record of the find remains as a grisly reminder of an inhuman trade. "In 2007, with our thoughts, correctly, focused on transatlantic slavery we should also spend a moment contemplating British associations with slavery both more recent and ancient," said Rob.

Thousands of finds reported to the PAS, including the three bound captive figurines, can be viewed at [www.finds.org.uk](http://www.finds.org.uk)

[http://www.24hourmuseum.org.uk/nwh\\_gfx\\_en/ART48885.html](http://www.24hourmuseum.org.uk/nwh_gfx_en/ART48885.html)

| 22846|2007-07-13 14:04:28|Paul Kekai Manansala|Discoveries in Sudan reveal economic organization of ancient Kush|

**By William Harms**  
News Office

<http://chronicle.uchicago.edu/070712/sudan.shtml>

Archaeologists from the Oriental Institute have discovered a gold-processing center along the middle Nile in the Sudan, an installation that produced the precious metal sometime between 2000 and 1500 B.C. The center, along with a cemetery they discovered, documents extensive control by the first sub-Saharan kingdom, the kingdom of Kush.

The team found more than 55 grinding stones made of granite-like gneiss along the Nile at the site of Hosh el-Guruf, about 225 miles north of Khartoum. The region also was known as Nubia in ancient times. Groups of similar grinding stones have been found on desert sites, mostly in Egypt, where they were used to grind ore to recover the precious metal. The ground ore was likely washed with water nearby to separate the gold flakes.

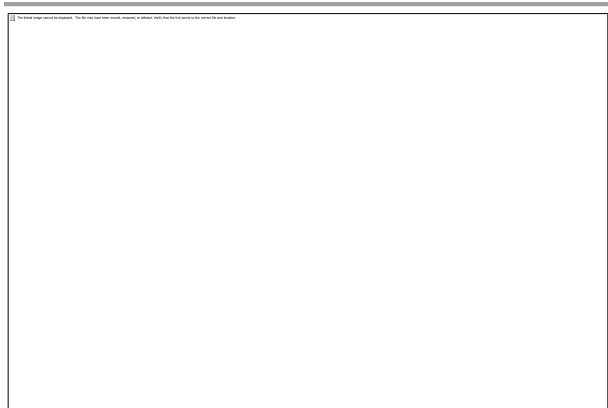
"This large number of grinding stones and other tools used to crush and grind ore shows that the site was a center for organized gold production," said [Geoff Emberling](#), Director of the Oriental Institute Museum and a co-leader of the expedition. The research was funded by the National Geographic Society and the Packard Humanities Institute, which also offered to support all the other teams working in the Fourth Cataract salvage project, the location of the University's expedition.

"Even today, panning for gold is a traditional activity in the area," said expedition co-leader Bruce Williams, Research Associate in the Oriental Institute and a Systems Team Leader in NSIT at the University. "Water is a key ingredient for the production of gold, and it is possible that bits of gold ore were found in gravel deposits nearby in wadis (dry creek beds) and crushed on the site."

The team also uncovered burials with artifacts in a cemetery they excavated, which suggest the region was part of the kingdom of Kush, which would have ruled an area much larger than



*Above, large broken grindstones, nearly 2 feet in length, were found on the surface at the Hosh el-Guruf site. Hassan Ahmed Ali (below) pans for gold in al-Widay village, near the excavation site in Sudan. (Photos courtesy of the Oriental Institute)*



previously believed. Such discoveries show that the kingdom was the first in sub-Saharan Africa to control a territory as much as 750 miles in length.

"This work is extremely exciting because it can give us our first look at the economic organization of this very important, but little-known ancient African state," said [Gil Stein](#), Director of the Oriental Institute. "Until now, virtually all that we have known about Kush came from the historical records of their Egyptian neighbors, and from explorations of monumental architecture and cemeteries at the Kushite capital city Kerma. The Oriental Institute excavations at Hosh el-Guruf will allow scholars to understand the rural sources of the riches of Kush."

The University expedition is part of an international recovery project that is underway. Before archaeological sites are covered by the steadily rising Nile, expedition teams are working to find artifacts related to Kush and other civilizations that flourished in the area. The Hamdab or Merowe Dam, located at the downstream end of the Fourth Cataract, is flooding the area. The lake to be formed by this dam will flood about 100 miles of the Nile Valley in an area that had previously seen no archaeological work.

"Surveys suggest that there are as many as 2,500 archaeological sites to be investigated in the area. Fortunately, this is an international effort; teams from Sudan, England, Poland, Hungary, Germany and the United States have been working since 1996, with a large increase in the number of archaeologists working in the area since 2003," Emberling said. The area will probably be flooded next year, but the team hopes to return for another season of exploration.

Stein noted, "The current excavations mark a return to Nubia for the Oriental Institute. The Institute played a key role in the large-scale international salvage excavations in Nubia during the 1960s in connection with the construction of the Aswan High dam. Materials from these rescue excavations in the Oriental Institute's museum form one of the largest collections of scientifically excavated Nubian artifacts in the United States."

The sites studied by Emberling and Williams provide important new information on the ancient Kingdom of Kush, which flourished from about 2000 to 1500 B.C.

"The Kingdom of Kush was unusual in that it was able to use the tools of power—military and governance—without having a system of writing, an extensive bureaucracy or numerous urban centers," Emberling said. "Studying Kush helps scholars have a better idea of what statehood meant in an ancient context outside such established power centers of Egypt and Mesopotamia." Among the artifacts they found in burials nearby at the site al-Widay were high-status pottery vessels that appear to have been made in the center of the kingdom, a city called Kerma, some 225 miles downstream.

The graves for the cemetery, which were for elite members of the community, included 90 closely packed, roughly constructed stone circles—covered shafts that were circular and lined with stones, a feature noted in the so-called Pan Graves of Lower Nubia and Egypt during the Second Intermediate Period, about 1700 B.C., said Williams. "These, and the broad-bottomed, black-topped cups they contained, are generally assigned to the Medjay, people of the Eastern Desert, who at times served as soldiers and police in Egypt."

Williams noted, "A few of the tombs had the rectangular shafts of the later Classic Kerma burials, graceful tulip-shaped beakers and jars of Kerma-type, and even imported vessels from Egypt, as well as scarabs and faience and carnelian beads, and there were even several beds or biers."

"Finds of Kerma materials at the Fourth Cataract was one of the major surprises of the salvage effort, and they suggest the leaders of Kush were able to expand their influence much further than was previously known, possibly including as much as 750 miles along the banks of the Nile." he said.

The Oriental Institute team worked on sites that were in the concession of the mission from the Gdansk Archaeological Museum.

| 22847|2007-07-15 07:58:32|Franklin Jones|When the truth comes along and you know in your bones that its the |

*"When a cause comes along and you know in your bones that it is just, yet refuse to defend it--at that moment you really begin to die; and I have never seen so many corpses walking around talking about justice."*

*- Mumia Abu-Jamal*

## **THE BLACK MATRIX: The Modern Mental and Social Suppression of African American Under National Interest**

2006 by Franklin G. Jones

[www.divineblacktruth.org](http://www.divineblacktruth.org)

There is neither a struggle, nor fight more pressing for we African Americans than this one, for this is how we are being systematically exploited, suppressed, confused and turned against each other. For almost half a century and as a means of ensuring that White dominance is maintained, the United States government has secretly implemented its largest ever covert operation against its Black population through a campaign of psychological warfare that uses mis-education, false statistics, and negative propaganda spread by media reports. The unrelenting daily assault on the Black psyche corrupts African Americans' sense of reason and



unity thus creating the culture of failure and disparity that now afflicts modern Black America.

Because we are exposing the hidden, conspiratorial, and profound dimensions of racism that secretly exist at governmental levels in the United States, these are very dangerous waters that I am attempting to navigate. For if our message were to become more common among African Americans, the U.S. Government would most certainly dispute it and initiate a national campaign of spin control and coverage through the national media and the internet with experts lined up to dismiss its premises as a means for protecting its national interest.

Why? Because we are offering the truth for those who will listen for it; and the truth is that we, African Americans, can no longer survive as a race hanging on to lies. The reality of truth must prevail if we are to be a part of the future. The many problems now facing Black America will not be corrected by implementing outdated strategies of foot marches, speeches, the commemoration of fallen Black martyrs, nor from the preaching of scriptures from any of our religious texts. But instead by initiating the next and more profound stage of the battle for civil rights, thus breaking into newer, previously unexplored territories, thus exposing the fiercest and most lethal system of institutionalized racism now facing Black America.

Today, the fiercest and most lethal system of racism adversely affecting Black America is neither police brutality, racial profiling, nor is it the Ku Klux Klan. But it is, instead, a modern massive system of covert White racism that is so subtle, pervasive, organized, complete, and proficient that it may be the single most aggravating factor behind the persistent national disparities and culture of failure now afflicting Black America ?and yet most African Americans are totally unaware of its existence.

Since the beginning of recorded history, ruling governmental bodies of nearly every nation have involved themselves in implementing methods to maintain and defend their positions of established power against its minority group. The American Government is in no way an exception to this rule. For it has implemented methods designed to ensure that White dominance is maintained since the time

Black people first arrived in America as slaves. During slavery, Blacks were not allowed to be educated, speak among themselves in their native language, or to congregate in large groups [except during their religious services which their master often over saw]. Even after the abolishment of slavery, methods were again implemented to ensure that White dominance was maintained in the form of Jim Crow inequalities that included many unethical methods that denied Blacks the right to vote and that fostered and sanctioned thousands of brutal lynchings of African Americans. Since the methods of the past are no longer morally acceptable, it became necessary for America's White governmental elites secretly to create and apply a system more subtle, sophisticated, and socially acceptable in its application and appearance for ensuring that White dominance is maintained. Unlike the brutal system of racism used in the past that caused African Americans to rally together and unify themselves against, this modern system of racism is not easily comprehended by Blacks. It is a method so opaque that many of its Black victims remain largely unaware of it themselves. And while most African Americans may instinctively feel that something is wrong, they cannot, however, express their suspicions and conceptualize them sufficiently so that they and others can comprehend and act to defend themselves against it. It is, in fact, so sophisticated that even very bright African American individuals have little, if any, hope of extricating themselves from its brutal effects. In fact, most Blacks cannot believe that they are being attacked or subdued because it wears the appearance [if any] of being totally self-inflicted by African Americans themselves. Most African Americans have never heard of this method of asserting White racism, therefore many will find it too shocking and stunning to contemplate?nevertheless, it is directly intertwined with the many problems adversely affecting Black America today. This literary work will embark upon a difficult journey that exposes the conspiratorial dimension of racism that secretly exists at governmental levels in the United States . It is a journey that exposes the fundamental core character of the true existing relationship shared between the United States Government and its Black

population in a new and troubling light. This journey will be quite difficult and very uncomfortable for many because it requires that African Americans reexamine some of their most basic beliefs and prior assumptions. Moreover, it requires that African Americans overcome a psychologically ingrained "White is right" preferentiality that has been indoctrinated unrelentingly upon the Black psyche and that is rarely moved. Nevertheless, the rewards will be a change from feelings of hopelessness and despair to an awareness of the most urgent issue of our time.

Today, despite the many equalities gained and opportunities that are now available, America remains largely a nation divided along Black and White racial lines, separate and unequal — one thriving and intact and the other brutally disenfranchised, struggling, and, far too often, Black. In fact, America's Black population is far worse off in many ways than ever before. As seen, for example, in the fact that the unprecedented degree of racial pride and unity that was once so movingly demonstrated among African Americans during the 1960's has now today become replaced by widespread and profound division and internalized racism among the race. And although there exist today many wealthy and successful African Americans [greatly due to highly paid athletes and entertainers that benefit the White elites more than they do their own communities], multigenerational poverty in America still remains largely Black and the masses of African Americans still remain the most devalued by society and the most deliberately exploited and suppressed class in America.

Today, African Americans are faced with disparities far worse than any generation before now. For never before has the Black suicidal rate ever been higher than it is now. The suicide rate among African American males between the ages of 15 and 19 has risen an astronomical 145% percent. That is eight times higher than the rate of their White counterparts, and it is the highest it's ever been since they have been keeping figures on Blacks. Statistically, Black America appears to be now literally committing cultural self-genocide. The problem is so alarming that the former Surgeon

General, David Satcher, describes it as "a crisis of epidemic proportions.?"

Moreover, African Americans appear now more divided than at any other time before in American history. The Black-on-Black homicide rate is higher now than ever before. One study reveals that more Blacks have been killed by Blacks in the last twenty five years than the entire number of Americans soldiers killed during the Vietnam War. . This division is also evident in the collapse of the Black nuclear family. It is estimated that, forty years ago, less than thirty-percent of African Americans homes were headed by a single parent. Today, that number has tragically risen above eighty percent?often creating many emotionally wounded Black children living with single parents.

Moreover, the psyches of many African Americans youth appear to be now more fragile then their parents before them. For never before have so many Black male youth so openly admired criminal behavior such as thuggery and pimping; and never before have more of our young Black girls so routinely denigrated their gender; nor has the African-American high school drop out rate been higher then it now is; it has now climbed above fifty-one percent.

Additionally, internalized racism appears to have a greater hold upon the Black psyche now than at any other time before in history for never before have African Americans more favorably referred to themselves as "niggers" than they do now; never more than now, upon attaining wealth and success, have a greater number of Blacks married White spouses --deliberately rejecting all potential Black spouses-- preferring to marry White spouses only. And never more than now have even the poorest of Blacks spent a higher percentage of their earnings each year on Europeanizing cosmetic surgeries, bleaching skin creams, chemical hair softeners, and hair weaves. Internalized racism among African Americans is now worse than at any other time before in history. What is most particularly unsettling about this internalized racism among African Americans today is, given White America's brutal history of mistreating Black people, how it is that so many African Americans now suffer from such a massive attack of national amnesia-therefore failing

to remember this historical record and have, instead, developed such a profound admiration for Whiteness and contempt for their own Blackness? Also, equally troubling here is, given White America's historical brutal record of mistreating not only African Americans but also Asian Americans and Native Americans, how is it that they (Whites) are perceived today as being the racial group of the highest moral values and ethics, contrary to the historical record of brutality?

Given that by all apparent measures racism in the United States has significantly declined, why then is today's generation of African Americans now plagued with disparities far worse than any generation before now? Clearly, there is something terribly wrong here.

### **THE WHITE RESPONSE**

While ignoring all facts that conflict with their racist ideas and accepting no ownership or blame for the persistent economic, social, and other disparities among its Black population that still exist in the face of opportunities that are now available, America's White social critics have most often responded with a self congratulatory tone that states that, with racism no longer a significant problem in America, clearly the problem stems from an innate racial difference of intelligence or negative pathologies embedded within the Black culture itself. But are these racist premises correct -- that the problem actually stems from something about Black people themselves? Although tragically many Blacks themselves have come to accept them, the emerging evidence does not support the White racist view that the persistent disparities among African American are the result of any purportedly unequal, innate human capacities of the Black race. Such assertions are racist and totally inaccurate because the problem is a contemporary one that appeared only after integration and the abolishment of Jim Crow legalized racism and is not consistent with the past history of African Americans.

### **THIS PROBLEM IS A MODERN PHENOMENON**

The White premise that there exists an innate proclivity for division and discursiveness among African Americans is totally inaccurate because this

problem is a modern phenomenon that is not consistent with the history of African Americans. While perhaps difficult to believe today, Black unity [Umoja] was, historically, the cornerstone of the African American community and was a crucial factor in the survival of African Americans for more than four-hundred years of White racial oppression. It is credited for the success of the Underground Railroad system that secretly led to the escape of hundreds of African slaves to the north.

Black unity and cohesion also attributed to the survival of millions of African Americans not only during slavery, but also during the aftermath of brutal Jim Crow era lynchings and through the financially crippling years of the United States great depression era. Moreover, Black unity was the most significant factor in the success of the 1960's civil right movement; for the immense degree of unity among African Americans then was made evident by its massive organization and mobilizations of mass bus boycotts, marches, freedom riders, and sit ins that were nonviolently conducted through the unified protest of civil disobedience. It was these methods of civil disobedience that gave the world the many images of African Americans being violently brutalized by White attackers while not responding to the immense violence with violence themselves; therefore touching the heart and conscious of many and gaining both national and global support that eventually led to America abandoning its usage of open, blatant and legalized forms of Jim Crow racism. The demonstrated degree of unity and structure among African Americans displayed then was extraordinary and arguably remains still unrivaled by any other group in the history of America.

And in regards to the prevalence of Black behavior of self hatred commonly displayed today, clearly this is a modern problem for the display of Black ethnic pride was much more prevalent in the 1960's. For then the favorable fashion was the dashiki and the preferred hair style was the Afro and corn rows; and the popular themes then were "Black is Beautiful?" and being "Black and Proud.?" Clearly, these noted facts when considered together, the profound loss of racial pride and the self hatred

displayed today among many African Americans, is a modern phenomenon.

What is more, the assertion that the academic failures and profound loss of scholastic motivation among African American students stem from an innate racial difference of intelligence is also totally inaccurate. This problem is also a modern one that happened after integration. For prior to the 1954 Supreme Court decision in Brown V. Board of Education of Topeka and despite being wrought by Jim Crow racial oppression, inequalities, indignities, and having to attend poorly funded schools, the Black illiteracy that was 30% in 1919 had dropped to less than 7% by 1955. . It had not only almost disappeared in the South, but in some areas it was less than White illiteracy as in then New York . In 1950, Black colleges had a total of 71,000 students, and 553 African Americans had a Doctorate Degree. The intellectual growth of African Americans was extraordinary. African American contributions to advancement in the field of science, agriculture, medical and domestic inventions during and following reconstruction were remarkably astounding. This was made most evident by the extremely high number of patent applications submitted by African Americans inventors to the U.S. Patent office --which is a miraculous feat especially under such oppressive conditions and coming so shortly after slavery. The profound loss of educational motivation and aspiration among so many African American students today is also a modern phenomenon that is inconsistent with the past history of African Americans. So what then has happened to the unrivaled racial pride, unity and cohesion, and ambitious perseverance that were once so unprecedented and so movingly demonstrated among African?

Many African American psychologists have formed the consensus view that the problem stems from historical racial brutality and past prejudices that were indoctrinated upon the minds of our slave ancestors that is being subconsciously regenerated down generational lines by cultural pathologies of self contempt embedded within the Black psyche. (Akbar, Hilliard, Nobles, etc.. ) A brutal slave indoctrination process commonly referred to as the



Willie Lynch method of slave indoctrination is typical in describing the process of indoctrination. However, while there clearly are many behaviors that exist now among African Americans today that can be directly traced back to slavery, these noted problems are now worse today than forty years ago. Therefore, this historical mortification/ indoctrination process upon our slave ancestors cannot be fully blamed for the problem. There has to be another explanation of why the problem is now worse than ever before. For the problem has become more prevalent within the last half century.

What then has happened to the once unprecedented Black unity and cohesion, educational aspiration and racial pride that was once so prevalent among many African Americans? Do we continue to accept the easy and convenient answer that Black unity, cohesion, and educational aspiration merely disintegrated when integration and other opportunities became available?

In his last public and arguably most famous speech entitled "The Mountain Top" Dr. Martin Luther King Jr., said [paraphrasing] that although he himself may not make it to the promise land [of equality for all Americans] that we as a nation nevertheless will get to the promise land. Many Americans today believe that Dr. King's dream has been fully realized in America ; therefore Black failure to achieve now is totally the fault of Blacks alone. But has Dr. King's dream been fully realized in America , or are we all the victims of an elaborate illusion that equality now exists for all Americans? The illusion of opportunity and change has been so firmly established upon the national consciousness that to suggest that the noted problems among America 's Black communities today stem from White racism has become almost laughable.

Today, it is inevitable that if anyone were to now blame the many disparities among African Americans on White racism that they would be immediately accused of playing the inevitable race card and of being professional peddlers of victim-hood that somehow enjoy the moral advantage that their victim-hood gives them to overstate their case, to absolve themselves from all responsibility. Certainly, there are those Blacks that have wrongly



peddled victim-hood and blame of Whites, however, today this scenario of the Black victim peddler is deliberately over stated and perpetuated within the American society, thus creating immense disdain for these Black accusers, even from fellow Blacks themselves. This is being deliberately done to prevent us from realizing that there actually does exist a modern deliberate system of racism implemented by America's White governmental elites with the underlying objective of maintaining White dominance.

Given America's White dominance, it should come as no surprise that the prevailing sentiment in the U.S. has now become that race is no longer a significant factor in the American society and that therefore racism can no longer be blamed for the despairing state of Black America. However, to find the true answers to the persistent despairing problems among the African-American communities one must not be deterred, but instead be willing to persevere beyond White indifference, ridicule, mockery, disapproval, and/or accusations of peddling victim-hood for they are now deliberately employed as tools of deterrence to keep Black America from finding the truth.

The intent of this text is to demonstrate, unequivocally, that the United States government's practices of economically exploiting and suppressing its Black population was actually never truly abandoned, but instead reincarnated into a far more sophisticated method. Moreover, that the source of the intensification of internalized racism, loss of motivation, school failure, profound division, and present confused outlook now so prevalent among so many African Americans today are in fact directly attributed to this modern deliberate system of covert White racism.

Although today most African Americans do not experience racism the way their parents experienced it, they do, however, still experience White racism. White racism in the U.S. is still a current and devastating problem that now prevails with sophistication and is employed more covertly and more proficiently than ever before. The decline of the blatant, overt racism used in the United States to suppress African Americans up until the 1960's

coincided with the implementation of a better disguised, more intensified, sophisticated, and more covert method of White racism more fitting for the times. The reincarnation of methods of suppressing sub-groups is not at all uncommon. In examining the records of history, we often find that, among those mighty empires which were brutal, greedy, and racist, those behaviors did not decay quickly even after the fall of empire. These patterns of racism were often reincarnated into forms more acceptable to the changing times.

This practice of reinventing newer forms of institutionalized racism was already seen in the United States when, after the abolishment of slavery, the evil of racism was reincarnated into Jim Crow inequalities that were maintained by regional authorities and condoned by the U.S. Government. This atrocious American pattern of reincarnating its methods, of exploiting and suppressing its Black population to maintain its White dominance secretly, continues in the 21 century. Moreover, the modern method used in today's world is so complete and proficient that it is intricately intertwined with the many despairing conditions now plaguing many of America's Black communities, including delinquency, school failure, crime, profound self hatred and division, and also the national collapse of the Black nuclear family.

White America's methods of institutionalized racism were secretly modified into a more contemporary and stealthy design that provides a more socially acceptable means to control the growth and advancement of its African American population. Unlike the blatant brutal method of racism used in the past in the United States, today's methods are very sophisticated and unlike anything ever before faced by African Americans. Its methods are so well fortified and so complete until Blacks themselves are labeled "racist" by other Blacks for merely calling attention to it. Furthermore, it is so enthralling and sophisticated that it misleads Blacks to believe that they are, themselves, their own worst enemies, therefore engendering an internalized aberration of self contempt that pulverizes Black unity and halts Black upward mobility. It is also so fundamentally detrimental to the Black human condition and psyche

that it may even affect the extent to which many African Americans realize their full human potential.

Moreover, this system of racism is so well fortified and so complete that many African Americans will even disregard this disclosure of its existence as being merely nonsense and preposterously inconceivable. In fact, this method of racism is so proficient at damaging the Black self perception that tragically it has become easier for many Blacks to accept the derogatory premise that the noted problems stem from innate inadequacies within themselves rather than that of being the case of a modernized method of institutionalized racism being implemented at governmental levels.

Many African Americans, in defending the U.S. Government, will adamantly present the question of why would the U.S. government find it a necessity to implement such a racist scheme? This is because the image that has been firmly established upon the consciousness of Black America, in regards to the U.S. Government, are those of the U.S. government sending troops to Little Rock, Arkansas to safely escort Black students to attend schools or that of the Northern Union soldiers fighting and dying against the Confederate army to free the slaves, and of the many social programs that the federal Government has implemented towards the benefit of African Americans. However, while these undertakings by the U.S. government collectively deserve our appreciation and respect, they do not accurately provide the full picture revealing the true or entire relationship shared between the U.S. Government and its Black population. These favorable stories and events reflect only what the U.S. Government wants its African Americans population to remember and are not historically accurate at reflecting or determining the true past relationship or the underlying present existing relationship between African Americans and the U.S. Government.

From slavery to the present, African Americans have undeniably borne an unprecedented amount of suffering and mistreatment by the U.S. government because of their race. However, so many have forgotten or repressed so much of these maltreatments and have, instead, come to accept the favorable-but- false perpetuated White persona that

represents everything that White people never were -  
- and still are not -- in place of the truth, thus  
engendering a sort of psychologically induced coma  
concerning their own Black holocaust. Because most  
African Americans lack access to an educational  
system and media reports that gives them accurate  
information, both historical and present, reflecting the  
African American relationship with the U.S.  
Government, most are totally oblivious to the true  
fundamental core character of this existing  
relationship.

To truly find the truth behind the baffling  
phenomenon of disparities plaguing America's  
Black communities, it is necessary to first learn the  
true fundamental core character of the American  
society as it relates to African Americans. Therefore,  
a recapitulation of the suppressed, forgotten, and  
repressed offenses by the U.S. Government against  
its Black population is extremely necessary to build  
up a more accurate picture of the forgotten  
relationship between African Americans and the U.S.  
government-- and so that we may learn what it  
reveals. Obtaining a more accurate perception of the  
true core relationship shared between the U.S.  
government and its Black population requires a  
thorough reexamination of those many now forgotten  
past unitary racist actions committed by the U.S.  
Government against the advancement and interests  
of its African American population. According to  
Sigmund Freud, recognition of repressed material is  
very valuable because it deprives the negative  
material of its persistent strength.

There is perhaps no place better to begin this  
recapitulation than an examination of the American  
presidents. For although some presidents endorsed  
policy measures supportive of equal treatment of  
people, their public and private comments  
throughout history verifies that, despite the  
improvement in civil rights legislation and policies  
made during each of their administrations, the  
presidents still maintained and displayed negative  
disdain towards its Black population.

Such an example was that of president  
Abraham Lincoln, for although he is revered by  
White historians as the great White emancipator of  
the African slaves, President Abraham Lincoln in

1857 had urged legislatures to appropriate money for colonization in order to remove free Blacks from the United States to prevent miscegenation [mixing of the race] for he believed and openly stated that Blacks and Whites were too different to live together. He was assassinated before he could carry out his plan.

And although now portrayed as a romantic figure because of his affairs with African female slaves, President Thomas Jefferson nevertheless stated that "the negroes are equal to Whites only in the point of memory, but much inferior in general reasoning ability, and lack in imagination and their griefs are transient."

And although President Truman issued executive orders that ended segregation in the military, his reference to Blacks as "pigs" and "niggers" continued long thereafter (Hunt, 1987, p.163) suggesting that he had not abandoned his racist perceptions about African Americans. This was also similar of President Lyndon B. Johnson who, although engineering much of the 1960's Civil rights legislation, did not "according to biographer C. Dale, 1991 pages 519-520" expunge the word "nigger" from his vocabulary even after becoming president.

Furthermore, according to historians Blanche Wiesen Cook- (1981, p.173), President Dwight Eisenhower sympathized with southern anxieties about the court's decision in Brown vs. Board of education. These comments made by each of these presidents supports the premise that the improvement in civil rights legislation and policies developments in the United States was not born of White redemption or changes of their hearts and perceptions towards its negro population, but instead made due to the changing of times and the recognition of volatility of racial conflict in American society.

A statement perhaps best reflecting the collective attitudes and ideologies of America's founding White elites was one written by a popular Michigan editor who in 1862 wrote that "this government was made for the benefit of the White race and not the Negro." He further wrote that, "the negroes were and always had been a distinct group

in the U.S. in that the majority of them were held in a system of bondage, while those fortunate enough to escape such fate lived as un-welcomed guests in a White society.? Also Benjamin Franklin, one of America 's most beloved and respected founding fathers, concurred with the preceding statement saying that he regretted that the number of "purely White race" people in the world was proportionately very small. Because he feared that the inferior race, particularly including Blacks, threatened their White existence.

Many influential and successful African Americans -- they that have become complacent and blinded by their own individual success -- will defend the position that these sentiments are merely outdated words of a forgotten American segment whose ideology has long since been overcome as a nation, however, this text will unequivocally demonstrate that, while this type of rhetoric of racism is no longer commonly overtly spoken, its ideology and practices are very much still a part of the fiber of the U.S. government today.

For although the United States Government portrays itself as the leading ethical and moral authority of the world and professes equal rights for all American citizens, its oldest and most important objective has always been an unyielding commitment towards the preservation of its White dominance. That objective has always directly correlated with the necessity to suppress the advancement and growth of its Black population because, if the U.S. government treated its Black population in a manner which does not promote its interest of maintaining White dominance and control, it would render the U.S. Government diametrically in opposition to itself; therefore, it secretly uses every conceivable means and opportunity to suppress its Black population, even those that trample upon its own stated ethical values.

Evidence of this anti Black governmental objective was first brutally made apparent at the end of the Civil War when President Abraham Lincoln, after having acknowledged that the contributive efforts of the thousands of Black Americans that voluntarily enlisted into the Union Army as being a significant factor for the victory attained by the North,

he then ordered his union army to simply fold up their tents and return home leaving the newly freed slaves to restore their shattered lives left unhealed after centuries of slavery, severely vulnerable to their former masters that were forced to retire their slave driving business. The U.S. federal government left those bitter former slave masters to conduct racial matters anyway they saw fit. This abandonment led to the southern states reinventing its method of suppressing African Americans by implementing Jim Crow legalized segregation laws that not only continued the denigration and suppression of African Americans, but also created an environment that promoted and sanctioned the brutal atrocious lynching's, beatings and mutilations of thousands of African Americans. More then 5,000 lynching's [including northern states] were documented between reconstruction and the late 1960s. .

In the face of such brutal atrocities committed against African Americans -- and although thousands of African Americans had participated in not only the Civil War, but also subsequently in two world wars in defense of America, and despite the many episodes of lurid publicity of Black's degradation and brutal murders in the South and the well publicized civil rights demonstrations --, the attention of the U.S. federal government did not focus on the civil rights abuse of Blacks, but instead condoned these atrocities for more than one-hundred years. The federal government did not intervene until the 1960's Civil Rights Movement's protest through civil disobedience strategies brought global attention to the suffering of African American, and even still it was only after White supporters were killed that the U.S. government actually acknowledged the condition of the southern Blacks and acted.

The U.S. government, not only sanctioned brutal injustices and racist policies implemented against the advancement of African Americans in the South but also, legalized racist policies nationally against the advancement of African Americans. In 1896, the United States Supreme Court ruled on Plessey vs. Ferguson , a law suit challenging the legality of Whites-only train cars in New Orleans that the provision of separate but equal facilities for Blacks was not a violation of the fourteenth



amendment. This decision allowed states to segregate not only transportation, but also parks, swimming pools, beaches, food services, theatre, health facilities and schools, virtually every area of public life for the next half a century until the 1954 ruling of Brown v. the Board of education.

The American Government, while professing equality for all of her citizens, in fact uses every conceivable means to seal or maintain its White dominance and advantage -- especially with regards to its African American population. No place is this fact made more evident than when examining the United States Government's long history of implementing suppressive tactics against African American civil right leaders and their organizations for merely pursuing the full measures and rights of citizenship for all African Americans.

Within a true democracy, the citizens have a right, if not a duty to speak out when the government is wrong in action or policy. However, as seen throughout America's history, regardless of which position peacefully taken by African Americans in their plight of obtaining even the basic of equality of citizenship, the American government has always deemed it a threat to its national interest. Such is seen wherein Dr. Martin Luther King Jr., for his merely seeking equality for African Americans, the then FBI Director J. Edgar Hoover deemed it a threat to national interest. And with support of the United States Attorney General Bobby Kennedy, and the acknowledgement of his brother President John F. Kennedy, Mr. Hoover ordered the wire tapping and surveillance of Dr. King and denied him many numbers of foundation grants and public speaking engagements. Furthermore, the Government, in an effort to influence control of Dr. King, threatened to discredit him by making public the information obtained by their surveillances. Dr. King, nevertheless, maintained his position and momentum and was subsequently murdered shortly thereafter. Ironically, the United States Government also implemented similar strategies against Malcolm X, for seeking, contrary to Dr. King's strategy, to segregate from Whites. There were similar deterrent strategies implemented by the U.S. government against Marcus Garvey for advocating a return to Africa. What is



being demonstrated here is that regardless of which position peacefully taken as law-biding advocates for change by African Americans these actions were always deemed as a threat to America's national interest by its government.

Furthermore, these actions were neither isolated nor uncommon for the U.S. government did not only target the famous and more influential African Americans leaders, but also targeted many minor civil rights leaders at the grass root levels. Nor did the U.S. government limit its activities to just wire-tapping and surveillances, but also implemented direct campaigns of harassment to dismantle and demobilize many promising projects intended to improve the lives of African Americans. One such example was when a civil rights worker named Donald Jackson, also the victim of government covert operations of influence, wherein the government used forged correspondence causing him to abandon a promising project in Jackson, Mississippi. Mr. Jackson had foundation grants to form Black economic cooperatives and open a Black and Proud school for dropouts. He was also a student organizer at the nearby Tougaloo College. In the winter of 1969, after an extended campaign of FBI and police harassment, Mr. Jackson received a letter, purportedly from the Tougaloo College Defense Committee which directed that he cease his political activities immediately and that, if he did not heed their diplomatic and well-thought-out warning, the committee would consider taking measures "which would have a more direct effect and which would not be as cordial as this note." Mr. Jackson and his wife left. Only years later did they learn it was not the Tougaloo students, but the FBI covert operators who had driven them out. The monitoring and surveillance of African American organizations is an ongoing practice that is continued even today by the United States Government.

The list of monitored organizations may have included or continue to include the following: The Black Muslims, The New Black Panther Party, Student Nonviolent Coordinating Committee, Congress of Racial Equality, Uhuru Movement, Group On Advanced Leadership, Freedom Now Party, United Black Nationalist of America, The New

Pan- American Movement, Southern Christian Leadership Conference, The National Urban League, The National Association For the Advancement of Colored People, and the Committee on Racial and Religious Progress.

The U.S. Government's unyielding determination for maintaining its White dominance is so profound that it even breaches ethical boundaries under the pretext of national interest. Here is a story that originally appeared in Haber's nationally syndicated column on May 19, 1970. It is a story wherein the FBI used false media stories against a White pregnant civil rights activist that ended tragically. The FBI targeted Jean Seberg a White married film star active in the anti-racist cause, therefore leaked a false story anonymously to columnist Joyce Haber of the Los Angeles Times that claimed that Jean Seberg was pregnant by a prominent Black leader. This governmental strategy subsequently resulted in a stressed induced still birth and the nervous breakdown and suicide of Mrs. Seberg. Her husband sued the FBI as responsible for the stress from this attack upon the victim's character. Perhaps what is most profound in this case is that she was a White woman merely active in the "anti racist cause" and yet she was also deemed as a threat to America's national interest and targeted.

The U.S. Government's desire to suppress the advancement of its Black population was also made evident during the integration of its public schools, wherein it flagrantly, wrongfully integrated Black students into an educational system where they are taught only to admire the accomplishment of Whites and to despise Africans as being non contributors of civilization. The new education system failed to provide Black students the same essential racially affirming curriculum of themselves to base their capabilities and potentials upon as it so routinely deemed it a necessity to provide for its White students-thus cutting off their aspirations of Black children at its roots. No group of children can adequately academically compete with other students while being educated to respect the accomplishments of every other racial group except themselves. And then shamefully the U.S. Education

Secretary and White House officials dare to express surprise when Black students actively resist learning or that their will or ability to learn diminishes given such a mortifying educational setting. For most African Americans their schools are the first place where they learn just how little they're valued in America .

When it comes to its African Americans population, gross transgressions against the constitution and human rights are secretly deemed as acceptable. The U.S. Government's unyielding determination for maintaining its White dominance not only breaches ethical lines, but also breaches its own constitutional laws and the very human rights of its Black population. As witnessed in the 1980's when the CIA pushed drugs into the Black communities of Los Angeles-thus poisoning its African American communities by the proliferation of drugs and high powered weaponry. The evidence shows that, for nearly 10 years, a Central Intelligence Agency operation sold crack cocaine by the ton along with sophisticated assault weapons to two Los Angeles youth gangs, the Cripps and the Bloods, and then ignited a blood bath of violence between them. These drugs and weaponry were then disseminated to many African Americans communities throughout the United States destroying the lives of millions of African Americans while stimulating the economy through the prison industry. Black America has never fully recovered from this governmental attack.

The U.S. Government's determination to maintain its White dominance knows no limit. This fact was again made evident when for forty years between 1932 and 1972, the U.S. Public Health Service (PHS) conducted dangerous syphilis experiment on four hundred Black men. These men were unknowingly infected by the U.S. Government with syphilis [to believe that such a large number of Black share croppers were all naturally infected is ridiculously absurd] and then told that they were being treated for "bad blood." Their doctors, hired by the government, had no intention of curing them of syphilis at all. These men were deliberately left to degenerate painfully under the ravishes of the disease ? with symptoms including blindness, tumors, paralysis, insanity and then death -- to allow

the U.S. Government to collect the needed data from their autopsies. Although this story was released by an Associated Press reporter, Jean Heller, on July 25, 1972, it still did not get an acknowledgment or apology from the U.S Government for yet another 25 more years when, on May 16, 1997, President Clinton apologized to the eight remaining survivors.

These forgotten and suppressed records of history substantiate clearly, not only that the U.S. Government possesses an unyielding determination for maintaining its White dominance but also, that it will use every-conceivable means imaginable to meet this national objective. Given such astounding evidence of this fact, it is a wonder that more African Americans have not questioned the convenient targeting of America's AIDS epidemic hitting hardest its two most discriminated groups-- its Gay and Black populations. Why [in January 2000] did President Clinton officially assign the National Security Council and the Central Intelligence Agency to supervise the U.S. Government's global campaign against AIDS ? These agencies seem unqualified to fight disease. Why weren't the U.S. public health service and Center for Disease control given the task? Although the constant degradation of Blacks in the media makes such a premise easier to accept, are we really to believe that the millions of African Americans today infected by the HIV and AIDS virus are all practicing homosexuals or IV drug users? Or is it more likely that they are victims of a virus made in a governmental medical lab used as a political ethnic weapon to maintain White dominance?

Difficult as it may be for some to accept, however, America 's own history of governmental strategies implemented against the better interest of African Americans unequivocally confirms that the U.S. government does possess an interest in suppressing the advancements and interests of its Black population. Given such overwhelming historical evidence demonstrating this hypothesis, it would be extremely naive to believe otherwise. Now having realized this fact about the U.S. Government, should we, African Americans, not question a sea of many White [and now also Black] governmental officials who urge us to close our eyes and trust them despite an unprecedented history to the contrary?

The intention here is to demonstrate that, despite the many substantial gains made today by African Americans in the field of entertainment, education, and politics, the U.S. Government's unyielding determination to maintain its White dominance by implementing methods of suppressing its Black population has not been abandoned, but rather that it has been more sophisticatedly reincarnated. Today, the masses of African Americans remain still the largest, most racially devalued and most deliberately exploited and suppressed class in America, only now the methods have changed. The methods now used by the U.S. Government avoid the conventional, blatant, now morally unacceptable methods used in the past.

Today, for the most part, the manner in which African Americans confront White racism is very outdated. In fact, it may be compared to the example of an old prize fighter shadow boxing in the corner of a ring long after, and totally unaware that, his opponent has moved behind him now pulverizing him from the rear, or that of a matador in a bull fight waving his red cape in the wind attempting to taunt the bull not realizing that the bull has already gouged out his heart. These examples, although very brutal, are appropriate in describing how Black America is faring against today's modern system of White racism. Today, unfortunately, whenever the topic of racism is discussed among African Americans, this implies (for most) the images of police brutality, consumer profiling, driving while Black, and, of course, the Ku Klux Klan and other similar White anti-Black organizations. While these are all serious elements of institutionalized racism that collectively deserve our attention, these noted racist elements are neither the most prevalent nor the most detrimental form of racism faced by African Americans today.

The most prevalent and lethal system of racism assaulting African Americans today is now applied through the government's proven method of Covert Counterintelligence Program [ COINTELPRO]: A misnomer for Domestic Covert Actions. For almost half a century now-- because the blatant methods of racism used and condoned in the past are no longer morally and socially acceptable -- the U.S.

Government has implemented a far more sophisticated method of assuring that its White dominance is maintained through the usage of COINTELPRO Psychological Warfare. By doing so, they acquired a far more insidious and covert method of maintaining White dominance that exists behind a clever shroud of secrecy and deceit ? for it is in this way that the evils of racism thrive best -- when its victims do not recognize the evil. A method that covertly uses mis-education and false propaganda media reports that equates a psychological warfare that deliberately conspires to severely reduce African America?s upward mobility by corrupting them of unity, reason, and common sense, deliberately soliciting the disparity that has now become modern Black America.

Here is a simplified analogy of how this is being done to America ?s Black population. Let us say, for example, that a group of people was aboard their own massive ship and that their ship was being shadowed by another neighboring ship, a neighboring ship that was constantly broadcasting derogatory messages to the first group that their ship was lesser, smaller, not seaworthy or perhaps slowly sinking or that their crew was incompetent or was planning a mutiny. With time, the group receiving the negative messages, being unable to refute or to confirm these derogatory messages and deficiencies will grow weary and paranoid of the negative messages and will eventually comes to accept these negative assessments

(Message over 64 KB, truncated)

| 22848|2007-07-15 07:59:14|abcdire|Re: Discoveries in Sudan reveal economic organization of ancient Ku|

Thanks for this. The same gold mining techniques survive to this day in west Africa, esp. the Mandinka of Mali, Guinea, Senegal, Gambia, Liberia, Sierra Leone, Cote d'Ivoire, etc. The root "Nub" of the word "Nubia" means gold.

Diadie

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>  
>

> By William Harms

> News Office

>

> <http://chronicle.uchicago.edu/070712/sudan.shtml>

>

>

>

> [200]

> Above, large broken grindstones, nearly 2 feet in length, were

found on

> the surface at the Hosh el-Guruf site. Hassan Ahmed Ali (below)

pans for

> gold in al-Widay village, near the excavation site in Sudan.

> (Photos courtesy of the Oriental Institute) [200]

>

>

> Archaeologists from the Oriental Institute have discovered a

> gold-processing center along the middle Nile in the Sudan, an

> installation that produced the precious metal sometime between 2000

and

> 1500 B.C. The center, along with a cemetery they discovered,

documents

> extensive control by the first sub-Saharan kingdom, the kingdom of

Kush.

>

> The team found more than 55 grinding stones made of granite-like

gneiss

> along the Nile at the site of Hosh el-Guruf, about 225 miles north

of

> Khartoum. The region also was known as Nubia in ancient times.

Groups of

> similar grinding stones have been found on desert sites, mostly in

> Egypt, where they were used to grind ore to recover the precious

metal.

> The ground ore was likely washed with water nearby to separate the

gold



> flakes.  
>  
> "This large number of grinding stones and other tools used to crush  
> and grind ore shows that the site was a center for organized gold  
> production," said Geoff Emberling  
> <<http://experts.uchicago.edu/experts.php?id=533>> , Director of the  
> Oriental Institute Museum and a co-leader of the expedition. The  
> research was funded by the National Geographic Society and the

Packard

> Humanities Institute, which also offered to support all the other

teams

> working in the Fourth Cataract salvage project, the location of the  
> University's expedition.  
>  
> "Even today, panning for gold is a traditional activity in the  
> area," said expedition co-leader Bruce Williams, Research Associate  
> in the Oriental Institute and a Systems Team Leader in NSIT at the  
> University. "Water is a key ingredient for the production of gold,  
> and it is possible that bits of gold ore were found in gravel

deposits

> nearby in wadis (dry creek beds) and crushed on the site."  
>  
> The team also uncovered burials with artifacts in a cemetery they  
> excavated, which suggest the region was part of the kingdom of Kush,  
> which would have ruled an area much larger than previously believed.  
> Such discoveries show that the kingdom was the first in sub-Saharan  
> Africa to control a territory as much as 750 miles in length.  
>  
> "This work is extremely exciting because it can give us our first  
> look at the economic organization of this very important, but  
> little-known ancient African state," said Gil Stein  
> <<http://experts.uchicago.edu/experts.php?id=140>> , Director of the  
> Oriental Institute. "Until now, virtually all that we have known  
> about Kush came from the historical records of their Egyptian

neighbors,

> and from explorations of monumental architecture and cemeteries at

the

> Kushite capital city Kerma. The Oriental Institute excavations at

Hosh



> el-Guruf will allow scholars to understand the rural sources of the  
> riches of Kush."

>

> The University expedition is part of an international recovery

project

> that is underway. Before archaeological sites are covered by the  
> steadily rising Nile, expedition teams are working to find artifacts  
> related to Kush and other civilizations that flourished in the

area. The

> Hamdab or Merowe Dam, located at the downstream end of the Fourth  
> Cataract, is flooding the area. The lake to be formed by this dam

will

> flood about 100 miles of the Nile Valley in an area that had

previously

> seen no archaeological work.

>

> "Surveys suggest that there are as many as 2,500 archaeological  
> sites to be investigated in the area. Fortunately, this is an  
> international effort; teams from Sudan, England, Poland, Hungary,  
> Germany and the United States have been working since 1996, with a

large

> increase in the number of archaeologists working in the area since  
> 2003," Emberling said. The area will probably be flooded next year,  
> but the team hopes to return for another season of exploration.

>

> Stein noted, "The current excavations mark a return to Nubia for the  
> Oriental Institute. The Institute played a key role in the large-

scale

> international salvage excavations in Nubia during the 1960s in  
> connection with the construction of the Aswan High dam. Materials

from

> these rescue excavations in the Oriental Institute's museum form one  
> of the largest collections of scientifically excavated Nubian

artifacts

> in the United States."

>

> The sites studied by Emberling and Williams provide important new

> information on the ancient Kingdom of Kush, which flourished from

about

> 2000 to 1500 B.C.

>

> "The Kingdom of Kush was unusual in that it was able to use the  
> tools of power?military and governance?without having a system  
> of writing, an extensive bureaucracy or numerous urban centers,"  
> Emberling said. "Studying Kush helps scholars have a better idea of  
> what statehood meant in an ancient context outside such established  
> power centers of Egypt and Mesopotamia." Among the artifacts they  
> found in burials nearby at the site al-Widay were high-status

pottery

> vessels that appear to have been made in the center of the kingdom,

a

> city called Kerma, some 225 miles downstream.

>

> The graves for the cemetery, which were for elite members of the  
> community, included 90 closely packed, roughly constructed stone  
> circles?covered shafts that were circular and lined with stones, a  
> feature noted in the so-called Pan Graves of Lower Nubia and Egypt  
> during the Second Intermediate Period, about 1700 B.C., said

Williams.

> "These, and the broad-bottomed, black-topped cups they contained,  
> are generally assigned to the Medjay, people of the Eastern Desert,

who

> at times served as soldiers and police in Egypt."

>

> Williams noted, "A few of the tombs had the rectangular shafts of  
> the later Classic Kerma burials, graceful tulip-shaped beakers and

jars

> of Kerma-type, and even imported vessels from Egypt, as well as

scarabs

> and faience and carnelian beads, and there were even several beds or  
> biers."

>

> "Finds of Kerma materials at the Fourth Cataract was one of the  
> major surprises of the salvage effort, and they suggest the leaders

of

- > Kush were able to expand their influence much further than was
- > previously known, possibly including as much as 750 miles along the
- > banks of the Nile." he said.
- >
- > The Oriental Institute team worked on sites that were in the

concession

> of the mission from the Gdansk Archaeological Museum.

>

| 22849|2007-07-15 18:45:19|K. Loganathan|Local man finds a pharoah|

## Local man finds a pharoah: Cinematographer explores the past



1 of 5



John Hazard of Ellenville looks out over Ulster Heights Lake in his studio. Hazard is a local cinematographer who shot an Discovery Channel documentary in Egypt. Times Herald-Record/KEN BIZZIGOTTI



By Germain Lussier

Times Herald-Record

July 15, 2007

**Photo Gallery:** John Hazard: On Location

**Watch:** [Woodstock in the Amazon](#)

**Watch:** [Intelligence In Nature](#)

With his wispy white hair and worldly look, John Hazard has the demeanor of a man who has seen it all.

But even a gambling man could never guess how true that statement is.

Hazard, an Ellenville resident since 1988, is a cinematographer who takes a film director's vision and captures the perfect images in his camera.

But unlike a regular cinematographer, who takes his time setting a scene, Hazard's set is planet Earth.

John Hazard has shot projects all over the globe. His subjects are a who's who of history: the Kennedy family, Francis Ford Coppola, The Clash, King Tut and more.

His latest film, "Secrets of Egypt's Lost Queen," took him deep into ancient Egyptian tombs for the second time in a few short years.

He was one of the few people on hand when the body of Hatshepsut, Egypt's greatest female pharaoh, was discovered and identified after 3,000 years.

Just another day at the office for John Hazard.

## **A path to Egypt**

Hazard got to tell this latest story, "Secrets of Egypt's Lost Queen," because of his working relationship with the project's director, Brando Quilici.

Hazard met Quilici more than 10 years ago when they shot a documentary that took them to Colombian volcanoes.

In 2005, the duo worked on "King Tut's Final Secrets" and employed a technique described as "forensic archeology."

"It's kind of like 'CSI' meets Discovery Channel," Hazard says.

The filmmakers opened King Tut's tomb for the first time in 40 years. Using modern CT scan technology, scientists scanned the body to try to find out how the pharaoh died.

Those techniques inspired Quilici to do another Egyptian film. This time he'd search for the lost female pharaoh, Hatshepsut, who reigned over Egypt for longer than any woman in history.

## **Into the depths**

In 1903, deep below Egypt, archaeologist Howard Carter discovered a box with the name "Hatshepsut" on it. There was no body inside, just a human liver.

As part of "Lost Queen," Hazard filmed Dr. Zahi Hawass, secretary general of the Supreme Council of Antiquities in Egypt, returning to the tomb for clues.

But how do you film 600 feet ? the equivalent of two football fields ? below the ground?

For two days, Hazard had electricians run wires into the shaft and set up lights, and had a team reinforce the space.

"By the time we took Hawass into this tomb, I basically had myself a 600-foot-long underground film set," Hazard said.

Back at the Cairo Museum, scientists planned to scan four unidentified female bodies, hoping one was the female pharaoh. They also scanned the mysterious box. In addition to the liver, they discovered a tooth.

## **The story of the tooth**

Scientists began to match the tooth to the four bodies. One just happened to be missing that tooth.

More research confirmed that, yes, the tooth did belong to one of the bodies ? and that body was Hatshepsut.

Thus Hazard was the man responsible for showing the world the first mummy of an Egyptian ruler to be positively identified since King Tut in 1922.

"As a young guy, if you told me that I was going to have a chance to be the cameraman when they figured out which body was Egypt's only unknown female pharaoh? I would've said, 'Yeah that's it. That's what I'm going for,'" Hazard said.

## **Back to the beginning**

He went to college at New York University's Tisch School of the Arts film department. Unlike most film students, the camera ? not the power of directing ? excited Hazard. And even from his earliest work on "National Geographic Explorer," Hazard knew he wanted to expand his horizons.

"I like to say I'm always a guest in somebody's world, and it's a far more intense way of experiencing life around this planet than just being a tourist."

## **Culture clash**

After college, while he was living on the Lower East Side of Manhattan, one of Hazard's friends said a director named Don Letts was coming to town with a band and needed a cameraman to film concerts.

That band was The Clash.

It was 1981, and Hazard was exclusively filming one of the bands that would ultimately define punk music. "I knew The Clash were important, but I was not so much on the cutting-edge that I counted myself as a huge fan," Hazard said.

He shot 17 shows for The Clash, was in the studio when they recorded "Combat Rock" and shot the videos for "Radio Clash," "Rock the Casbah" and "Should I Stay or Should I Go?"

## **Something old, something new**

He was recently hired to document an ancient music festival performed by an Amazon jungle tribe called the Awajun.

Knowing their traditions were in danger of fading away, the natives figured film was a way to preserve their history.

So Hazard joined anthropologist Jeremy Narby on a trip to Africa.

"What I love about that project is the way that it brings together a completely timeless ancient culture with the latest tools and communication in the 21st century," says Hazard, who provided the tribe with a five-DVD set.

Narby has another project lined up. "The Science of Shamanism" will be a documentary, tentatively directed by Hazard, exploring how modern medicine and the mysterious, natural ways of the medicine man can help each other.

"If I'm there when this medical researcher has an insight into the cure for tuberculosis that is not known today through scientific research, I think it's very important," he says.

Plans for the future

Hazard is also hoping to work with Dr. Carl Calleman on a movie about the Mayan calendar. "I think it's very important that we tell stories that help people redefine themselves and what it means to be a human being at this particular moment in the early 21st century," he says. And for Hazard, being a human being in the 21st century means living in Ellenville. "I see Ellenville as an incredibly beautiful, physical location on the planet," he says. "Easily a destination point for life in the 21st century." "Secrets of Egypt's Lost Queen" airs at 9 tonight on the Discovery Channel. It replays at 1 a.m. tomorrow, 9 p.m. next Saturday and 1 a.m. next Sunday.

<http://www.recordonline.com/apps/pbcs.dll/article?AID=/20070715/ENTERTAIN/707150333/-1/NEWS>

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| 22850|2007-07-15 20:31:42|K. Loganathan|Late Pleistocene rock art in Egypt|

*Antiquity* Vol 81 No 313 September 2007

## ?Lascaux along the Nile?: Late Pleistocene rock art in Egypt

[Dirk Huyge, Maxime Aubert, Hans Barnard, Wouter Claes, John Coleman Darnell, Morgan De Dapper, Elyssa Figari, Salima Ikram, Anne Lebrun-Nils & Isabelle Therasse](#)



**Figure 1.** Satellite image with localisation of the el-Hosh (Abu Tanqura Bahari) and Qurta rock art sites (modified after Visible Earth NASA 2000). *Click to enlarge.*

### Introduction

Rock art surveying by a Belgian archaeological mission in March-April 2004 in the el-Hosh area on the west bank of the Nile, about 30km south of Edfu in Upper Egypt, led to the discovery of a hitherto unknown petroglyph locality at the southernmost tip of a Nubian sandstone hill called Abu Tanqura Bahari, about 4km south of the modern village of el-Hosh (Figure 1). This locality (designated ATB11) shows, among other things, several images of bovids executed in a vigorous naturalistic, ?Franco-Cantabrian, Lascaux-like? style, which are quite different from the stylised cattle representations in the ?classical? Predynastic iconography of the fourth millennium BC. On the basis of patination and weathering, these bovid representations are definitely extremely old. They most probably predate the fish-trap representations and associated scenery previously documented at several locations in the el-Hosh area and AMS  $^{14}\text{C}$  dated to >7000 BP (Huyge *et al.* 2001; Huyge 2005). As these el-Hosh bovid images are similar to cattle representations that had been discovered in 1962-1963 by a Canadian archaeological mission (the Canadian Prehistoric Expedition) on the east bank of the Nile, in the Gebel Silsila area, the Belgian mission attempted to retrace the latter images. The attempt was successful and the sites were recovered in October-November 2005 near the modern village of Qurta, along the northern edge of the Kom Ombo Plain, about 40km south of Edfu and 15km north of Kom Ombo (Figure 1). As far as we know, these sites, which are still in pristine condition, have not been visited again by archaeologists since the time of their discovery in 1962-1963.

## The Qurta rock art sites



**Figure 2.** Scaffolding at Qurta I, locality 1, panel 1 (QI.1.1). *Click to enlarge.*

Intensive surveying of the Nubian sandstone cliffs immediately east of the village of Qurta in February-March 2007 led to the discovery of three rock art sites, designated Qurta I, II and III (Figure 2). At each of these sites several rock art locations, panels and individual figures were identified. In total there are at least about 160 individual images. The rock art of Qurta consists mainly of naturalistically drawn animal figures. Bovids are largely predominant (at least 111 examples), followed by birds (at least 7 examples), hippopotami (at least 3 examples), gazelle (at least 3 examples), fish (2 examples) and ass (1 example). In addition, there are also (at least) 7 highly stylised representations of human figures (shown with pronounced buttocks, but no other bodily features). All these rock art images are very darkly coloured. They bear a substantially developed patination and/or rock varnish. This, in itself, is already an indication of considerable antiquity. Most of the images also show traces of intensive weathering through aeolian abrasion and/or water run-off. In this respect, the rock art at Qurta is highly homogeneous. In spite of the fact that there are numerous superimpositions of images, it seems to represent one single manufacturing phase.

None of the animals present shows any evidence for domestication. There is little doubt that the bovids represented (Figures 3-6) should be identified as *Bos primigenius* or aurochs (wild cattle). In general, they seem to be rather short-horned, but there is archaeozoological evidence available (moreover from Late Pleistocene faunal materials collected in the Kom Ombo Plain) that the Egyptian race of *Bos primigenius* bore relatively smaller horns than the European but was otherwise of about the same size (see Churcher 1972).



**Figure 3.** Detail of the main rock art panel at Qurta I, locality 1 (QI.1.1), bearing at least 25 bovids. *Click to enlarge.*



**Figure 4.** A panel with four bovids at Qurta II (QII.4.2). Chalking not done by the Belgian mission. *Click to enlarge.*



**Figure 5.** A panel with eight bovids at Qurta I (QI.2.1). Chalking not done by the Belgian mission. *Click to enlarge.*



**Figure 6.** Detail of a bovid at Qurta II (QII.5.1). *Click to enlarge.*

In a general way, the rock art of Qurta bears the following main characteristics:

- as far as the spatial organisation of the art is concerned, there are no evident scenes (compositions displaying a narrative content). Compositions are limited to the juxtaposition of a few images (like two opposed bovids and a bird frieze composed of three drawings at Qurta II). Figures seem rather to be conceived as individual images. In contrast to the rock art of the Predynastic period (fourth millennium BC), there are no imaginary ground lines present. Images can be drawn in all possible directions (and quite often the head is represented upward or downward) (see Figure 5);

- from a technical point of view, both hammering and incision have been practised to create the images. In a considerable number of cases, both techniques have been combined to create or complete a drawing. Some of the figures are almost executed in bas-relief. A superb example of this is the bovid from Qurta II represented in Figure 6;
- the dimensions of the drawings are exceptional. Quite often the bovids are larger than 0.80m. The largest example even measures over 1.80m. In this respect the Qurta rock art is quite unlike the rock art of the Predynastic period (fourth millennium BC), in which animal figures are only exceptionally over 0.40-0.50m;
- often natural features, such as the relief of the rock surface and/or fissures in the surface, have been integrated into images. One typical example of this is a large bovid at Qurta II, where a (only slightly modified) natural vertical crack in the rock surface has been used to render/suggest the back part of the animal (see Figure 7);
- naturalistic images of animals are combined in this rock art with highly schematised human figures (which are moreover quite closely comparable to stylised human figures as known from the Magdalenian cultural phase of Palaeolithic Europe) (see Figure 8);
- quite often the drawings are clearly deliberately left incomplete. Elaborately engraved bovids, for instance, lack front legs (see Figure 9) or are otherwise incomplete. In a number of cases animals (both bovids and hippopotami) show numerous scratches over the head and neck, which, evidently, must have some kind of symbolical meaning (see Figure 10).



**Figure 7.** Large pecked bovid at Qurta II (QII.6.1). The back part of the animal is entirely rendered by a (only slightly modified) natural vertical crack.

*Click to enlarge.*



**Figure 8.** Three incised stylised human figures with pronounced buttocks (superimposed by the belly-line of a large bovid) at Qurta II (QII.3.1).

*Click to enlarge.*



**Figure 9.** Elaborately incised bovid lacking front legs at Qurta I (QI.1.1).

*Click to enlarge.*



**Figure 10.** Incised hippopotamus at Qurta II (QII.3.1). Note the scratches over the head and neck.

*Click to enlarge.*

### Age of the Qurta rock art

The Qurta rock art is quite unlike any rock art known elsewhere in Egypt. It is substantially different from the ubiquitous 'classical' Predynastic rock art of the fourth millennium BC, known from hundreds of sites throughout the Nile Valley and the adjacent Eastern and Western deserts. The only true parallel thus far known is the rock art previously discovered (in 2004) at Abu Tanqura Bahari (ATB11) at el-Hosh, about 10km more to the north and on the opposite bank of the river.

In 1962-1963, the above-mentioned Canadian Prehistoric Expedition working in the area (the purpose of which was to salvage as much as possible of the prehistoric archaeological remains in the areas around Kom Ombo which were being prepared at that time for cultivation for the Nubians displaced as a result of the construction of the High Dam at Aswan) discovered and excavated several Late Palaeolithic settlements in the vicinity of the rock art sites. The most important of these is GS-III, situated at a distance of only 150 to 200m from the Qurta I rock art



site. At this Palaeolithic site fragments of sandstone were found on which linear grooves had been incised; in one case they formed several deep parallel grooves (Smith 1985). This at least proves that the Late Palaeolithic inhabitants of the Kom Ombo Plain practised the technique of incising sandstone.

The GS-III site and similar sites found by the Canadian Prehistoric Expedition and other missions in the Kom Ombo Plain in the early 1960s are currently attributed to the Ballanan-Silsilian culture (see Vermeersch 1992). Other occurrences of this culture are known from Wadi Halfa in Sudanese Nubia and from the vicinity of Esna (E71-K20) and Nag Hammadi (Arab el-Sahaba). The Ballanan-Silsilian culture is dated to about 16 000 to 15 000 years ago (BP). Climatologically this corresponds to the end of an hyper-arid period, preceding a return of the rains and the 'Wild Nile' stage of about 14 000-13 000 BP.

The fauna of these Ballanan-Silsilian and other Late Palaeolithic sites in the Kom Ombo Plain (Churcher 1972) suggests a culture of hunters and fishermen with a mixed subsistence economy oriented to both stream and desert for food resources. It is essentially characterised by the following elements: aurochs (*Bos primigenius*), hartebeest (*Alcelaphus buselaphus*), some species of gazelle (especially *Gazella dorcas*), hippopotamus (*Hippopotamus amphibius*), wading and diving birds (including numerous goose and duck species) and some fish species (especially *Clarias* or catfish). With the exception of hartebeest, this faunal inventory perfectly matches the animal repertory of the Qurta rock art sites. Both in the Late Palaeolithic faunal assemblages and in the rock art large 'Ethiopian' faunal elements, such as elephant, giraffe, and rhinoceros, are conspicuously absent.

Although the Canadian Prehistoric Expedition initially hinted on several occasions at the high antiquity of the rock art at Qurta (see Smith 1964; 1965), it has, in our opinion, ultimately failed to assess the true importance of its finds. In an article in *Scientific American*, P.E.L. Smith (1976) stated: '*Interesting scenes of wild animals, including cattle and hippopotamus, are engraved on the cliffs near our Gebel Silsila sites, but no one can prove they were the work of a late Palaeolithic group.*' And still later, in 1985, he assumed: '*that the Gebel Silsila art [?] is of Holocene age like most or all of the art known to date in northern Africa*' (Smith 1985). In our opinion, because of the various particularities outlined above, the rock art of Qurta reflects a true Palaeolithic mentality, quite closely comparable to what governs European Palaeolithic art. We accordingly propose an attribution of this Qurta rock art to the Late Pleistocene Ballanan-Silsilian culture or a Late Palaeolithic culture of similar nature and age. In this respect, it can hardly be coincidental that the comparable site of Abu Tanqura Bahari 11 at el-Hosh is also situated at close distance (only at about 500m) from a Late Palaeolithic site that, mainly on the basis of its stratigraphical position immediately below the 'Wild Nile' silts, must be of roughly similar age as the Ballanan-Silsilian industry of the Kom Ombo Plain. There remains, in our opinion, therefore little doubt that the rock art of Qurta must be about 15 000 years old. Direct ages for this rock art are not yet available, but analyses are under way to explore its potential for AMS <sup>14</sup>C dating of organics in the varnish rind and/or U-series dating.

## Acknowledgements

We wish to thank the Egyptian Supreme Council of Antiquities (SCA) for granting permission to conduct research at Qurta. We are particularly indebted to the local SCA authorities at Aswan (Dr. Mohamed El Bialy) and Kom Ombo (Mr. Mahmoud Nag Gheili and Mr. Ahmed Saady Ahmed) for their efficient assistance in fieldwork. Funding was provided by Yale University's

Egyptology Endowment Fund. In addition, the Netherlands-Flemish Institute in Cairo (NVIC) and Vodafone Egypt offered administrative and logistical support.

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| 22851|2007-07-16 10:22:12|Mahari Mengistu|Re: Local man finds a pharoah|

I watched it tonight and found it interesting though almost thoroughly eurocentric. There are all these images of Africoid mummies filmed with live white actors portraying them. There is one very interesting and telling scene where they show the mummy of Hathshepsut's mother from whom they were to acquire DNA. This beautiful mummy had dreadlocks. Nonetheless, this apparently had no effect on their thought processes in determining their choice of actors. There is another scene of Hatshepsut's "sickly, weak, ineffectual" husband. He happens to be dark somewhat Africoid-looking. Interesting selection here. Disgusting.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan" wrote:

>

> Local man finds a pharoah: Cinematographer explores the past

1 of 5

>

> John Hazard of Ellenville looks out over Ulster Heights Lake in his studio. Hazard is a local cinematographer who shot an Discovery Channel documentary in Egypt. Times Herald-Record/KEN BIZZIGOTTI

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> Watch: Woodstock in the Amazon

> Watch: Intelligence In Nature

> With his wispy white hair and worldly look, John Hazard has the demeanor of a man who has seen it all.

> But even a gambling man could never guess how true that statement is.

> Hazard, an Ellenville resident since 1988, is a cinematographer who takes a film director's vision and captures the perfect images in his camera.

> But unlike a regular cinematographer, who takes his time setting a scene, Hazard's set is planet Earth.

> John Hazard has shot projects all over the globe. His subjects are a who's who of history: the Kennedy family, Francis Ford Coppola, The Clash, King Tut and more.

> His latest film, "Secrets of Egypt's Lost Queen," took him deep into ancient Egyptian tombs for the second time in a few short years.

> He was one of the few people on hand when the body of Hatshepsut, Egypt's greatest female pharaoh, was discovered and identified after 3,000 years.

> Just another day at the office for John Hazard.

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(780,600,window.document.location+'&Template=photos&img='+imgCounter+'  
)"; A path to Egypt Hazard got to tell this latest story, "Secrets of Egypt's Lost Queen," because of his working relationship with the project's director, Brando Quilici.

> Hazard met Quilici more than 10 years ago when they shot a documentary that took them to Colombian volcanoes.

> In 2005, the duo worked on "King Tut's Final Secrets" and employed a technique described as "forensic archeology."

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> "; aryZooms[imgCounter] = "javascript: NewWindow  
(780,600,window.document.location+'&Template=photos&img='+imgCounter+'  
)"; "It's kind of like 'CSI' meets Discovery Channel," Hazard

says.

> The filmmakers opened King Tut's tomb for the first time in 40 years. Using modern CT scan technology, scientists scanned the body to try to find out how the pharaoh died.

> Those techniques inspired Quilici to do another Egyptian film. This time he'd search for the lost female pharaoh, Hatshepsut, who reigned over Egypt for longer than any woman in history.

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`> "; aryZooms[imgCounter] = "javascript: NewWindow(780,600,window.document.location+'&Template=photos&img="+imgCounter+"'); Into the depths In 1903, deep below Egypt, archaeologist`

Howard Carter discovered a box with the name "Hatshepsut" on it.

There was no body inside, just a human liver.

> As part of "Lost Queen," Hazard filmed Dr. Zahi Hawass, secretary general of the Supreme Council of Antiquities in Egypt, returning to the tomb for clues.

> But how do you film 600 feet ? the equivalent of two football fields ? below the ground?

> For two days, Hazard had electricians run wires into the shaft and set up lights, and had a team reinforce the space.

> "By the time we took Hawass into this tomb, I basically had myself a 600-foot-long underground film set," Hazard said.

> Back at the Cairo Museum, scientists planned to scan four unidentified female bodies, hoping one was the female pharaoh. They also scanned the mysterious box. In addition to the liver, they discovered a tooth.

>

> The story of the tooth Scientists began to match the tooth to the four bodies. One just happened to be missing that tooth.

> More research confirmed that, yes, the tooth did belong to one of the bodies ? and that body was Hatshepsut.

>

> Thus Hazard was the man responsible for showing the world the first mummy of an Egyptian ruler to be positively identified since King Tut in 1922.

> "As a young guy, if you told me that I was going to have a chance to be the cameraman when they figured out which body was Egypt's only unknown female pharaoh? I would've said, 'Yeah that's it. That's what I'm going for,'" Hazard said.

>

> Back to the beginning He went to college at New York

University's Tisch School of the Arts film department. Unlike most film students, the camera ? not the power of directing ? excited Hazard. And even from his earliest work on "National Geographic Explorer," Hazard knew he wanted to expand his horizons.

> "I like to say I'm always a guest in somebody's world, and it's a far more intense way of experiencing life around this planet than just being a tourist."

>

> Culture clash After college, while he was living on the Lower East Side of Manhattan, one of Hazard's friends said a director named Don Letts was coming to town with a band and needed a cameraman to film concerts.

> That band was The Clash.

> It was 1981, and Hazard was exclusively filming one of the bands that would ultimately define punk music. "I knew The Clash were important, but I was not so much on the cutting-edge that I counted myself as a huge fan," Hazard said.

> He shot 17 shows for The Clash, was in the studio when they recorded "Combat Rock" and shot the videos for "Radio Clash," "Rock the Casbah" and "Should I Stay or Should I Go?"

>

> Something old, something new He was recently hired to document an ancient music festival performed by an Amazon jungle tribe called the Awajun.

> Knowing their traditions were in danger of fading away, the natives figured film was a way to preserve their history.

>

> So Hazard joined anthropologist Jeremy Narby on a trip to Africa.

> "What I love about that project is the way that it brings together a completely timeless ancient culture with the latest tools and communication in the 21st century," says Hazard, who provided the tribe with a five-DVD set.

> Narby has another project lined up. "The Science of Shamanism" will be a documentary, tentatively directed by Hazard, exploring how modern medicine and the mysterious, natural ways of the medicine man can help each other.

> "If I'm there when this medical researcher has an insight into the cure for tuberculosis that is not known today through scientific research, I think it's very important," he says.

> Plans for the future

> Hazard is also hoping to work with Dr. Carl Calleman on a movie about the Mayan calendar.

> "I think it's very important that we tell stories that help people redefine themselves and what it means to be a human being at this particular moment in the early 21st century," he says.

> And for Hazard, being a human being in the 21st century means

living in Ellenville.

> "I see Ellenville as an incredibly beautiful, physical location on the planet," he says. "Easily a destination point for life in the 21st century."

> "Secrets of Egypt's Lost Queen" airs at 9 tonight on the Discovery Channel. It replays at 1 a.m. tomorrow, 9 p.m. next Saturday and 1 a.m. next Sunday.

>

> <http://www.recordonline.com/apps/pbcs.dll/article?AID=/20070715/ENTERTAIN/707150333/-1/NEWS>

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| 22852|2007-07-17 06:11:20|treka21|Re: Local man finds a pharoah|  
I'm usually a lurker in this group. But I also watched the show on Sunday night. I noticed the dreads as well. Also they were not so inclined to do a computer generated photo. (Even though most of the time, I'm not pleased with their interpretations. My assumption for them not doing a computer generated photo, was because the mummy that they claim to be Hatshepsut had a very broad nose cavity. I noticed that it was so broad that fibers of linen was stuck in her nostrils (probably during the embalming process). Did any one noticed that as well?

LaTreka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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> into ancient Egyptian tombs for the second time in a few short  
years.

> > He was one of the few people on hand when the body of  
Hatshepsut,  
> Egypt's greatest female pharaoh, was discovered and identified  
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> 3,000 years.

> > Just another day at the office for John Hazard.

> >

> > imgCounter += 1; aryImgs[imgCounter]  
> = "[http://images.recordonline.com/apps/pbcsi.dll/bilde?](http://images.recordonline.com/apps/pbcsi.dll/bilde?Site=TH&Date=20070715&Category=ENTERTAIN&ArtNo=707150333&Ref=H2&MaxW=200&MaxH=180&title=1&border=0)  
>  
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> 00&MaxH=180&title=1&border=0"; aryCaps[imgCounter] = "John%  
20Hazard%  
> 20shooting%20at%20Luxor%20in%20Egypt%20in%20a%20hot%20air%  
20balloon.  
> > "; aryZooms[imgCounter] = "javascript: NewWindow  
>  
(780,600,window.document.location+'&Template=photos&img='+imgCounter+"  
> '); A path to Egypt Hazard got to tell this latest  
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> > Hazard met Quilici more than 10 years ago when they shot a  
> documentary that took them to Colombian volcanoes.

> > In 2005, the duo worked on "King Tut's Final Secrets" and  
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> >

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> > imgCounter += 1; aryImgs[imgCounter]
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> 00&MaxH=180&title=1&border=0"; aryCaps[imgCounter] = "
> > "; aryZooms[imgCounter] = "javascript: NewWindow
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> > The filmmakers opened King Tut's tomb for the first time in 40
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> > Those techniques inspired Quilici to do another Egyptian film.
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> 00&MaxH=180&title=1&border=0"; aryCaps[imgCounter] = "A%20female%
> 20mummy%20in%20the%20Valley%20of%20the%20Kings.
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> '); Into the depths In 1903, deep below Egypt, archaeologist
> Howard Carter discovered a box with the name "Hatshepsut" on it.
> There was no body inside, just a human liver.
> > As part of "Lost Queen," Hazard filmed Dr. Zahi Hawass,
secretary
> general of the Supreme Council of Antiquities in Egypt, returning
to
> the tomb for clues.
> > But how do you film 600 feet ? the equivalent of two football
> fields ? below the ground?
> > For two days, Hazard had electricians run wires into the shaft
> and set up lights, and had a team reinforce the space.
> > "By the time we took Hawass into this tomb, I basically had
> myself a 600-foot-long underground film set," Hazard said.
> > Back at the Cairo Museum, scientists planned to scan four
> unidentified female bodies, hoping one was the female pharaoh. They
> also scanned the mysterious box. In addition to the liver, they
> discovered a tooth.
> >

```

> > The story of the tooth Scientists began to match the tooth to  
> the four bodies. One just happened to be missing that tooth.  
> > More research confirmed that, yes, the tooth did belong to one  
of  
> the bodies ? and that body was Hatshepsut.  
> >  
> > Thus Hazard was the man responsible for showing the world the  
> first mummy of an Egyptian ruler to be positively identified since  
> King Tut in 1922.  
> > "As a young guy, if you told me that I was going to have a  
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> AID=/20070715/ENTERTAIN/707150333/-1/NEWS  
> >  
> > -----  
> > Be a better Heartthrob. Get better relationship answers from  
> someone who knows.  
> > Yahoo! Answers - Check it out.  
> >  
>

## Etruscan origin riddle solved

Mystery people came from Turkey, DNA says



(ANSA) - Rome, June 19 - The ancient riddle of where the Etruscans came from has been solved, Italian scientists say. The Etruscans, who once dominated central Italy, were so different from the other peoples of Italy that their neighbours advanced various theories about their origins.

Some said they were a very old race from their heartland in present-day Tuscany but some thought they came from as far away as northern Europe.

The Greek historian Herodotus believed, however, that they had sailed to Italy from Anatolia, in what is now south-east Turkey, fleeing a long famine.

Now a team from Turin university says Herodotus was right.

Comparing DNA from people living in what was once the Etruscan heartland in present-day Tuscany with that of today's inhabitants of Greek islands, the Middle East and other parts, a team led by Professor Alberto Piazza say they have found "a unique genetic component" shared only by central Tuscans and Turks.

"We knew that the people of Volterra and other Tuscan towns were genetically different from those in neighbouring areas," Piazza told an international genetics conference in Nice at the weekend.

"Now we have found the precise genetic variant that appears to have clinched the question of their origins". The discovery has been backed by another recent genetic study by the University of Piacenza which found that Tuscany's cattle, famous for their uniquely tasty and hefty meat, were "60% similar" to Turkish breeds. The Etruscans are believed to have formed the first advanced civilisation in Italy, based in an area called Etruria, corresponding mainly to present-day Tuscany and northern Lazio.

At the height of their power at around 500 BC - when Rome itself was subjugated - they spread to the foothills of the Alps and southward close to Naples.

Modern knowledge of their civilisation is based largely on archaeological finds, since much of their language has yet to be deciphered.

For many people the Etruscans have a romantic, mysterious aura and there is a raft of web sites devoted to them.

--- In [africanclassicalhistory@yahoo.co.uk](mailto:africanclassicalhistory@yahoo.co.uk), "Marc W." wrote:

>

- > Hello Fred. I started a reply yesterday. I had wanted to put together a web
- > page of statues and figurine from Etrusca from 800 BC to 350 BC of Africans
- > to illustrate the point that today's Italians are new comers. True today's

- > Romance languages are spoken by whites as in Italy and France, but they are
- > newcomers. The culture and art seen in Italy is mirrored in Bulgaria from
- > 300 BC backwards - African and full of exotic art. When you go further
- > north, that culture isn't there. But, that is where whites came from -
- > further north: the Steppes. The culture of Bulgaria-Etrusca-Karia was
- > African and had to have been reflected in the language. My claim is that the
- > Romance language was African
- as it's product was not in the north, not among
- > the whites who were incursive. They entered, adopted the language and
- > culture and the Africans vanish physically from the scene.
- >
- >
- >
- > How is this related to the origin of Africa? Because you read that Africa
- > had at least one of two supposed origins: 1) from Afric (or something)
- > meaning warm, sunny in Latin; 2) Africus (or somebody) defeated Carthage and
- > it first took his name and it was later given to the whole continent -
- > Africa.
- >
- >
- >
- > However, if the name was used in Latin, then it is not of white origin but
- > belonged to the Africans who founded the culture and land whites would come
- > to inhabit, assume, and be indentified with.
- >
- >
- >
- > My claim is that the name Africa originated from Africans (whites assumed
- > many names of Africans: Semites,
- Mesopotamians, Egyptians (those who claim
- > to be Egyptian but are white), the names of white Greeks came from the
- > Africans predating them. Latin was spoken by Africans. The name Africa, for
- > my money, originated from the mouths of Africans before whites came and
- > adopted the language and names.
- >
- >
- >
- > All the best,
- >
- >
- >
- > Marc

---

Got a little couch potato?

Check out fun [summer activities for kids](#).

| 22854|2007-07-17 11:31:49|Mahari Mengistu|Re: Local man finds a pharoah|

Yes, I noticed that as well. If you will recall earlier in the program when they set the facial criteria for their search for the "correct" mummy, they indicated the nose type was "aquiline". That term is generally associated with caucasian noses. Well, the nose we saw was not aquiline (which they changed as the show progressed). It was definitely broad and wide like "stereotypical" Afrikans.

I remember reading some time back that Egyptians tended not to represent themselves as they actually looked. I don't know to what extent that is true. I don't believe it is always true. And of course, who's to say what a 3-5,000 year old mummy actually looked like alive. However, her iconography looked a lot like her "mother's" mummy (with the dreads) which was lovely.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "treka21" wrote:

>

> I'm usually a lurker in this group. But I also watched the show on  
> Sunday night. I noticed the dreads as well. Also they were not so  
> inclined to do a computer generated photo. (Even though most of the  
> time, I'm not pleased with their interpretations. My assumption for  
> them not doing a computer generated photo, was because the mummy  
that

> they claim to be Hatshepsut had a very broad nose cavity. I noticed  
> that it was so broad that fibers of linen was stuck in her nostrils  
> (probably during the embalming process). Did any one noticed that  
as

> well?

>

> LaTreka

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>>

>> I watched it tonight and found it interesting though almost  
>> thoroughly eurocentric. There are all these images of Africoid  
>> mummies filmed with live white actors portraying them. There is  
> one  
>> very interesting and telling scene where they show the mummy of  
>> Hathshepsut's mother from whom they were to acquire DNA. This  
>> beautiful mummy had dreadlocks. Nonetheless, this apparently had  
> no

>> effect on their thought processes in determining their choice of  
>> actors. There is another scene of Hatshepsut's "sickly, weak,  
>> ineffectual" husband. He happens to be dark somewhat Africoid-  
>> looking. Interesting selection here. Disgusting.

```

>> HTP,
>> Mahari
>>
>> --- In Ta\_Seti@yahoogroups.com, "K. Loganathan"
wrote:
>>>
>>> Local man finds a pharoah: Cinematographer explores the
> past
>> 1 of 5
>>>
>>> John Hazard of Ellenville looks out over Ulster Heights
Lake
> in
>> his studio. Hazard is a local cinematographer who shot an
Discovery
>> Channel documentary in Egypt.Times Herald-Record/KEN BIZZIGOTTI
>>>
>>>
>>> aryImgs[imgCounter]
>> = "http://images.recordonline.com/apps/pbcsi.dll/bilde?
>>
>
Site=TH&Date=20070715&Category=ENTERTAIN&ArtNo=707150333&Ref=AR&MaxW=2
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> 20Hazard%
>> 20of% 20Ellenville% 20looks% 20out% 20over% 20Ulster% 20Heights% 20Lake%
> 20in%
>> 20his% 20studio.% 20Hazard% 20is% 20a% 20local% 20cinematographer% 20who%
>> 20shot% 20an% 20Discovery% 20Channel% 20documentary% 20in% 20Egypt.
>>> Times Herald-Record/KEN BIZZIGOTTI
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>> '); bolImages=true; var isoPubDate = 'July 15,
>> 2007' By Germain Lussier
>>>
>>>
>>> Times Herald-Record
>>> July 15, 2007 imgCounter += 1; aryImgs[imgCounter]
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>> 00&MaxH=180&title=1&border=0"; aryCaps[imgCounter] = "John%
> 20Hazard%

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> > 20of%20Ellenville%20at%20Ulster%20Heights%20Lake%20near%20his%
> 20home.%
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> > '); Photo Gallery: John Hazard: On Location
> > > Watch: Woodstock in the Amazon
> > > Watch: Intelligence In Nature
> > > With his wispy white hair and worldly look, John Hazard has
the
> > demeanor of a man who has seen it all.
> > > But even a gambling man could never guess how true that
> statement
> > is.
> > > Hazard, an Ellenville resident since 1988, is a
cinematographer
> > who takes a film director's vision and captures the perfect
images
> in
> > his camera.
> > > But unlike a regular cinematographer, who takes his time
> setting
> > a scene, Hazard's set is planet Earth.
> > > John Hazard has shot projects all over the globe. His
subjects
> > are a who's who of history: the Kennedy family, Francis Ford
> Coppola,
> > The Clash, King Tut and more.
> > > His latest film, "Secrets of Egypt's Lost Queen," took him
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> > AID=/20070715/ENTERTAIN/707150333/-1/NEWS  
> > >  
> > > -----  
> > > Be a better Heartthrob. Get better relationship answers from  
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> > > Yahoo! Answers - Check it out.  
> > >

> >

>

| 22855|2007-07-17 11:44:17|Paul Kekai Manansala|Old Kingdom settlement found in Egypt desert oasis|  
July 16, 2007

CAIRO -- A settlement dating back to the time of the pyramid builders was discovered in Egypt's western desert, the first find of its kind there, Egypt's Supreme Council for Antiquities (SCA) said Monday.

"A joint Egypt-Czech archaeological mission found a city dating to the Old Kingdom [2687 to 2191 BC] in the Garat Al Abyad region in Bahariya," SCA chief Zahi Hawass said, referring to an isolated oasis 400 kilometers (250 miles) southwest of Cairo.

"Remains of walls, buildings, as well as pottery were found in this area not far from where the golden mummies were discovered," added Hawass, recalling the cache of Roman-era gilded mummies found in the late 1990s to great fanfare.

In 1999, he electrified the archaeology world with his announcement of the discovery of hundreds of mummies in the little-known oasis, many in golden sarcophagi.

According to his colorful story, the mummies were found in 1996 when a guard's donkey tripped on a hole, revealing a glint of gold.

The latest find is "an important discovery for Bahariya as it is the first time a site dating to the Old Kingdom has been discovered in this region where up till now there have only been Stone Age remnants or Middle Kingdom ruins," Hawass said.

"This period is a missing link in the history of this region," he added.

Egypt's chain of desert oases in ancient times hosted thriving communities that traded with the Nile Valley.

<http://www.metimes.com/storyview.php?StoryID=20070716-104644-5178r>

| 22856|2007-07-17 11:45:59|Paul Kekai Manansala|Manchester University helps with Hatshepsut ID|  
Manchester University helps with pharaoh DNA analysis

Preliminary results support positive identification of Egyptian queen

Preliminary results from DNA tests carried out on a mummy believed to be Queen Hatshepsut is expected to support the claim by Egyptian

authorities that the remains are indeed those of Egypt's most powerful female ruler.

Egyptologists in Cairo announced last month that a tooth found in a wooden box associated with Hatshepsut exactly fitted the jaw socket and broken root of the unidentified mummy.

Now, Dr Angelique Corthals, a biomedical Egyptologist at The University of Manchester, says that DNA tests she helped carry out with colleagues at the National Research Centre in Cairo have promising preliminary results suggesting the identity of the queen.

Dr Corthals, who is based at Manchester's KNH Centre for Biomedical Egyptology, advised and trained a team led by Dr Yehia Gad in Egypt in techniques of extracting DNA samples from the mummified remains of the mystery female.

The group then compared the DNA samples with those taken from Hatshepsut's royal relatives - her grandmother Ahmose Nefertari, the matriarch of 18th dynasty royalty, and her father Thutmose I.

"The difficulty in carrying out DNA testing on the royal mummies resides in the many times the remains have been handled as well as the chemical processes of mummification," said Dr Corthals.

"Ironically, the chemicals that preserve the appearance of the mummies actually damage their DNA but the team was able to extract small amounts of genetic information from the areas of the mummies least affected by contamination.

"When the DNA of the mystery mummy was compared with that of Hatshepsut's ancestors, we were able to scientifically confirm that the remains were those of the 18th dynasty queen."

Hatshepsut, meaning 'Foremost of Noble Ladies', was Egypt's greatest female ruler, having greater power than even Cleopatra. The fifth pharaoh of the 18th dynasty, her reign in the 15th century BC was longer than any other female ruler of an indigenous dynasty

Most of the 18th dynasty royal mummies were moved away from their original tombs in the Valley of the Kings by the priests of the 21st dynasty fearing desecration and tomb robberies.

The cache was discovered in the 1870s by the Razzul brothers and, in 1881, all 40 mummies were moved to Cairo. However, Hatshepsut's remains appeared to be missing and it was feared the mummy was lost,

having been moved by her stepson Thutmose III, who ? on succession ? tried to destroy every trace of her reign.

However, in 1903, a British archaeologist, Howard Carter, excavated what became known as tomb KV60 and discovered two mummies ? one in a coffin inscribed for a royal nurse, the other stretched out on the floor.

In June, Dr Zahi Hawass, Secretary General of the Supreme Council of Antiquities, held a news conference in Cairo to announce that this second mummy was that of the lost queen, pointing to the tooth as evidence.

The preliminary DNA evidence ? to be included in a Discovery Channel documentary being broadcast in the United States this Sunday ? suggests that the mummy is indeed the great queen Hatshepsut.

The team is now planning to carry out more tests on the 40 remaining royal mummies, including that of Tutankhamun, in order to resolve the many questions surrounding the genealogy of the 18th and 19th dynasties.

Further DNA testing is expected to help resolve such mysteries as the identity of the mummy of Tuthmosis I: Is it really the mummy of the mighty warrior-king of the 18th dynasty or just the remains of a nobleman" And were the two foetuses found in Tutankhamun's tomb really the children of the young pharaoh?

###

Notes for editors:

`Secrets of Egypt's Lost Queen' will be broadcast on the Discovery Channel in the United States on Sunday, July 15, and in the United Kingdom on Tuesday, July 17.

| 22857|2007-07-17 21:35:42|Paul Kekai Manansala|Ancient Jawbone Could Shake Up Fossil Record|

Nick Wadhams in Nairobi, Kenya

for [National Geographic News](#)

July 13, 2007

<http://news.nationalgeographic.com/news/2007/07/070713-ancient-jawbones.html>

Jawbones from an early human ancestor, found recently in northeast Ethiopia, could shine light on a murky period of human evolution, paleontologists say.



The bones were found in the fossil-rich Afar region, just 20 miles (32 kilometers) north of the spot where the famed skeleton of "Lucy"—early human ancestor who lived 3.2 million years ago—was unearthed in 1974. (What was [Lucy](#)?)



[Enlarge Photo](#)

The new bones are believed to date from 3.8 million to 3.5 million years ago.

### **Bridging the Gap**

Though more research needs to be done, the group says the bones could bridge the gap between two known human ancestor species.

*Australopithecus anamensis* lived some 4.2 million to 3.9 million years ago, and *Australopithecus afarensis*—the species to which Lucy belonged—thrived from 3.6 million to 3 million years ago. (Explore our human roots through the [Genographic Project](#).)

Some researchers believe that Lucy and others of her species were descendants of *A. anamensis*—and these new Ethiopian jawbones could end that speculation. (See [map of Ethiopia](#).)

"This will help us test this very hypothesis and see if we can falsify it or prove it," said Yohannes Haile-Selassie, one of the lead researchers on the project and head of physical anthropology at the Cleveland Museum of Natural History in Ohio.

"We have had isolated teeth and [other skeleton parts] from previous years. What we didn't have was a complete jaw, which we have now," he said.

Along with the jawbone, the team has also uncovered more than 30 or 40 specimens to further test the hypothesis, Haile-Selassie noted.

### **Teeth Truths**

Finding a complete jawbone is crucial in determining how a human ancestor developed. (Related: ["Dental Detectives Reveal Diet of Ancient Human Ancestors"](#) [November 9, 2006].)

Continued on [Next Page >>](#)

| 22858|2007-07-18 12:01:06|cristofori whitakara|Re: Manchester University helps with Hatshepsut ID|

i wonder why the didnt show what she actually looked like. they were so amazed with the skin lesions why couldn't they show us a picture?

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###

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| 22859|2007-07-18 13:07:32|Mahari Mengistu|Re: Local man finds a pharoah|  
I mis-spoke earlier regarding the mother of Queen Hathshepsut. They  
obtained the DNA from her "grandmother" Ahmose Nefertari - not her  
mother. Here is a link to images and content about her:

<http://www.homestead.com/wysinger/ahmosenefertari.html>

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> Yes, I noticed that as well. If you will recall earlier in the  
> program when they set the facial criteria for their search for  
> the "correct" mummy, they indicated the nose type was "aquiline".  
> That term is generally associated with caucasian noses. Well, the  
> nose we saw was not aquiline (which they changed as the show  
> progressed). It was definitely broad and wide like "steorotypical"  
> Afrikans.  
> I remember reading some time back that Egyptians tended not to  
> represent themselves as they actually looked. I don't know to what  
> extent that is true. I don't believe it is always true. And of  
> course, who's to say what a 3-5,000 year old mummy actually looked  
> like alive. However, her iconography looked a lot like  
> her "mother's" mummy (with the dreads)which was lovely.  
> HTP,  
> Mahari

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "treka21" wrote:

>>

>> I'm usually a lurker in this group. But I also watched the show  
on

>> Sunday night. I noticed the dreads as well. Also they were not so  
>> inclined to do a computer generated photo. (Even though most of  
the

>> time, I'm not pleased with their interpretations. My assumption  
for

>> them not doing a computer generated photo, was because the mummy  
> that

>> they claim to be Hatshepsut had a very broad nose cavity. I  
noticed

>> that it was so broad that fibers of linen was stuck in her  
nostrils

>> (probably during the embalming process). Did any one noticed that

> as

>> well?

>>

> > LaTreka

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

> > >

> > > I watched it tonight and found it interesting though almost

> > > thoroughly eurocentric. There are all these images of Africoid

> > > mummies filmed with live white actors portraying them. There

> > is

> > one

> > > very interesting and telling scene where they show the mummy of

> > > Hathshepsut's mother from whom they were to acquire DNA. This

> > > beautiful mummy had dreadlocks. Nonetheless, this apparently

> > had

> > no

> > > effect on their thought processes in determining their choice

> > of

> > > actors. There is another scene of Hatshepsut's "sickly, weak,

> > > ineffectual" husband. He happens to be dark somewhat Africoid-

> > > looking. Interesting selection here. Disgusting.

> > > HTP,

> > > Mahari

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan"

> > wrote:

> > > >

> > > > Local man finds a pharoah: Cinematographer explores the

> > > past

> > > 1 of 5

> > > >

> > > > John Hazard of Ellenville looks out over Ulster Heights

> > Lake

> > in

> > > his studio. Hazard is a local cinematographer who shot an

> > Discovery

> > > Channel documentary in Egypt. Times Herald-Record/KEN BIZZIGOTTI

> > > >

> > > >

> > > > aryImgs[imgCounter]

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20Lake%
> > 20in%
> > > 20his% 20studio.% 20Hazard% 20is% 20a% 20local% 20cinematographer%
20who%
> > > 20shot% 20an% 20Discovery% 20Channel% 20documentary% 20in% 20Egypt.
> > > > Times Herald-Record/KEN BIZZIGOTTI
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> > > 2007' By Germain Lussier
> > > >
> > > >
> > > > Times Herald-Record
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> > 20Hazard%
> > > 20of% 20Ellenville% 20at% 20Ulster% 20Heights% 20Lake% 20near% 20his%
> > 20home.%
> > > 20Hazard% 20is% 20a% 20local% 20cinematographer% 20who% 20shot% 20an%
> > > 20Discovery% 20Channel% 20documentary% 20in% 20Egypt.
> > > > Times Herald-Record/KEN BIZZIGOTTI
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>
(780,600,window.document.location+'&Template=photos&img='+imgCounter+"
> > > '); Photo Gallery: John Hazard: On Location
> > > > Watch: Woodstock in the Amazon
> > > > Watch: Intelligence In Nature
> > > > With his wispy white hair and worldly look, John Hazard has
> the
> > > demeanor of a man who has seen it all.
> > > > But even a gambling man could never guess how true that
> > statement
> > > is.
> > > > Hazard, an Ellenville resident since 1988, is a
> cinematographer
> > > who takes a film director's vision and captures the perfect

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> images
>> in
>>> his camera.
>>>> But unlike a regular cinematographer, who takes his time
>> setting
>>> a scene, Hazard's set is planet Earth.
>>>> John Hazard has shot projects all over the globe. His
> subjects
>>> are a who's who of history: the Kennedy family, Francis Ford
>> Coppola,
>>> The Clash, King Tut and more.
>>>> His latest film, "Secrets of Egypt's Lost Queen," took him
> deep
>>> into ancient Egyptian tombs for the second time in a few short
>> years.
>>>> He was one of the few people on hand when the body of
>> Hatshepsut,
>>> Egypt's greatest female pharaoh, was discovered and identified
>> after
>>> 3,000 years.
>>>> Just another day at the office for John Hazard.
>>>>
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>>> 00&MaxH=180&title=1&border=0"; aryCaps[imgCounter] = "John%
>> 20Hazard%
>>> 20shooting% 20at% 20Luxor% 20in% 20Egypt% 20in% 20a% 20hot% 20air%
>> 20balloon.
>>>> "; aryZooms[imgCounter] = "javascript: NewWindow
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>
(780,600,window.document.location+'&Template=photos&img='+imgCounter+"
>>> '); A path to Egypt Hazard got to tell this latest
>>> story, "Secrets of Egypt's Lost Queen," because of his working
>>> relationship with the project's director, Brando Quilici.
>>>> Hazard met Quilici more than 10 years ago when they shot a
>>> documentary that took them to Colombian volcanoes.
>>>> In 2005, the duo worked on "King Tut's Final Secrets" and
>>> employed a technique described as "forensic archeology."
>>>>
>>>> imgCounter += 1; aryImgs[imgCounter]

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>>>> "; aryZooms[imgCounter] = "javascript: NewWindow
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>
(780,600,window.document.location+'&Template=photos&img='+imgCounter+"
>>> '); "It's kind of like 'CSI' meets Discovery Channel,"
> Hazard
>>> says.
>>>> The filmmakers opened King Tut's tomb for the first time in
> 40
>>> years. Using modern CT scan technology, scientists scanned the
> body
>> to
>>> try to find out how the pharaoh died.
>>>> Those techniques inspired Quilici to do another Egyptian
> film.
>>> This time he'd search for the lost female pharaoh, Hatshepsut,
> who
>>> reigned over Egypt for longer than any woman in history.
>>>>
>>>> imgCounter += 1; aryImgs[imgCounter]
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>>> 00&MaxH=180&title=1&border=0"; aryCaps[imgCounter] = "A%
> 20female%
>>> 20mummy% 20in% 20the% 20Valley% 20of% 20the% 20Kings.
>>>> "; aryZooms[imgCounter] = "javascript: NewWindow
>>>
>>
>
(780,600,window.document.location+'&Template=photos&img='+imgCounter+"
>>> '); Into the depths In 1903, deep below Egypt,
> archaeologist
>>> Howard Carter discovered a box with the name "Hatshepsut" on
it.
>>> There was no body inside, just a human liver.
>>>> As part of "Lost Queen," Hazard filmed Dr. Zahi Hawass,

```



> > secretary  
> > > general of the Supreme Council of Antiquities in Egypt,  
returning  
> > to  
> > > the tomb for clues.  
> > > > But how do you film 600 feet ? the equivalent of two  
football  
> > > fields ? below the ground?  
> > > > For two days, Hazard had electricians run wires into the  
> shaft  
> > > and set up lights, and had a team reinforce the space.  
> > > > "By the time we took Hawass into this tomb, I basically had  
> > > myself a 600-foot-long underground film set," Hazard said.  
> > > > Back at the Cairo Museum, scientists planned to scan four  
> > > unidentified female bodies, hoping one was the female pharaoh.  
> They  
> > > also scanned the mysterious box. In addition to the liver, they  
> > > discovered a tooth.  
> > > >  
> > > > The story of the tooth Scientists began to match the tooth  
> to  
> > > the four bodies. One just happened to be missing that tooth.  
> > > > More research confirmed that, yes, the tooth did belong to  
> one  
> > of  
> > > the bodies ? and that body was Hatshepsut.  
> > > >  
> > > > Thus Hazard was the man responsible for showing the world  
the  
> > > first mummy of an Egyptian ruler to be positively identified  
> since  
> > > King Tut in 1922.  
> > > > "As a young guy, if you told me that I was going to have a  
> > chance  
> > > to be the cameraman when they figured out which body was  
Egypt's  
> > only  
> > > unknown female pharaoh? I would've said, 'Yeah that's it.  
That's  
> > what  
> > > I'm going for,'" Hazard said.  
> > > >  
> > > > Back to the beginning He went to college at New York  
> > > University's Tisch School of the Arts film department. Unlike  
> most  
> > > film students, the camera ? not the power of directing ?

excited

>>> Hazard. And even from his earliest work on "National Geographic Explorer," Hazard knew he wanted to expand his horizons.

>>>> "I like to say I'm always a guest in somebody's world, and it's

>> a

>>> far more intense way of experiencing life around this planet than

>>> just being a tourist."

>>>>

>>>> Culture clash After college, while he was living on the

> Lower

>>> East Side of Manhattan, one of Hazard's friends said a director

>> named

>>> Don Letts was coming to town with a band and needed a cameraman

> to

>>> film concerts.

>>>> That band was The Clash.

>>>> It was 1981, and Hazard was exclusively filming one of the

>> bands

>>> that would ultimately define punk music. "I knew The Clash were

>>> important, but I was not so much on the cutting-edge that I

> counted

>>> myself as a huge fan," Hazard said.

>>>> He shot 17 shows for The Clash, was in the studio when they

>>> recorded "Combat Rock" and shot the videos for "Radio

> Clash," "Rock

>>> the Casbah" and "Should I Stay or Should I Go?"

>>>>

>>>> Something old, something new He was recently hired to

> document

>>> an ancient music festival performed by an Amazon jungle tribe

>> called

>>> the Awajun.

>>>> Knowing their traditions were in danger of fading away, the

>>> natives figured film was a way to preserve their history.

>>>>

>>>> So Hazard joined anthropologist Jeremy Narby on a trip to

>> Africa.

>>>> "What I love about that project is the way that it brings

>>> together a completely timeless ancient culture with the latest

>> tools

>>> and communication in the 21st century," says Hazard, who provided

>> the

>>> tribe with a five-DVD set.

> > > Narby has another project lined up. "The Science of  
> Shamanism"  
> > > will be a documentary, tentatively directed by Hazard,  
exploring  
> > how  
> > > modern medicine and the mysterious, natural ways of the  
medicine  
> > man  
> > > can help each other.  
> > > > "If I'm there when this medical researcher has an insight  
> into  
> > > the cure for tuberculosis that is not known today through  
> > scientific  
> > > research, I think it's very important," he says.  
> > > > Plans for the future  
> > > > Hazard is also hoping to work with Dr. Carl Calleman on a  
> movie  
> > > about the Mayan calendar.  
> > > > "I think it's very important that we tell stories that help  
> > > people redefine themselves and what it means to be a human  
being  
> at  
> > > this particular moment in the early 21st century," he says.  
> > > > And for Hazard, being a human being in the 21st century  
means  
> > > living in Ellenville.  
> > > > "I see Ellenville as an incredibly beautiful, physical  
> location  
> > > on the planet," he says. "Easily a destination point for life  
in  
> > the  
> > > 21st century."  
> > > > "Secrets of Egypt's Lost Queen" airs at 9 tonight on the  
> > > Discovery Channel. It replays at 1 a.m. tomorrow, 9 p.m. next  
> > > Saturday and 1 a.m. next Sunday.  
> > > >  
> > > > [http://www.recordonline.com/apps/pbcs.dll/article?](http://www.recordonline.com/apps/pbcs.dll/article?AID=/20070715/ENTERTAIN/707150333/-1/NEWS)  
> > > > AID=/20070715/ENTERTAIN/707150333/-1/NEWS  
> > > >  
> > > > -----  
> > > > Be a better Heartthrob. Get better relationship answers from  
> > > someone who knows.  
> > > > Yahoo! Answers - Check it out.  
> > > >  
> > > >

> >

>

| 22860|2007-07-18 13:52:34|cristofori whitakara|Re: Local man finds a pharaoh|  
why aren't the professional black actors of hollywood and new york not protesting this...for  
example isiah washington, denzel, wesley amen-ra snipes?

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HTP,

Mahari

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>

> Local man finds a pharaoh: Cinematographer explores the past  
1 of 5

>

> John Hazard of Ellenville looks out over Ulster Heights Lake in  
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20of%20Ellenville% 20looks%20out% 20over%20Ulster% 20Heights%

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> Times Herald-Record/ KEN BIZZIGOTTI

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2007' By Germain Lussier

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> "; aryZooms[imgCounter ] = "javascript: NewWindow

(780,600,window. document. location+ '&Template= photos&img= "+imgCounter+ "'); Into the depths In 1903, deep below Egypt, archaeologist

Howard Carter discovered a box with the name "Hatshepsut" on it.

There was no body inside, just a human liver.

> As part of "Lost Queen," Hazard filmed Dr. Zahi Hawass, secretary general of the Supreme Council of Antiquities in Egypt, returning to the tomb for clues.

> But how do you film 600 feet ? the equivalent of two football fields ? below the ground?

> For two days, Hazard had electricians run wires into the shaft and set up lights, and had a team reinforce the space.

> "By the time we took Hawass into this tomb, I basically had myself a 600-foot-long underground film set," Hazard said.

> Back at the Cairo Museum, scientists planned to scan four unidentified female bodies, hoping one was the female pharaoh. They also scanned the mysterious box. In addition to the liver, they discovered a tooth.

>

> The story of the tooth Scientists began to match the tooth to the four bodies. One just happened to be missing that tooth.

> More research confirmed that, yes, the tooth did belong to one of the bodies ? and that body was Hatshepsut.

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> Thus Hazard was the man responsible for showing the world the first mummy of an Egyptian ruler to be positively identified since King Tut in 1922.

> "As a young guy, if you told me that I was going to have a chance to be the cameraman when they figured out which body was Egypt's only unknown female pharaoh? I would've said, 'Yeah that's it. That's what I'm going for,'" Hazard said.

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> "I like to say I'm always a guest in somebody's world, and it's a far more intense way of experiencing life around this planet than just being a tourist."

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> Culture clash After college, while he was living on the Lower East Side of Manhattan, one of Hazard's friends said a director named Don Letts was coming to town with a band and needed a cameraman to film concerts.

> That band was The Clash.

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| 22861|2007-07-18 20:16:30|shalom|Re: Local man finds a pharoah|

[They don't protest, because they depend on those writing the script\(Goldman, Brokowski, Spilberg\) for work.](#)

[The real question is, why black directors, writers, and film makers do not address this in writings that they control instead of using their budget to produce yet another, Boys In The Hood-XXXVIII, or Barbershop part 21?](#)

-----Original Message-----

**From:** Ta\_Seti@yahoogroups.com

[mailto:Ta\_Seti@yahoogroups.com]**On Behalf Of** cristofori whitakara

**Sent:** Wednesday, July 18, 2007 4:52 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: Local man finds a pharoah



why aren't the professional black actors of hollywood and new york not protesting this...for example isiah washington, denzel, wesley amen-ra snipes?

**Mahari Mengistu** wrote:

I watched it tonight and found it interesting though almost thoroughly eurocentric. There are all these images of Africoid mummies filmed with live white actors portraying them. There is one very interesting and telling scene where they show the mummy of Hatshepsut's mother from whom they were to acquire DNA. This beautiful mummy had dreadlocks. Nonetheless, this apparently had no effect on their thought processes in determining their choice of actors. There is another scene of Hatshepsut's "sickly, weak, ineffectual" husband. He happens to be dark somewhat Africoid-looking. Interesting selection here. Disgusting. HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan" wrote:

>  
> Local man finds a pharaoh: Cinematographer explores the past  
1 of 5  
>  
> John Hazard of Ellenville looks out over Ulster Heights Lake in his studio. Hazard is a local cinematographer who shot an Discovery Channel documentary in Egypt. Times Herald-Record/ KEN BIZZIGOTTI  
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| 22862|2007-07-18 20:18:05|Franklin Jones|Re: What is the Black Matrix and is it real for Black people?|

*Afrikaspirit@aol.com* wrote:

Greetings,

This is the most oppressive imposition in national policy I have heard regarding Black People since Slavery. It is more fatal than attempts that have failed us in the past like Reconstruction and Emancipation, which were designed to help Blacks but ended up as a vicious cycle of segregation. African-Americans have got to adjust to this premise and organize and mobilize to address this issue of the Black Matrix via psychological warfare in a timely manner. The best way we can do this is to form a national group for that purpose. Black People do not have a group or organization that is designed and focused on dealing with situations or circumstances of this magnitude. But when you look at society today you must admit that there are some extreme measures being taken to prevent Black unity and progress, so we should work from the point of dissolving the Black Matrix and prepare ourselves to combat any form of injustice that affects and causes mental anguish, emotional torture and psychological abuse!

I am proposing we go into the Five Phase Plan to handle this and other seemingly impossible misfortunes that prohibit African-Americans from living in peace and making collective progress. It will give us the ability to cope with elements that are both seen and not seen. This is the kind of apparatus we need to resolve virtues of this nature and induce a new thought among Blacks to learn about the three models of Reparations, which will provide the structure we need to live beyond the reach of racism/white supremacy. African-Americans are so busy trying to survive that we never took the time to examine models other than Integration, which we better do or remain victims to an integrationist system full of such evil conceptions to maintain white dominance and black suppression. Participating in the Five Phase Plan is the best way to be sure that this type of inhumane activity does not operate on our people again!

In memory of our ancestors,

And future generations,

Reparations Now!

Brotha Pruitt

[NPNREALITY@AOL.COM](mailto:NPNREALITY@AOL.COM) wrote;

Although it is true that our world has devolved into a construct that parallels many aspects of the fictional Matrix, I do believe that we as a people must stop deifying white folks & their power structure.

It is possible to resist their system ... if you wish, and, have the will to do so. 40, 50 60 years ago, it was not but, today, if we were committed to do it, I guarantee you we could get it done. I don't believe that it will ever happen now because we have grown mighty comfortable since our quasi assimilation into "the system," and, our waistlines show it. We, at this point like the character Morpheus said in the movie "have grown so dependant on this system that we will kill someone who tries to remove them (us) until from it"

Very soon, we will learn the error of our ways, and our progeny will suffer from our lack of collective fortitude for many generations to come. Until then, it is ... pass the remote & let's see what's on HBO -- any more beer in the fridge?

These preceding comments were made regarding the following message dated 7/17/2007

4:04:26 P.M. Pacific Daylight Time, thanubian@yahoo.com writes:

**WHAT IS THE BLACK MATRIX ?**



In the movie the Matrix the character Morpheus said to Neo that "you have the look of a man who accepts what he see and expecting to wake up. You're here here because you know something that you can't explain, but you feel it. There is something wrong with the world . You don't know what it is , but it is there, like a splinter in your mind. It is this feeling that brought you to me. I'm talking about the Matrix. The Matrix is everywhere; it is all around us. Even in this very room. You can see it when you look out of your window, or turn on your television set. You can feel it when you go to work, when yougo to church, when you pay your taxes. It is the world that has been pulled over your eyes to blind you from the truth that your are [still] a slave. ..you were born into a prison that you cannot see, that you cannot smell, or taste a prison for your mind.

Unfortunately we Black people do live within such a world. The world around us has been designed by whitest to keep us from the truth. The truth that weAfrican Americans are the most exploited,suppressed and racially devaluedgroup in America.Asystem of where inwhichto be successful African Americansmust colludewhite in there own demise -thus literally selling out. Withintheeducational developmentof African Americans from pre-kindergarden to our most prestigious Universities of higher learning B lacksare taught primarily white history, white ideologyand whitevalues thatperpetuates white superiority.When we turn on our television sets where only getting those news that whites find news worthy and that reflect only their white perspectives and values.

Moreover most detrementally this real life Black Matrixcontains

a methodthat issecretly implemented at the Government behest -as a means of maintaining white dominance- thatdeliberately desiminates derogatory misinformationthat are designed tocreated a psychological effect that pulverizes Black

unity and upward mobility by creating distrust and self-hate among Blacks. A system of disinformation disseminated through the national media that keep Black people within a mental state where of which they are always responding and dealing with negative and derogatory statistics and assessment of themselves and that perpetuates white moral and intellectual superiority over Blacks thus ensuring that they admire and trust only whites.

As a means of ensuring that White dominance is maintained, the United States government secretly implemented its largest ever covert operation against its Black population through a campaign of psychological warfare that uses misinformation to create a prison for the Black mind where we are kept within a hypnotic state, made to believe the negative assessments of ourselves, engendering confusion, distrust and self hatred among Blacks [thus creating distractions from what should be truly relevant to us] The Black Matrix is the most fiercest and lethal system of racism adversely affecting Black America. yet it is so subtle, pervasive, organized, complete, and proficient that it may be the single most aggravating factor behind the persistent national disparities afflicting Black America and yet most African Americans are totally unaware of its existence.

Here is a simplified analogy of how this is being done to America's Black population. Let us say, for example, that a group of people was aboard their own massive ship and that their ship was being shadowed by another neighboring ship, a neighboring ship that was constantly broadcasting derogatory messages to the first group that their ship was lesser, smaller, not seaworthy or perhaps slowly sinking or that their crew was incompetent or was planning a mutiny. With time, the group receiving the negative messages, being unable to refute or to confirm these derogatory messages and deficiencies will grow weary and paranoid of the negative messages and will eventually come to accept these negative assessments of

themselves. The perception created by the taunting now unconsciously influences how the taunted group perceives themselves, subsequently causing them to become distrustful of themselves, doubting themselves, hating themselves and, eventually, fighting among themselves. The taunted group may even become so besieged by deep feelings of inadequacy that they may even jump into the sea and attempt to swim towards the taunting ship now believing it to be superior to their own boat even if their own ship was in fact better.

This concept of warfare uses psychology as the decisive factor in the outcome. This science of psychology works by affecting the unconscious mind through deception. The basis of the concept is that the human being's most critical aspect is the mind. Its weapon is the message that it carries and the way this message affects the recipients in terms of their behavior. Within a real world setting, this is implemented against African Americans through U.S. governmental agencies that leak false derogatory press releases, documentaries, and media information concerning its Black population that are designed to perpetuate and frame the myth of Whites' racial, moral, and ethical superiority over its Black population. Its collaborators in the news media, which either knowingly or unknowingly carry the false information or create their own false information through news releases in magazine articles, radio, and television, work to demoralize, discourage, berate, subjugate, and or dismantle the Black population. It insinuates that America would be a better society as a whole if African Americans were gone, thus psychologically changing the root problem of racism in America to be due to Black's behavior rather than White's proclivity for racism.

This perversion of reality, shifting the blame, and role reversal of the problem of racism to be the fault of African Americans, is perpetuated unrelentingly everywhere through press releases, pamphlets, radio, newspaper, and magazine articles and television. The weapon is not the way it is sent, but the messages that it carries and how the messages affect the recipient and influence society. This campaign engenders a shift of victimization that fosters distorted perceptions and increasingly prejudiced and acrimonious beliefs about its African American population that creates a consensual environment that facilitates the easier exploitation and suppression of Black America.

To learn More of the Black Matrix and other great Black literature

Go to [www.DivineBlacktruth.org](http://www.DivineBlacktruth.org)

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Brotha Pruitt: Reparations Leader

UCLA Grad: BA / Sociology

Chairman: Committee for African-American Reparations (CAAR)

Co-Chair: Reparations Union Lobbying Association (RULA)

Author: Truth and Reconciliation for Slavery Reparations

Homepage: <http://hometown.aol.com/blk2day/myhomepage/index.html>

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| 22863|2007-07-18 20:19:09|Mahari Mengistu|Re: Manchester University helps with Hatshepsut ID|

Because she would have looked black and they want to keep this fleeting mystique that "MAYBE they were white - they could have been" alive and energized. As you know their media is very effective at

keeping ALL KINDS of BS thriving.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>

> i wonder why the didnt show what she actually looked like. they

were so amazed with the skin lesions why couldn't they show us a picture?

>

> Paul Kekai Manansala wrote: Manchester

University helps with pharaoh DNA analysis

>

> Preliminary results support positive identification of Egyptian

queen

>

> Preliminary results from DNA tests carried out on a mummy believed

to

> be Queen Hatshepsut is expected to support the claim by Egyptian

> authorities that the remains are indeed those of Egypt's most

powerful

> female ruler.

>

> Egyptologists in Cairo announced last month that a tooth found in a

> wooden box associated with Hatshepsut exactly fitted the jaw socket

> and broken root of the unidentified mummy.

>

> Now, Dr Angelique Corthals, a biomedical Egyptologist at The

> University of Manchester, says that DNA tests she helped carry out

> with colleagues at the National Research Centre in Cairo have

> promising preliminary results suggesting the identity of the queen.

>

> Dr Corthals, who is based at Manchester's KNH Centre for Biomedical

> Egyptology, advised and trained a team led by Dr Yehia Gad in Egypt

in

> techniques of extracting DNA samples from the mummified remains of

the

- > mystery female.
- >
- > The group then compared the DNA samples with those taken from
- > Hatshepsut's royal relatives ? her grandmother Ahmose Nefertari, the
- > matriarch of 18th dynasty royalty, and her father Thutmose I.
- >
- > "The difficulty in carrying out DNA testing on the royal mummies
- > resides in the many times the remains have been handled as well as

the

- > chemical processes of mummification," said Dr Corthals.
- >
- > "Ironically, the chemicals that preserve the appearance of the

mummies

- > actually damage their DNA but the team was able to extract small
- > amounts of genetic information from the areas of the mummies least
- > affected by contamination.
- >
- > "When the DNA of the mystery mummy was compared with that of
- > Hatshepsut's ancestors, we were able to scientifically confirm that
- > the remains were those of the 18th dynasty queen."
- >
- > Hatshepsut, meaning 'Foremost of Noble Ladies', was Egypt's greatest
- > female ruler, having greater power than even Cleopatra. The fifth
- > pharaoh of the 18th dynasty, her reign in the 15th century BC was
- > longer than any other female ruler of an indigenous dynasty
- >
- > Most of the 18th dynasty royal mummies were moved away from their
- > original tombs in the Valley of the Kings by the priests of the 21st
- > dynasty fearing desecration and tomb robberies.
- >
- > The cache was discovered in the 1870s by the Razzul brothers and, in
- > 1881, all 40 mummies were moved to Cairo. However, Hatshepsut's
- > remains appeared to be missing and it was feared the mummy was lost,
- > having been moved by her stepson Thutmose III, who ? on succession ?
- > tried to destroy every trace of her reign.
- >
- > However, in 1903, a British archaeologist, Howard Carter, excavated
- > what became known as tomb KV60 and discovered two mummies ? one in a
- > coffin inscribed for a royal nurse, the other stretched out on the

floor.

- >
- > In June, Dr Zahi Hawass, Secretary General of the Supreme Council of
- > Antiquities, held a news conference in Cairo to announce that this

- > second mummy was that of the lost queen, pointing to the tooth as
- > evidence.
- >
- > The preliminary DNA evidence ? to be included in a Discovery Channel
- > documentary being broadcast in the United States this Sunday ?
- > suggests that the mummy is indeed the great queen Hatshepsut.
- >
- > The team is now planning to carry out more tests on the 40 remaining
- > royal mummies, including that of Tutankhamun, in order to resolve

the

- > many questions surrounding the genealogy of the 18th and 19th

dynasties.

- >
- > Further DNA testing is expected to help resolve such mysteries as

the

- > identity of the mummy of Tuthmosis I: Is it really the mummy of the
- > mighty warrior-king of the 18th dynasty or just the remains of a
- > nobleman" And were the two foetuses found in Tutankhamun's tomb

really

- > the children of the young pharaoh?

- >
- > ###

- >
- > Notes for editors:

- >
- > `Secrets of Egypt's Lost Queen' will be broadcast on the Discovery
- > Channel in the United States on Sunday, July 15, and in the United
- > Kingdom on Tuesday, July 17.

- >
- >
- >
- >
- >
- >
- > -----

- > Choose the right car based on your needs. Check out Yahoo! Autos

new Car Finder tool.

- >
- | 22864|2007-07-18 20:21:50|Mahari Mengistu|Re: Local man finds a pharaoh|
- I think because they are afraid of being "black"-listed as a trouble
- maker. Remember the degraded Steppin Fetchit and Hattie MacDaniels.

I don't know about Fetchit but Ms MacDaniels was very articulate and educated but was restricted to playing ignorant maids. She wanted to work. And then there is the Egypt and the jews situation and jews run Hollywood. Fact. So you needn't expect historical, social or racial activism there - no matter what their propaganda says.

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Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

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> why aren't the professional black actors of hollywood and new york

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> ineffectual" husband. He happens to be dark somewhat Africoid-

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>> Local man finds a pharaoh: Cinematographer explores the past

> 1 of 5

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>> John Hazard of Ellenville looks out over Ulster Heights Lake in

> his studio. Hazard is a local cinematographer who shot an Discovery

> Channel documentary in Egypt. Times Herald-Record/KEN BIZZIGOTTI

>>

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> 20of%20Ellenville%20looks%20out%20over%20Ulster%20Heights%20Lake%

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> 20his%20studio.%20Hazard%20is%20a%20local%20cinematographer%20who%  
> 20shot%20an%20Discovery%20Channel%20documentary%20in%20Egypt.  
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>> Times Herald-Record  
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> 20of%20Ellenville%20at%20Ulster%20Heights%20Lake%20near%20his%

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>> But unlike a regular cinematographer, who takes his time setting  
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> are a who's who of history: the Kennedy family, Francis Ford

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> The Clash, King Tut and more.  
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> 20shooting%20at%20Luxor%20in%20Egypt%20in%20a%20hot%20air%

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> > "; aryZooms[imgCounter] = "javascript: NewWindow  
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>> "; aryZooms[imgCounter] = "javascript: NewWindow  
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(780,600,window.document.location+'&Template=photos&img='+imgCounter+"> "); Into the depths In 1903, deep below Egypt, archaeologist  
> Howard Carter discovered a box with the name "Hatshepsut" on it.  
> There was no body inside, just a human liver.  
>> As part of "Lost Queen," Hazard filmed Dr. Zahi Hawass, secretary  
> general of the Supreme Council of Antiquities in Egypt, returning

to

> the tomb for clues.  
>> But how do you film 600 feet ? the equivalent of two football  
> fields ? below the ground?  
>> For two days, Hazard had electricians run wires into the shaft  
> and set up lights, and had a team reinforce the space.  
>> "By the time we took Hawass into this tomb, I basically had  
> myself a 600-foot-long underground film set," Hazard said.  
>> Back at the Cairo Museum, scientists planned to scan four  
> unidentified female bodies, hoping one was the female pharaoh. They  
> also scanned the mysterious box. In addition to the liver, they  
> discovered a tooth.  
>>  
>> The story of the tooth Scientists began to match the tooth to  
> the four bodies. One just happened to be missing that tooth.  
>> More research confirmed that, yes, the tooth did belong to one of  
> the bodies ? and that body was Hatshepsut.

> >  
> > Thus Hazard was the man responsible for showing the world the  
> first mummy of an Egyptian ruler to be positively identified since  
> King Tut in 1922.  
> > "As a young guy, if you told me that I was going to have a chance  
> to be the cameraman when they figured out which body was Egypt's

only

> unknown female pharaoh? I would've said, 'Yeah that's it. That's

what

> I'm going for,'" Hazard said.

> >

> > Back to the beginning He went to college at New York  
> University's Tisch School of the Arts film department. Unlike most  
> film students, the camera ? not the power of directing ? excited  
> Hazard. And even from his earliest work on "National Geographic  
> Explorer," Hazard knew he wanted to expand his horizons.  
> > "I like to say I'm always a guest in somebody's world, and it's a  
> far more intense way of experiencing life around this planet than  
> just being a tourist."

> >

> > Culture clash After college, while he was living on the Lower  
> East Side of Manhattan, one of Hazard's friends said a director

named

> Don Letts was coming to town with a band and needed a cameraman to  
> film concerts.

> > That band was The Clash.

> > It was 1981, and Hazard was exclusively filming one of the bands  
> that would ultimately define punk music. "I knew The Clash were  
> important, but I was not so much on the cutting-edge that I counted  
> myself as a huge fan," Hazard said.  
> > He shot 17 shows for The Clash, was in the studio when they  
> recorded "Combat Rock" and shot the videos for "Radio Clash," "Rock  
> the Casbah" and "Should I Stay or Should I Go?"

> >

> > Something old, something new He was recently hired to document  
> an ancient music festival performed by an Amazon jungle tribe

called

> the Awajun.

> > Knowing their traditions were in danger of fading away, the  
> natives figured film was a way to preserve their history.

> >

> > So Hazard joined anthropologist Jeremy Narby on a trip to Africa.

> > "What I love about that project is the way that it brings  
> together a completely timeless ancient culture with the latest

tools

> and communication in the 21st century," says Hazard, who provided

the

> tribe with a five-DVD set.

> > Narby has another project lined up. "The Science of Shamanism"

> will be a documentary, tentatively directed by Hazard, exploring

how

> modern medicine and the mysterious, natural ways of the medicine

man

> can help each other.

> > "If I'm there when this medical researcher has an insight into

> the cure for tuberculosis that is not known today through

scientific

> research, I think it's very important," he says.

> > Plans for the future

> > Hazard is also hoping to work with Dr. Carl Calleman on a movie

> about the Mayan calendar.

> > "I think it's very important that we tell stories that help

> people redefine themselves and what it means to be a human being at

> this particular moment in the early 21st century," he says.

> > And for Hazard, being a human being in the 21st century means

> living in Ellenville.

> > "I see Ellenville as an incredibly beautiful, physical location

> on the planet," he says. "Easily a destination point for life in

the

> 21st century."

> > "Secrets of Egypt's Lost Queen" airs at 9 tonight on the

> Discovery Channel. It replays at 1 a.m. tomorrow, 9 p.m. next

> Saturday and 1 a.m. next Sunday.

> >

> > <http://www.recordonline.com/apps/pbcs.dll/article?>

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> > -----

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> > Yahoo! Answers - Check it out.

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Yahoo! FareChase.

>

| 22865|2007-07-18 20:31:10|Paul Kekai Manansala|Re: Local man finds a pharoah|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
wrote:

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> why aren't the proffessional black actors of hollywood and new york

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I remember that Michael Jackson was making waves of some sort in the  
entertainment industry before his legal troubles broke out. Can't  
remember the details.

Regards,

Paul Kekai Manansala

| 22866|2007-07-19 09:15:20|Alex van Deelen|Re: Local man finds a pharoah|  
Paul,

> I remember that Michael Jackson was making waves of some  
> sort in the entertainment industry before his legal troubles broke  
> out. Can't remember the details.

Remember The Times, with Eddie Murphy, Oman, etc.

There were the usual dismissive noises of oh it's a feel  
good project, ironically neglecting the massive eurocentric  
feel good project that lays claim to an ancient history for Europe,  
by including regions of the world well beyond or at the fringes  
of Europe - Africa, the Near East, Greece.

I think this is a major theme in eurocentrism - that Europe  
itself has no known ancient history before the Roman

occupation, while thousands of years before that, people in Africa were creating pyramids, writing, science, etc. Even Greece itself is at the very edge of Europe, and look at all the visceral denials of the influence of Egypt on Greece - which the Greeks themselves only rarely had a problem with.

Greece is the only ancient civilisation they have.

Alex

| 22867|2007-07-19 09:28:01|Djehuti Sundaka|Re: Local man finds a pharoah|  
Eurocentric minds, no matter what the ethnicity and social oppression, produce for a Eurocentric market.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "shalom" wrote:

>  
> They don't protest, because they depend on those writing the script  
> (Goldman, Brokowski, Spielberg) for work.  
> The real question is, why black directors, writers, and film  
makers do not  
> address this in writings that they control instead of using their  
budget to  
> produce yet another, Boys In The Hood-XXXVIII, or Barbershop part  
21?  
>  
> -----Original Message-----  
> From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)]On  
Behalf Of  
> cristofori whitakara  
> Sent: Wednesday, July 18, 2007 4:52 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: Re: [Ta\_Seti] Re: Local man finds a pharoah  
>  
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- > 20of%20Ellenville%20at%20Ulster%20Heights%20Lake%20near%20his%

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- > 20Hazard%20is%20a%20local%20cinematographer%20who%20shot%20an%

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- >> Times Herald-Record/KEN BIZZIGOTTI

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(780,600,window.document.location+'&Template=photos&img='+imgCounter+

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- >> Watch: Woodstock in the Amazon



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> 00&MaxH=180&title=1&border=0"; aryCaps[imgCounter] = "A%  
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> far more intense way of experiencing life around this planet  
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> > [http://www.recordonline.com/apps/pbcs.dll/article?](http://www.recordonline.com/apps/pbcs.dll/article?AID=/20070715/ENTERTAIN/707150333/-1/NEWS)

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> >

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> FareChase.

>

| 22868|2007-07-19 09:42:28|Djehuti Sundaka|Re: Local man finds a pharoah|

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Nothing physical prevents them from going to Izwelethu (South Africa)

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>> Local man finds a pharaoh: Cinematographer explores the past

> 1 of 5

>>

>> John Hazard of Ellenville looks out over Ulster Heights Lake in

> his studio. Hazard is a local cinematographer who shot an

Discovery

> Channel documentary in Egypt. Times Herald-Record/KEN BIZZIGOTTI

>>

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> 20of% 20Ellenville% 20looks% 20out% 20over% 20Ulster% 20Heights% 20Lake%

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>> Times Herald-Record/KEN BIZZIGOTTI

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> 2007' By Germain Lussier

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>> Times Herald-Record

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> 20Hazard% 20is% 20a% 20local% 20cinematographer% 20who% 20shot% 20an%

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>> "; aryZooms[imgCounter] = "javascript: NewWindow

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(780,600,window.document.location+'&Template=photos&img='+imgCounter+

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> '); Photo Gallery: John Hazard: On Location

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> >  
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20balloon.



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```
> > "); "It's kind of like 'CSI' meets Discovery Channel," Hazard  
> says.  
> > The filmmakers opened King Tut's tomb for the first time in 40  
> years. Using modern CT scan technology, scientists scanned the body
```

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to  
> try to find out how the pharaoh died.  
> > Those techniques inspired Quilici to do another Egyptian film.  
> This time he'd search for the lost female pharaoh, Hatshepsut, who  
> reigned over Egypt for longer than any woman in history.  
> >  
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>

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> '); Into the depths In 1903, deep below Egypt, archaeologist

> Howard Carter discovered a box with the name "Hatshepsut" on it.

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> -----  
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Yahoo! FareChase.

>  
| 22869|2007-07-19 11:30:03|Mahari Mengistu|Re: Local man finds a pharoah|  
And look what happened to him. I think, also, it is interesting that  
he had the Nation of Islam and his bodyguards and counselors, his  
brother has become a muslim, he left Hollywood to live in a muslim  
country and calls Hollywood a crooked place. Hummm, do we see a  
significant pattern here? I wonder.  
HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
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> I remember that Michael Jackson was making waves of some sort in the  
> entertainment industry before his legal troubles broke out. Can't  
> remember the details.  
>  
> Regards,  
> Paul Kekai Manansala  
>

| 22870|2007-07-19 11:35:43|Paul Kekai Manansala|Re: Local man finds a pharoah|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>  
> Paul,  
>  
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>> sort in the entertainment industry before his legal troubles broke

- > > out. Can't remember the details.
- >
- > Remember The Times, with Eddie Murphy, Oman, etc.
- >
- > There were the usual dismissive noises of oh it's a feel
- > good project, ironically neglecting the massive eurocentric
- > feel good project that lays claim to an ancient history for Europe,
- > by including regions of the world well beyond or at the fringes
- > of Europe - Africa, the Near East, Greece.
- >

Yes, the whole idea behind a "racial history" of humanity still quite evident especially in recent genetic studies.

Quite interesting, as Dr. Loga can attest, is the battle a lot of it racial in nature over the history and civilization of India. It resembles in a few respects the controversy over Ancient Egyptian origins.

Regards,

Paul Kekai Manansala

| 22871|2007-07-19 13:12:26|cristofori whitakara|Re: Local man finds a pharoah|

sadly the only action preventing them from engaging the players of that institution is themselves like you have said and that inaction speaks volumes of the culture bearers of our community. Izwelethu. thank you, as i always thought Azania was the original name for that part of the earth; or even monomotapa.

***Djehuti Sundaka*** wrote:

Because they're actors of Hollywood, not 'Ebonywood'. Their ultimate allegiance is already determined by their choice of affiliation. Nothing physical prevents them from going to Izwelethu (South Africa) and forming their own 'Ebonywood' (just as nothing physical prevents the plantation-states of the African Union from forming a mutual defense organization that operates just like NATO).

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 > > Times Herald-Record/ KEN BIZZIGOTTI  
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 > '); bolImages=true; var isoPubDate = 'July 15,  
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> 00&MaxH=180& title=1&border= 0"; aryCaps[imgCounter] = "
> > "; aryZooms[imgCounter ] = "javascript: NewWindow
>
> (780,600,window. document. location+ '&Template= photos&img= "+imgCounter+
>
> '); "It's kind of like 'CSI' meets Discovery Channel," Hazard
> says.
> > The filmmakers opened King Tut's tomb for the first time in 40
> years. Using modern CT scan technology, scientists scanned the body
> to
> try to find out how the pharaoh died.
> > Those techniques inspired Quilici to do another Egyptian film.
> This time he'd search for the lost female pharaoh, Hatshepsut, who
> reigned over Egypt for longer than any woman in history.
> >
> > imgCounter += 1; aryImgs[imgCounter]
> = "http://images.recordonline.com/apps/pbcsi.dll/bilde?
>

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Site=TH&Date= 20070715& Category= ENTERTAIN& ArtNo=707150333&  
Ref=H4&MaxW=

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> 00&MaxH=180& title=1&border= 0"; aryCaps[imgCounter] = "A%20female%

> 20mummy%20in% 20the%20Valley% 20of%20the% 20Kings.

> > "; aryZooms[imgCounter ] = "javascript: NewWindow

>

(780,600,window. document. location+ '&Template= photos&img= "+imgCounter+

"

> '); Into the depths In 1903, deep below Egypt, archaeologist

> Howard Carter discovered a box with the name "Hatshepsut" on it.

> There was no body inside, just a human liver.

> > As part of "Lost Queen," Hazard filmed Dr. Zahi Hawass,  
secretary

> general of the Supreme Council of Antiquities in Egypt, returning  
to

> the tomb for clues.

> > But how do you film 600 feet ? the equivalent of two football

> fields ? below the ground?

> > For two days, Hazard had electricians run wires into the shaft

> and set up lights, and had a team reinforce the space.

> > "By the time we took Hawass into this tomb, I basically had

> myself a 600-foot-long underground film set," Hazard said.

> > Back at the Cairo Museum, scientists planned to scan four

> unidentified female bodies, hoping one was the female pharaoh.

They

> also scanned the mysterious box. In addition to the liver, they

> discovered a tooth.

> >

> > The story of the tooth Scientists began to match the tooth to

> the four bodies. One just happened to be missing that tooth.

> > More research confirmed that, yes, the tooth did belong to one  
of

> the bodies ? and that body was Hatshepsut.

> >

> > Thus Hazard was the man responsible for showing the world the

> first mummy of an Egyptian ruler to be positively identified since

> King Tut in 1922.

> > "As a young guy, if you told me that I was going to have a  
chance

> to be the cameraman when they figured out which body was Egypt's  
only

> unknown female pharaoh? I would've said, 'Yeah that's it. That's  
what

> I'm going for,'" Hazard said.

> >

> > Back to the beginning He went to college at New York  
> University's Tisch School of the Arts film department. Unlike most  
> film students, the camera ? not the power of directing ? excited  
> Hazard. And even from his earliest work on "National Geographic  
> Explorer," Hazard knew he wanted to expand his horizons.  
> > "I like to say I'm always a guest in somebody's world, and it's  
a  
> far more intense way of experiencing life around this planet than  
> just being a tourist."  
> >  
> > Culture clash After college, while he was living on the Lower  
> East Side of Manhattan, one of Hazard's friends said a director  
named  
> Don Letts was coming to town with a band and needed a cameraman to  
> film concerts.  
> > That band was The Clash.  
> > It was 1981, and Hazard was exclusively filming one of the bands  
> that would ultimately define punk music. "I knew The Clash were  
> important, but I was not so much on the cutting-edge that I  
counted  
> myself as a huge fan," Hazard said.  
> > He shot 17 shows for The Clash, was in the studio when they  
> recorded "Combat Rock" and shot the videos for "Radio  
Clash," "Rock  
> the Casbah" and "Should I Stay or Should I Go?"  
> >  
> > Something old, something new He was recently hired to document  
> an ancient music festival performed by an Amazon jungle tribe  
called  
> the Awajun.  
> > Knowing their traditions were in danger of fading away, the  
> natives figured film was a way to preserve their history.  
> >  
> > So Hazard joined anthropologist Jeremy Narby on a trip to Africa.  
> > "What I love about that project is the way that it brings  
> together a completely timeless ancient culture with the latest  
tools  
> and communication in the 21st century," says Hazard, who provided  
the  
> tribe with a five-DVD set.  
> > Narby has another project lined up. "The Science of Shamanism"  
> will be a documentary, tentatively directed by Hazard, exploring  
how  
> modern medicine and the mysterious, natural ways of the medicine  
man  
> can help each other.

> > "If I'm there when this medical researcher has an insight into  
> the cure for tuberculosis that is not known today through  
scientific  
> research, I think it's very important," he says.  
> > Plans for the future  
> > Hazard is also hoping to work with Dr. Carl Calleman on a movie  
> about the Mayan calendar.  
> > "I think it's very important that we tell stories that help  
> people redefine themselves and what it means to be a human being  
at  
> this particular moment in the early 21st century," he says.  
> > And for Hazard, being a human being in the 21st century means  
> living in Ellenville.  
> > "I see Ellenville as an incredibly beautiful, physical location  
> on the planet," he says. "Easily a destination point for life in  
the  
> 21st century."  
> > "Secrets of Egypt's Lost Queen" airs at 9 tonight on the  
> Discovery Channel. It replays at 1 a.m. tomorrow, 9 p.m. next  
> Saturday and 1 a.m. next Sunday.  
> >  
> > [http://www.recordonline.com/apps/pbcs.dll/article?](http://www.recordonline.com/apps/pbcs.dll/article?AID=/20070715/ENTERTAIN/707150333/-1/NEWS)  
> [AID=/20070715/ ENTERTAIN/ 707150333/ -1/NEWS](http://www.recordonline.com/apps/pbcs.dll/article?AID=/20070715/ENTERTAIN/707150333/-1/NEWS)  
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| 22872|2007-07-20 10:07:06|Mahari Mengistu|Re: Manchester University helps with Hatshepsut  
ID|

Does anyone know what happens to the skin regarding melanin content  
when mummification occurs. I noticed almost all -if not all - of the

Egyptian mummies are black. Is that due to melanin content of the skin or to a great degree the result of the mummification process and general breakdown of the skin with age? I recall the mummy of the Kennewick(?) man, found in the Alps, who was presumably white and dead for quite some time and his mummy looked "white".

HTP,  
Mahari

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> Because she would have looked black and they want to keep this  
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> > University of Manchester, says that DNA tests she helped carry out  
> > with colleagues at the National Research Centre in Cairo have  
> > promising preliminary results suggesting the identity of the  
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> >  
> > Dr Corthals, who is based at Manchester's KNH Centre for  
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> > Egyptology, advised and trained a team led by Dr Yehia Gad in  
Egypt  
> in  
> > techniques of extracting DNA samples from the mummified remains  
of  
> the  
> > mystery female.  
> >  
> > The group then compared the DNA samples with those taken from  
> > Hatshepsut's royal relatives ? her grandmother Ahmose Nefertari,  
the  
> > matriarch of 18th dynasty royalty, and her father Thutmose I.  
> >  
> > "The difficulty in carrying out DNA testing on the royal mummies  
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> > "When the DNA of the mystery mummy was compared with that of  
> > Hatshepsut's ancestors, we were able to scientifically confirm  
that  
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> > Hatshepsut, meaning 'Foremost of Noble Ladies', was Egypt's  
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> > female ruler, having greater power than even Cleopatra. The fifth  
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> > longer than any other female ruler of an indigenous dynasty  
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> > original tombs in the Valley of the Kings by the priests of the  
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> > dynasty fearing desecration and tomb robberies.  
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> > The cache was discovered in the 1870s by the Razzul brothers and,  
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> > remains appeared to be missing and it was feared the mummy was  
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> > having been moved by her stepson Thutmose III, who ? on  
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> >  
> > However, in 1903, a British archaeologist, Howard Carter,  
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> > nobleman" And were the two fetuses found in Tutankhamun's tomb  
> really  
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> >

> > ###

> >

> > Notes for editors:

> >

> > 'Secrets of Egypt's Lost Queen' will be broadcast on the Discovery

> > Channel in the United States on Sunday, July 15, and in the United

> > Kingdom on Tuesday, July 17.

> >

> >

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> >

> > -----

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> new Car Finder tool.

> >

>

| 22873|2007-07-21 09:45:51|shalom|Re: Manchester University helps with Hatshepsut ID|

That is a very good question.

From what information I've reviewed, melanin is a natural pigment. It is also the darkest substance known to man, an absolute black.

Following death, the body no longer generates melanocytes but the skin pigmentation does not decrease over a short (4-5,000 years) interval of time.

The color will remain as long as the skin is intact.

This does not seem to be affected by the various chemicals and herbs used for embalming.

Skin remains the same. Hair does exhibit color change due to melanin loss over time.

Seeing that melanin IS a natural pigment, those with low melanin skin content will appear whiter over time.

Currently, I've been researching the vital role melanin has on the reproductive system. Whites have the lowest birth rate of all the world's peoples, while blacks and Latinos have the highest.

Hotep

meninarmer

-----Original Message-----

**From:** Ta\_Seti@yahooogroups.com

[mailto:Ta\_Seti@yahooogroups.com]**On Behalf Of** Mahari Mengistu

**Sent:** Thursday, July 19, 2007 7:19 PM

**To:** Ta\_Seti@yahooogroups.com

**Subject:** [Ta\_Seti] Re: Manchester University helps with Hatshepsut ID

Does anyone know what happens to the skin regarding melanin content

when mummification occurs. I noticed almost all -if not all - of the



Egyptian mummies are black. Is that due to melanin content of the skin or to a great degree the result of the mummification process and general breakdown of the skin with age? I recall the mummy of the Kennewick(?) man, found in the Alps, who was presumably white and dead for quite some time and his mummy looked "white".  
HTP,  
Mahari

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| 22874|2007-07-21 09:49:31|Paul Kekai Manansala|Re: Manchester University helps with Hatshepsut ID|

--- In Ta\_Seti@yahoogroups.com, "Mahari Mengistu" wrote:

>  
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> general breakdown of the skin with age? I recall the mummy of the  
> Kennewick(?) man, found in the Alps, who was presumably white and  
> dead for quite some time and his mummy looked "white".  
>

You're thinking of Oetzi and actually his mummy was rather darkish looking. A pic is posted below.

Also the original mummies were all covered with pitch which made them very black.

Melanin breakdown results in the skin becoming lighter.

Regards,  
Paul Kekai Manansala



| 22875|2007-07-21 09:52:07|Paul Kekai Manansala|Re: Manchester University helps with Hatshepsut ID|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "shalom" wrote:

>  
> Currently, I've been researching the vital role melanin has on the  
> reproductive system. Whites have the lowest birth rate of all the

world's

> peoples, while blacks and Latinos have the highest.

>

I believe sociological/cultural factors are more important although biology does play a part.

During the period of European colonization, birth rates for Europeans were very high.

Regards,

Paul Kekai Manansala

| 22876|2007-07-21 14:56:42|shalom|Re: Manchester University helps with Hatshepsut ID|

I'm sure your point has some validity as can be seen from the decrease in US black BR.

It would be interesting for comparison.

Currently, the US birth rate stands at 98/10,000 for whites and 200/10,000 for Hispanics.

Over the last 30 years blacks have fallen from 210/10,000 to 102/10,000.

Hoptep

Meninarmer

-----Original Message-----

**From:** Ta\_Seti@yahoogroups.com

[mailto:Ta\_Seti@yahoogroups.com]**On Behalf Of** Paul Kekai Manansala

**Sent:** Saturday, July 21, 2007 12:52 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Manchester University helps with Hatshepsut ID

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Regards,  
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| 22877|2007-07-21 19:16:53|K. Loganathan|Out of Africa, The Sequel|

## Out of Africa, The Sequel

By Michael Balter  
**ScienceNOW** Daily News  
18 July 2007

The fight over modern human origins is heating up. A new study of thousands of human skulls claims to confirm genetic evidence that our species arose in Africa and then spread over the globe. But some researchers say that an alternative scenario has not been ruled out.

Researchers have long debated two opposing hypotheses for modern human origins. According to the Out of Africa hypothesis, our ancestors appeared in Africa about 200,000 years ago and then replaced all other human species, including *Homo erectus* and the Neandertals, with little or no interbreeding. The multiregional hypothesis holds that modern humans emerged from populations of "archaic" hominids in Africa, Europe, and Asia that evolved locally but also exchanged genes. Numerous genetic studies support the single-origin model, finding that the genetic diversity of today's human populations is greatest in Africa and decreases steadily with distance from that continent. The idea is that diversity declined because each group of migrants founded a new population, creating genetic bottlenecks. But some researchers see traces of mixing between moderns and archaics in the genetic data.

A team led by population biologist Andrea Manica of the University of Cambridge in the U.K. set out to test the two hypotheses with skulls rather than genes. The researchers analyzed 4666 male skulls from 105 worldwide populations. Based on 37 measurements--ranging from the length of the cranium to the height of the eye sockets--the team reports this week in *Nature* that the worldwide pattern of skull shapes closely matches the genetic data: The diversity of cranial shape within a population falls off the farther it is from Africa. Similar results came from a second study of 1579 female skulls. The researchers could find no evidence for multiple centers of diversity outside Africa, as might be predicted by the multiregional model. They concluded that their results strongly support the Out of Africa model.

"This is an important piece of work because it compares results from large sets of genetic and cranial data using similar analytical approaches," says paleoanthropologist Chris Stringer of the Natural History Museum in London, a primary advocate of the Out of Africa model. Yet Stringer cautions that the study cannot rule out the possibility of gene flow between *Homo sapiens* and other humans such as Neandertals. That exchange might not show up in the skulls because the authors used only crania that were no more than 2000 years old.

Charles Roseman, an anthropologist at the University of Illinois, Urbana-Champaign, says that he is not convinced that the *Nature* authors have adequately tested the Out of Africa model versus its multiregional rival. The researchers assumed that the multiregional model requires that modern humans arose more than once. "Proponents of the multiregional model have been very clear for some time that their models do not posit multiple origins, as suggested in the paper," Roseman says.

Source: Science

<http://sciencenow.sciencemag.org/cgi/content/full/2007/718/3?etoc>

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a file has been uploaded to the Files area of the Ta\_Seti  
group.

File : /neters-advert.jpg  
Uploaded by : rekhz <[rekhz@yahoo.com](mailto:rekhz@yahoo.com)>  
Description : Six part mini series coming soon!

You can access this file at the URL:  
[http://groups.yahoo.com/group/Ta\\_Seti/files/neters-advert.jpg](http://groups.yahoo.com/group/Ta_Seti/files/neters-advert.jpg)

To learn more about file sharing for your group, please visit:  
<http://help.yahoo.com/help/us/groups/files>

Regards,

rekhz <[rekhz@yahoo.com](mailto:rekhz@yahoo.com)>  
| 22879|2007-07-23 08:29:06|E.U.|NETERS...|  
htp (peace)

Just wanted to give notice that NETERS, a six part mini series based on the online cifer-Ra  
comic from back in the day is coming to print.

I just added a neters.advert.jpg to the file section for your review.

Issue zero (the guide to the neters univers) drops in a couple of months...48 pages, full color.

Thanks for your time,

Edward Uzzle

=====

<http://www.daathrekh.com>  
| 22880|2007-07-23 21:05:56|Paul Kekai Manansala|Massive Egyptian fort discovered|  
ARCHAEOLOGY

Mon, 23 Jul 2007

Egypt announced on Sunday the discovery of the largest-ever military  
city from the Pharaonic period on the edge of the Sinai desert, part  
of a series of forts that stretched to the Gaza border.



"The three forts are part of a string of 11 castles that made up the Horus military road that went from Suez all the way to the city of Rafah on the Egyptian-Palestinian border and dates to the 18th and 19th dynasties (1560-1081 BC)," antiquities supreme Zahi Hawwas said in a statement.

Teams have been digging in the area for the past decade, but the Egyptian discovery of the massive Fort Tharo and the discovery of two other fortresses by French and American teams confirmed the existence of the Horus fortifications described in ancient texts.

Fort Tharo, the military headquarters for the eastern defence of Egypt, had 13-metre thick mud brick walls running 500 metres by 250 metres and was punctuated by 24 huge towers, said a statement from the Supreme Council of Antiquities.

The fortress was surrounded by a water-filled moat which could only be crossed by using a removable wooden bridge, with the fort's administrative buildings, temples, storehouses and market places found nearby.

The entire complex, which was connected by a bridge over the crocodile-infested waters of a now silted up branch of the Nile, was charged with defending Pharaoh Ramses II's northern capital city of Per-Ramesse.

Ramses II of the 19th Dynasty spent 16 years of his long reign battling the rival Hittites in the Levant and mounted numerous expeditions across the desert into neighbouring lands.

The other fortresses discovered appear to be outer lines of defence for the Tharo complex.

The American expedition found a 100-metre square fort known as the Lion's Lair seven kilometres east of Tharo in Tel al-Burj, also surrounded by a large moat.

Another 15 kilometres to the east the French expedition found a slightly smaller fortress built by Ramses' father Seti I in Tel Heir.

AFP

| 22881|2007-07-24 18:42:43|archaic egypt|Egyptology Buffs|

**Egyptology Buffs**

**In the next couple of weeks I will be posting to lots of group owners n individuals interested in Egyptology.**

We sent some private e-mails out because some times people use the NO mail option. That was a one time thing.

Starting in Sept, **I will sponsor a web site to get the project off the ground.. If there are enough people to work on the project.**

Some of you are probably just like me.. I get an Egypt bug for a while and it fades, but it always comes back.

Being in a Yahoo Group or others allows you to play when you feel froggy.

Another web site.. with what? What can we create that has not been duplicated over and over?

What can we do that has not been done?

There are people who want every one to come to their site.. there are people who find a way to make money from the interest of others... then there are the Egyptology Buffs... we do it just because we love the stuff.

We can use our internet time/skills in the goal to bring people together and consolidate information so you don't need to play web page hop scotch.

If you are interested in uniting web site owners, discussion groups and other buffs you can join us in a group set up to unite others. [http://groups.yahoo.com/group/archaic\\_egypt\\_hub/](http://groups.yahoo.com/group/archaic_egypt_hub/)

(You can also read the latest messages from the archives to see what we are up to.)

Your post will not go directly to the group when you first join. Some of you may have been in the group and the spammers began to trash the group, so I closed posting... NOW... after we establish you are a good guy, you will be taken off moderate.

I will also respond to all the post I have received so far.

If I begin to explain now and others join, they will have missed it from the beginning, so it will be a couple of weeks.

If you are in other groups, you may read this post again ... here are some of the groups the post will be sent to. If you know of any other active Yahoo groups into Egyptology, I will add them to the list.

=====  
If you join the group, you can think of any of the following:

#1 Do you have a web site on any Egypt topics?

#2 Do you have any kind of internet group on Egypt topics?

#3 Have you collected any pictures of any Pharaohs?

#4 Have you ever worked with creating Window Excel spread sheets?

#5 Have you ever worked with creating Windows Access Data sheets?

#6 Do you know any one who has ever taken an Egyptology class?

#7 Do you watch any of the Egypt documentaries or find interest in the topic from time to time?

#8 Have you ever worked with Blogs?

**#9 Are you interested in contributing to a collection of Egyptology topics.**

=====

**Join now if your gonna so you don't forget, but I will begin laying out the idea in a few weeks. This will give me enough time to wait to people are here so things do not need to be repeated.**

**Thanks Sam**

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**Archaic Egypt**

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Yahoo! oneSearch: Finally, [mobile search that gives answers](#), not web links.  
| 22882|2007-07-25 11:24:53|Paul Kekai Manansala|Hidden City Found Beneath Alexandria|  
Charles Q. Choi  
Special to LiveScience  
LiveScience.com Tue Jul 24, 4:45 PM ET

The legendary city of Alexandria was founded by Alexander the Great as he swept through Egypt in his quest to conquer the known world.

Now scientists have discovered hidden underwater traces of a city that existed at Alexandria at least seven centuries before Alexander the Great arrived, findings hinted at in Homer's Odyssey and that could shed light on the ancient world.

Alexandria was founded in Egypt on the shores of the Mediterranean in 332 B.C. to immortalize Alexander the Great. The city was renowned for its library, once the largest in the world, as well as its lighthouse at the island of Pharos, one of the Seven Wonders of the Ancient World.

Alexandria was known to have developed from a settlement known as Rhakotis, or Rhakot, vaguely alluded to as a modest fishing village of little significance by some historians. Seven rod-shaped samples of dirt gathered from the seafloor of Alexandria's harbor now suggest there may have been a flourishing urban center there as far back at 1000 B.C.

Coastal geoarchaeologist Jean-Daniel Stanley of the Smithsonian's National Museum of Natural History and his colleagues used vibrating hollow tubes to gently extract three-inch-wide rods of sediment 6 to 18 feet long (2 to 5.5 meters) from up to 20 feet (6.5 meters) underwater.

Collecting these samples underwater proved challenging. "Alexandria now is home to as many as 4 million people, and we were in the unfortunate position of having to deal with their discharge?human waste, municipal waste, industrial waste?which got released into the harbor," Stanley said. "It's not funny, but you have to sort of laugh."

Ceramic shards, high levels of lead that was likely used in construction, building stones imported from elsewhere in Egypt and organic material likely coming from sewage were detected in the sediment. These all suggest the presence of a significant settlement well before Alexander the Great came. The results are detailed in the August issue of the journal GSA Today.

"Alexandria was built on top of an existing, and perhaps quite important, settlement, maybe one that was minimized in importance because we can't see it now," Stanley told LiveScience. "Nothing really concrete about Rhakotis has been discovered until now."

Alexander the Great likely chose this area for Alexandria since it had a bay to protect a harbor against fierce winter storms in the Mediterranean. "There are very few places in the Egyptian Mediterranean coast where the coastline is not smooth," Stanley said. "This would have been the best place to establish a harbor."

Stanley added this bay was even noted in Homer's epic Odyssey: "Now in the surging sea an island lies, Pharos they call it. By it there lies a bay with a good anchorage, from which they send the trim ships off to sea."

This area might have been a haven throughout ancient times for the Greeks, Minoans, Phoenicians and others. Future research could shed light on the life of mariners at this settlement before Alexander came. "Virtually nothing is known of the people who would have lived there," Stanley said.

| 22883|2007-07-25 12:19:50|asar\_imhotep|Cryptography in Mdw Ntr text?|  
Has anyone thought about the Ta-Merrians using cryptography in their text to pass messages along those who were not initiated into the priesthood? Does anyone know of anyone has has tried to look for cryptic patterns in the text to uncover the "real" messages within the text?

Asar Imhotep

<http://www.mochasuite.com>

<http://www.houstonministryofculture.com>

| 22884|2007-07-25 13:36:52|cristofori whitakara|Re: Hidden City Found Beneath Alexandria|

ty paul, as this was discussed earlier. anyone knows the meaning of ra-kedet? this is similiar to what english speaking europeans did to "american indian" places upon their invasion/arrival/settlement, they renamed ancient pathways after the families that invaded...

**Paul Kekai Manansala** wrote:

Charles Q. Choi  
Special to LiveScience  
LiveScience. com Tue Jul 24, 4:45 PM ET

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---

Boardwalk for \$500? In 2007? Ha!

[Play Monopoly Here and Now](#) (it's updated for today's economy) at Yahoo! Games.

| 22885|2007-07-25 14:06:25|Paul Kekai Manansala|Re: Cryptography in Mdw Ntr text?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "asar\_imhotep" wrote:

>

> Has anyone thought about the Ta-Merrians using cryptography in their  
> text to pass messages along those who were not initiated into the  
> priesthood? Does anyone know of anyone has has tried to look for  
> cryptic patterns in the text to uncover the "real" messages within the  
> text?

>

Don't know about cryptology in Kmt, but sutra texts in Ancient India were written in cryptic fashion for the express purpose of keeping secrets.

If not for commentators in latter periods after these texts had become classics, most of these sutra texts would be undecipherable.

The sutra method was encrypting as we know it today, but mainly the

use of extremely terse, mnemonic verses that are unintelligible for those unfamiliar with the oral teachings.

Regards,

Paul Kekai Manansala

| 22886|2007-07-26 16:02:01|bonotchim@aol.com|Re: Cryptography in Mdw Ntr text?|

HTP Bro. Imhotep, Rkhty oncetold me this was indeed the case when the greeks became apart of Kemetic culture. She said that the priesthood did this to hide information. I know this is an aspect of the language which she deals with but I have not had a detail talk about this subject with her. Bro. Bonotchi

-----Original Message-----

From: asar\_imhotep

To: Ta\_Seti@yahooogroups.com

Sent: Wed, 25 Jul 2007 3:19 pm

Subject: [Ta\_Seti] Cryptography in Mdw Ntr text?

Has anyone thought about the Ta-Merrians using cryptography in their text to pass messages along those who were not initiated into the priesthood? Does anyone know of anyone has has tried to look for cryptic patterns in the text to uncover the "real" messages within the text?

Asar Imhotep

<http://www.mochasuite.com>

<http://www.houstonministyofculture.com>

---

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| 22887|2007-07-27 06:32:18|Dexter Harper|Re: Cryptography in Mdw Ntr text?|

Htp,

I think at a minimum it would be worth the investigation. Cryptology had to originate somewhere, so why not start with the Kamau?

Htp.u,

Sharma Men Ra

--- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), bonotchim@... wrote:

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> From: asar\_imhotep

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Wed, 25 Jul 2007 3:19 pm

> Subject: [Ta\_Seti] Cryptography in Mdw Ntr text?

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>

> Asar Imhotep

> <http://www.mochasuite.com>

> <http://www.houstonministryofculture.com>

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> AOL now offers free email to everyone. Find out more about what's  
free from AOL at AOL.com.

>

| 22888|2007-07-27 06:35:44|Dexter Harper|Re: Cryptography in Mdw Ntr text?|

Oops...I meant "Cryptography". Sorry for the misspelling....

Htp.u,

Sharma Men Ra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Dexter Harper" wrote:

>



> Htp,  
>  
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> Sharma Men Ra  
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> > AOL now offers free email to everyone. Find out more about  
what's  
> free from AOL at AOL.com.  
> >  
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| 22889|2007-07-27 07:54:47|S. J. Turner|Rainforest Sojourn and Tropical Feast with the High Priest In Beliz|

Please share this inform-a-nation and visit [www.livefoodsunchild.com!](http://www.livefoodsunchild.com!)

Thanks and Love, Sister Jasmine:

Please note: forwarded message attached

**Rainforest Sojourn and Tropical Feast  
with the High Priest  
In Belize :  
A Raw and Living Spirit-Healing Affair**

Greetings to all those who honor the sacred ancestral spirit of the Divine Children of the Sun and the Sacred Garden Culture from which Man, He and She, come.

The High Priest Kwatamani and Kwatamani Royal Family continue to work tenaciously resurrecting and securing the roots and foundation of divine social economic family community deep within the tropical rainforest.

**In Belize :**

As a result, we enter Belize , one the last surviving tropical rainforest areas in the land called the Americas that was originally settled by ancient ancestral populations of Afrikans called Olmeks. We are tilling the soil and planting the seeds for the resurrection of the Divine Children of the Sun with the golden tan and the Sacred Garden Culture from which we come.

At present, our primary mission is to establish the Sacred Ancestral Sanctuary of the High Priest Kwatamani and the Kwatamani Royal Family within the lush tropical vegetation, winding waterways, exuberant wildlife and natural splendor of Belize . The Sanctuary is nestled in ancient hills marked by mounds and ruins of the Mayan culture, a culture heavily influenced by the ancestral pyramid-builders, the Olmeks.

**Spirit-Healing Celebration -- November 22 to November 27:**

Thursday, November 22, marks the beginning of a six-day spirit-healing celebration to honor the vibrant glory of the Divine Children of the Sun. Upon arrival in Belize , you will be transported into the natural

beauty and wonders of a 95-plus-acre secluded paradise the Kwatamani Sacred Ancestral Sanctuary, as well as the 50 acres set aside for the initial re-settlement of families of the Kwatamani Family Community. The Sanctuary is shaded by old-growth rainforest canopy and tropical fruit trees, lined with winding walking paths, and bordered by the rippling waters of Yalbac creek.

Please expect to be well-fed from the fruits of the trees of life in an environment surrounded by an abundance of coconut trees, mangos, craboo, bananas, plantains, papayas, pineapple, lychees, avocado, sugar cane, mamey, jack fruit, cashew fruit, tropical plums and berries, soursop, oranges and much more.

Expect to consume fresh sparkling coconut water as well as a variety of in-season tropical fruits. And, yes, we are looking forward to a fine harvest from our gardens. The Kwatamani Kwasunik Kwasine, delicious raw and living foods, the divine healing cuisine for brain, body and spirit will tantalize you with our fresh-picked garden delights.

You are invited to a spirit-healing adventure beyond your imagination

Thursday, November 22, 2007

- Welcome to Belize : Entering the Tropical Rainforest
- Arrivals into Belize International Airport
- Greetings and Orientation
- Rainforest Living: Introduction 101 a general overview to guide you through a once-in-a-lifetime tropical rainforest experience
- Welcome Feast

Friday, November 23, 2007

- Sacred Ancestral Sanctuary of the High Priest Kwatamani and Kwatamani Royal Family
- Conjuring Ancestral Consciousness Libation and Rainforest Meditation
- Invigorating Ta-Obiks stretching, breathing and toning
- Guided Nature Walk Explore the sanctuary grounds: wild edibles, tropical wildlife, fruit trees, and historical and archeological points of interest
- Call and Response of the Talking Drum Calling forth sacred ancestral rhythms and musical vibrations with drumming, percussion, chanting and singing
- Expressions of Healing Energy and Gathering Feast with the High Priest Kwatamani and the Kwatamani Royal Family

Saturday, November 24 and Sunday, November 25, 2007

**Sacred Ancestral Tracks and Traces**

Reclaim a divine ancestral connection by tracking the ancient voyages of Olmeks who navigated from Afrika, the ancestral motherland of the Divine Children of the Sun and the Sacred Garden Culture from which they come. Trace the movement of the Divine Children of the Sun with the golden tan, and feel the expansive presence of the Sacred Garden Culture as it once thrived within the sun-drenched lands of tropical rainforest environments in the Americas and throughout the globe. Experience the last vestiges of the natural and innate beauty of the tropical rainforest that has up to now survived the invasions of the lost and astray Children of the Sun who lost their tan and who also lost their ancestral spiritual connection as a result of ice-age mutation and degeneration. Sense the spirit-healing energy of the tropical rainforest, the natural and innate birthplace of all of Man, He and She, who originated as Divine Children of the Sun committed to maintaining the Sacred Garden Culture from which we come. The slightest remnants of the way of life that honors the harmonious whole life energy of earth, wind, rain and sun can still be found within untanned indigenous, native villages that have struggled to survive historic invasion, conquest, enslavement, colonial rule and cultural contamination.

On Saturday you will visit village settlements and historic sites that reflect the rich cultures and traditions of Afrikan descendants who now populate modern Belize . On Sunday you will visit archeological sites that preserve the pyramids, temple ruins and artifacts of the Mayan offspring culture that descended from the ancestral Olmeks culture.

Sunday will also include a tribute to the ancestral spirit presence of the Divine Children of the Sun and an urgent ancestral call to the resurrect of the Sacred Garden Culture, featuring a special presentation by the High Priest Kwatamani dedicated to the sacred untanned tribes and clans, ascending and descending from the original Man, He and She, devoted to their Sacred Garden Culture ancestry.

Monday, November 26, 2007

- Emerging into a Holistic Living Way of Life: Reclaiming the Sacred Garden Culture
- Monday will be focused on the practical applications of spirit-healing within a divine social economic family community deep within the tropical rainforest.
- Day-long Workshop Session, Group Discussion, Feedback and Personal Reflection
- The Garden Feast will feature the Olmeks Royal Platter, created over 40 years ago by Grand Master Chef of Raw and Living Foods, High Priest Kwatamani.

Tuesday, November 27, 2007

- Closing Ceremony
- Departures from the Sanctuary to the Belize International Airport

**Exotic jungles, pristine waters, luscious tropical fruit  
Step beyond eco-tourism into the heart and spirit of who you are  
as a Child of the Sun:**

**Rainforest Sojourn and Tropical Feast With the High Priest in Belize**

Spiritual Retreat Package

- scheduled ground transportation to and from Belize International Airport . Please note: you will be responsible for your travel expenses to and from Belize .
- six days and five nights, native living accommodations
- daily feasts, featuring the Kwatamani Kwasunic Kwasine, the divine healing cuisine of raw and living foods
- spirit-healing lecture presentation, daylong workshop, group encounter sessions
- excursions through Belize to visit selected historical, archeological and cultural sites
- traditional drumming and dance ceremony

*The Sanctuary is a private spiritual retreat center.*

*Retreat spaces are limited. Reserve your space now.*

**Reservations, Registration and Application Procedure**

Please email the Kwatamani Holistic Institute at [kwatamani@earthlink.net](mailto:kwatamani@earthlink.net) on or before **August 1, 2007** with a letter of intent stating your interest and the amount that you are prepared to donate for such an affair.

*The Sacred Ancestral Sanctuary of the High Priest Kwatamani and the Kwatamani Royal Family is a spirit-healing environment. The Kwatamani way of life promotes natural beauty and wholesome self-esteem. As a result no artificial, superficial or other cosmetic cover-ups are permitted:*

*No make-up, perfumes and deodorants*

*No dyed, permed or chemically depleted hair; no weaves, extensions, etc.*

*No fingernail polish or fake nails*

*We uphold the dignity of living creatures and do not permit the enslaving vibration of pets on the grounds or the slaughter vibration of leather or other animal products and by-products. We promote a natural high and do not allow toxic substances such as alcohol, cigarettes, or other narcotics and intoxicants on the grounds.*

Please be reminded that this is a private affair at the Sacred Ancestral Sanctuary of the High Priest Kwatamani and the Kwatamani Royal Family. If you are unable to comply with these guidelines, please choose to attend one of our public engagements, or check out our resource materials -- books, CD's and DVD's.

In the Most Supreme Spirit of Love,  
Royal Priestess Gail Kwatamani  
Communications Officer

---

Be a better Globetrotter. [Get better travel answers](#) from someone who knows.

Yahoo! Answers - Check it out.

| 22890|2007-07-27 08:11:21|Paul Kekai Manansala|Re: Cryptography in Mdw Ntr text?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Dexter Harper" wrote:

>  
> Htp,  
>  
> I think at a minimum it would be worth the investigation. Cryptology  
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>  
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>

I was able to find that David Kahn, one of the authorities on the history of cryptography, states that the first simple substitution system (cipher) was used in Egypt at about 2000 BCE.

Kahn, D. 1996, The Codebreakers: the story of secret writing, Scribnes, New York, USA

I don't have the book at hand so I don't know where these texts are found.

Regards,  
Paul Kekai Manansala  
| 22891|2007-07-27 09:06:38|asar\_imhotep|Re: Cryptography in Mdw Ntr text?|  
Thanks for the information. I ask because when you read a lot of the texts, the themes are real repetitive. And knowing personally the nature of hidden language and "double speak" in Africa, the idea isn't far fetched.

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

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> Regards,  
> Paul Kekai Manansala

>  
| 22892|2007-07-27 10:14:58|Dexter Harper|Re: Cryptography in Mdw Ntr text?|  
I just really looked at whan Kahn stated regarding the first cipher  
system (around 2000 BCE).

Not that I agree or disagree, but 2000BCE? I find that time frame  
surprising in that I would think it would've been a lot earlier.

What do you guys think?

Htp.u,

Sharma Men Ra

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#### Cryptology

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> > Scribnes, New York, USA  
> >  
> > I don't have the book at hand so I don't know where these texts

are

> found.

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> > Regards,

> > Paul Kekai Manansala

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| 22893|2007-07-28 08:26:26|Paul Kekai Manansala|Elephants, Human Ancestors Evolved in  
Synch, DNA Reveals|

Hope Hamashige

for [National Geographic News](#)

July 23, 2007

The tooth of a mastodon buried beneath Alaska's permafrost for many thousands of years is yielding surprising clues about the history of elephants?and humans.

A team of researchers recently extracted DNA from the tooth to put together the first complete mastodon mitochondrial genome.



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## RELATED

- [Photo: "Lovely" Baby Mammoth Found Frozen in Russia \(July 11, 2007\)](#)
- [The Genographic Project: Genetic Study of the Human Journey](#)
- [Mammoths to Return? DNA Advances Spur Resurrection Debate \(June 25, 2007\)](#)

The study, published in the journal *PLoS Biology*, significantly alters the evolutionary timeline for elephants and their relatives.

The research may put to rest a contentious debate by showing that woolly mammoths are more closely related to [Asian elephants](#) than [African elephants](#).

Comparing the new genome with that of other animals in the elephant family also provides evidence that the elephant family diverged on roughly the same timeline that primates separated, suggesting there may have been a common cause for the splits.

"I think the divergence is the most interesting thing from this study," said lead author Michael Hofreiter, an evolutionary biologist at the Max Plank Institute for Evolutionary Anthropology in Leipzig, Germany.

## Reason to Evolve

According to Hofreiter's research, African elephants diverged from mastodons about 7.6 million years ago, about the same time gorillas split from the line that gave rise to humans and chimpanzees.

Mammoths and Asian elephants speciated around 6.7 million years ago, roughly the same time humans and chimps split.

Alfred Roca is a geneticist at the Laboratory of Genomic Diversity in Frederick, Maryland, part of the U.S. National Cancer Institute. He was not involved in the new research.



He called Hofreiter's work "outstanding," noting that the research pushes the previously believed dates for the divergence of elephants by several million years.

He added that several groups of modern animals?not just elephants and humans?went through significant change during that time, the late Miocene period. (Related: ["Mastodons Driven to Extinction by Tuberculosis, Fossils Suggest"](#) [October 3, 2006].)

Continued on [Next Page >>](#)

| 22894|2007-07-28 08:26:54|Paul Kekai Manansala|Science steps in to discover wonders of Toe-tankhamun|  
27 Jul 2007

<http://www.manchester.ac.uk/aboutus/news/display/?id=120814>

An artificial big toe attached to the foot of an ancient Egyptian mummy could prove to be the world's earliest functional prosthetic body part, say scientists.

Research at The University of Manchester is hoping to prove that the wood and leather artefact in the Cairo Museum not only looked the part but also helped its owner walk 'like an Egyptian'.

If true, the toe will predate what is currently considered to be the earliest known practical prosthesis - an artificial leg from 300BC - by several hundred years.

Jacky Finch, who is carrying out the study at Manchester's KNH Centre for Biomedical Egyptology, is recruiting volunteers whose right big toe has been lost in order to test an exact replica of the artificial toe.

A model of a second false Egyptian big toe on display in the British Museum, albeit without its mummy, will also be tested at the Human Performance Laboratory at nearby University of Salford.

"The toes date from between 1000 and 600BC, so if we can prove that one or both were functional then we will have pushed back prosthetic medicine by as much as 700 years," said Jacky.

"The Cairo toe is the most likely of the two to be functional as it is articulated and shows signs of wear. It is still attached to the foot of the mummy of a female between 50 and 60 years of age. The amputation site is also well healed."

The British Museum artefact - named the Greville Chester Great Toe after the collector who acquired it for the museum in 1881 - is made from cartonnage, a sort of papier maché made using linen, glue and

plaster.

It too shows signs of wear, indicating that it may have been worn by its owner in life and not simply attached to the foot during mummification for religious or ritualistic reasons. However, unlike the Cairo specimen, the Greville Chester toe does not bend and so is likely to have been more cosmetic.

"The Human Performance Laboratory will use state-of-the-art technology to test whether the replicas of the artificial toes benefit the wearer and could therefore be deemed functional," said Jacky.

"If either one is functional it may be interesting to manufacture it with modern materials and trial it for use on people with missing toes."

Ends

Notes for editors:

Images of both artificial toes are available on request.

The oldest known functional prosthesis is the Roman Capua Leg, which was made of bronze and dates from about 300BC. The leg was held at the Royal College of Surgeons in London but was destroyed by Luftwaffe bombs during the Second World War.

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| 22895|2007-07-29 11:46:42|worlds\_imagination|Worlds of Imagination|  
Worlds of Imagination

I've spent over a year building a free on-line RPG Myth Sci-Fi and Fantasy resource, with over three thousand pages

So please take a browse

at the site <http://worldsofimagination.com/>

and the forum <http://www.worldsofimagination.com/forum/index.php>

| 22896|2007-07-29 11:47:12|Michael Bayman|Here's To Your Health In The Days We Live In|  
Peace to all the members of the group age...

I am posting the following copied from a newsletter to share what you might see as a good solution for you and your family as far as health is concerned. From my personal experience I have come to learn the value of preventive maintenance of the body. With the cost of health care these days and shady health insurance coverage some of you might appreciate what I am sharing with ya.

Be healthy and blessed,

Michael Bayman

### **Iwo Herbs Parasite Cleanse Formula**

?Destroys worms, bacteria, viruses and other parasites

?Eliminate waste in bowels

?Strengthens digestion

?Boosts energy

Serves as a pre-colonic action that detoxifies while removing parasites from the blood and bowels as it removes worms from the body. Those that eat meat, pork, or flesh should do a parasite cleanse regimen every 90 days and those that do not eat meat, pork, or flesh should do a parasite cleanse regimen every 6 months (2 bags of Iwo Parasite Cleanse/14 day supply).

The Iwo parasite cleanse regimen immediately followed by the Iwo Detox regimen (3 bags of Iwo Detox Tea/21 day supply) could be helpful in body maintenance.

All Iwo Preventive Regimens begin with 2 bags of Parasite cleanse followed by 3 bags of Detox tea.

To undo years of poor diet and poor maintenance of the internal body it is recommended that the following long term regimen be implemented for the repairing of your temple body:

2 bags Parasite Cleanse followed by 3 bags of Detox followed by 2 bags of Kidney Care followed by 2 bags of Liver Care followed by 2 bags of Blood Builder Tea followed by 4 bags of Longevity Tea followed by 2 bags of Seven Seeds Tea followed by 2 bags of Mens Formula/Womens Formula followed by 2 bags of Parasite Cleanse followed by 3 bags of Detox followed by 4 bags of Lung Care followed by a pancreas cleanse (8 bags of Diabetes Tea) This should be followed by 2 bags of the Heart Care Formula if you finish in the summer, 2 bags of the Detox or Dieters Formula if finish in the autumn, 2 bags of the Kidney Care Formula if you finish in the winter, or 2 bags of the Liver Care Formula if you finish in the Winter.

The end result will be a healthier you without side effects laden drugs

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| 22897|2007-07-30 21:51:54|Manu Ampim|Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

### **THE DISCOVERY OF QUEEN HATSHEPSUT'S MUMMY:**

#### **FACT OR FICTION?**

by Prof. Manu Ampim

\*This article focuses on the mindset, imagination, and methodology of Dr. Zahi Hawass in his quest for the discovery of ?Queen Hatshepsut,? and other related mummies and tombs.

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The search for knowledge about Queen Hatshepsut continues to grow in the 21<sup>st</sup> century, despite the fact that she lived 3,500 years ago. Hatshepsut is without question one of the most important and powerful women in the history of Africa . She represents a significant example of the prominent role of women in ancient African social and political organization, and thus the focus on her life and physical remains continue. In this essay, I will give some brief background on the Hatshepsut mania from the past two years, and then discuss the recent claims by Dr. Zahi Hawass, head of Egypt 's Supreme Council of Antiquities (SCA), concerning the discovery of tomb KV-63, and the identification of the 'Hatshepsut mummy.'

#### HATSHEPSUT EXHIBIT

From October 15, 2005 to February 5, 2006, the de Young Museum in San Francisco organized a major exhibit, 'Hatshepsut: From Queen to Pharaoh.' This important exhibit contained over 300 artifacts related to the rulership and times of Queen Hatshepsut, who was the fourth and most powerful of Egypt 's five female pharaohs. I had two responses to this 3 month exhibit.

In my first response, I led seven museum tours totaling about 250 people. One additional student group tour was cancelled because of a museum power outage on the day of the tour. My initial goal was to simply lead one or two small private groups, but the local community's interest in attending an in-depth guided tour of this Hatshepsut exhibit was so overwhelming that we had to organize public tours. I received numerous phone calls, emails, and personal contact from people who wanted me to lead tours of the exhibit, so I asked Brother Robert Huffman to help organize these guided tours. The response was so huge that we had to literally close the registration for these tours and turn people away, because of a lack of museum space. A few people were angry at Robert for not allowing them to register and join our already crowded tour! As our groups of 45-50 African Americans packed the museum gallery, we were often joined by dozens of museum visitors, from all racial backgrounds, who would follow our group through the exhibit and listen to my explanation of the artifacts, rather than continue listening to their audio headset guided tour. Among these visitors and followers were exhibit guards and even museum docents. Many of these people were so interested in learning about Hatshepsut that they would boldly stand directly in front of the artifact that I was discussing with my group and even ask questions. I did not mind their participation as long as they were sincere and respectful of the fact they had joined a guided-tour program. Nevertheless, I am convinced that had the exhibit remained at the de Young there would have continued to be unprecedented enthusiasm and interest.

My second response to this exhibit was to write a review in the *San Francisco Bay View* newspaper regarding the misinformation presented in the exhibit, including Queen Hatshepsut falsely being presented as taking an 'unprecedented' step of ascending to the throne as a female ruler [Ampim, 2006]. Both the exhibit descriptions and the *San Francisco Chronicle*, which ran a series of news articles before and during the exhibit, misinformed the public about Hatshepsut's rule and the relationship between ancient Egypt and Nubia .

#### DNA TESTING & CT SCANS

In 2007, there is now a renewed focus on Hatshepsut. In the recent June/July issue of *Horus Magazine* Dr. Zahi Hawass states that 2007 will be an important year for archaeology. He wrote about 'magnificent mummies and the thrill of discoveries to come.' Hawass indicates that in 2006 the Discovery Channel invited him to participate in a documentary to search for Hatshepsut's mummy. According to Nevine El-Aref of *Al-Ahram Weekly*, Hawass made a deal with the Discovery Channel to establish a DNA lab in the Cairo Museum . Egypt now has a \$5

million budget to do its own DNA testing in the museum. Hawass wants to perform DNA tests on all of the royal mummies to determine their identity. I learned back in 2005 from another member of the Supreme Council of Antiquities (SCA) that Hawass has contracts and financial arrangements with the Discovery Channel and National Geographic, which certainly explains why he works so closely with these organizations.

In late June 2007, Dr. Hawass claimed to have found the mummy of Queen Hatshepsut based mainly on CT scan results of a missing tooth. He has stated that he is "100% certain" the mummy in question (KV60A) is Hatshepsut. However, in the past year he has been consistently wrong on his identification of royal mummies and tombs. Unfortunately, Hawass' approach has been to make sweeping claims and announcements before having any concrete evidence to support his statements. His process of identifying mummies and tombs has been to make announcements before examining the evidence, and then change his position as new evidence is found, or until he is made aware that his position is contradicted by existing facts.

#### HAWASS AND TOMB KV-63

For example, since the February 10, 2006 official announcement of the discovery of King's Valley tomb 63 by the University of Memphis team led by Dr. Otto Schaden, Hawass has already changed his conclusions three times. The structure was first announced by Hawass as a tomb containing important burials, then a month later he claimed that the structure was not a "tomb," but was simply a storage chamber containing burial and embalming equipment. Here is how the BBCnews.co.uk (3 March 2006) reported on the Hawass contradictions:

"Last month, Egypt's head of antiquities, Zahi Hawass, speculated that the coffins belonged "to royals or nobles" moved from "original graves to protect them from grave robbers". But further examination has revealed that the area was in fact an embalmers workshop."

In his own words Hawass admits his error, "This... is not a tomb for nobles or relatives of a king, as had been thought upon its discovery, but rather a room for mummification."

Hawass' third position is now that KV-63 was a royal tomb for King Tut's mother Kiya, because he wanted to be buried near his mother. However, there are obvious problems with Hawass' ideas. First, it is not known who was Tutankhamen's mother, and second there are no inscriptions, mummies, or tomb artifacts which give any names or specific evidence regarding for whom the chamber was made. In a USA Today.com article (9 July 2006), the dig director Otto Schaden addresses the confusion created by Hawass and the fact that there is no evidence to assign the "tomb" to anyone. In reference to one of the seven coffins discovered in the structure Schaden states,

"The coffin has absolutely no royal insignia, so it's very unlikely it belongs to a queen. "As head of the antiquities, (Hawass is) in a position to draw whatever conclusions he wishes. I can't say he's wrong because I can't say whose tomb it was meant to be."

Schaden has made it clear that there are too many uncertainties about KV-63 to draw any conclusions. He stated in a May 26, 2006 MSNBC interview, "Until we examine each coffin to some extent, we can't draw a conclusion. We can draw one, but it might be wrong."

#### HAWASS: A MEDIA STAR

Dr. Zahi Hawass' endless speculation and public misinformation about KV-63 has nothing to do with science and careful scholarship, but is more focused on publicity and income derived from exclusive film rights given to the Discovery Channel, which aired "King Tut's Mystery Tomb

Opened? in 2006 and again in July 2007. Many have questioned the relationship between Hawass and the Discovery Channel, particularly this network's conflict of interest in both financing and having exclusive film rights to broadcast the KV-63 excavation. The ratings and viewing numbers for these Discovery Channel specials have become a major source of exposure and income for the network in recent years, ironically coinciding with Hawass' tenure as the head of the SCA in 2002.

For example, in October 2006 the Discovery Channel Canada reported that the KV-63 program attracted more viewers than any program in the history of the channel, as there were a total of 407,000 viewers in one record-breaking time slot, followed by 314,00 viewers in another slot. The previous Discovery Channel Canada record was the 371,000 viewers who watched 'Nefertiti Revealed' in August 2003. The more viewers equals more revenue. Hawass on the other hand has stated that he used the Discovery Channel and other companies such as National Geographic and Siemens to bring in revenue for Egypt and help carry out local projects.

While these TV docu-dramas are being presented to the public in a high-stakes financial and marketing game, where is the concern for truth and historical accuracy? The search for the glitter of gold and famous kings has now turned to an unprecedented focus on TV ratings and revenue. Therefore, we should not be too surprised that in September 2006 Dr. Hawass became the first archaeologist in history to receive an Emmy Award. This is the first time that this prominent award was given to someone who was not working in the media.

#### MIS-IDENTIFICATION OF HATSHEPSUT'S FATHER

Zahi Hawass was also wrong in claiming that a mummy in the Cairo Museum was Pharaoh Thutmose I, the father of Queen Hatshepsut. In June 2007, Hawass directed DNA tests which show that the mummy is not Thutmose I, and that he was wrong in his earlier identification. He stated in a CNN article (July 13, 2007), 'I am now questioning all the mummies. We have to check them all again.' True, but what Hawass ignores is that credible anthropologists decades ago had already indicated that the mummy thought to be 'Thutmose I' was highly unlikely to be him, because the mummy in question was a young man who died before the age of 20. Whereas, it is known from the historical record that Thutmose lived to about 50 years. Harris & Weeks wrote in 1973 that their x-rays of the 18<sup>th</sup> dynasty mummies 'have cast considerable doubt on the generally accepted reconstruction of New Kingdom history.' (Harris/Weeks, p. 132.)

If these words of caution by Harris & Weeks and the much earlier doubts expressed by Elliott Smith (1912) concerning the identification of the 'Thutmose I mummy' were considered by Hawass, then he would have been more tentative in his naming of this mummy, rather than have to later admit his error. In this instance and elsewhere, Hawass seems to conveniently ignore evidence that does not fit his ideas. It will be shown below that he changes the relevant categories of evidence when it fits his theories, which allows him to often leap to unfounded conclusions.

#### THE 'HATSHEPSUT MUMMY'

The search for Queen Hatshepsut's mummy began in 1903 when tomb KV-60 (which is near Hatshepsut's tomb) was found by British archaeologist Howard Carter. In KV-60, Carter found the bodies of two elderly women, one mummy was lying on the floor uncoffined (mummy KV-60A), and the other in a coffin labeled with the name and title of the Great Royal Nurse, *In*. (It is thought by some to be the same Sit-Re, thus *Sit-Re In*.)

In 1966, American Egyptologist Elizabeth Thomas (1907-1986) speculated that the anonymous, uncoffined mummy in KV-60 was Hatshepsut because of the right arm positioned across her chest suggesting royalty. Last year in an undated article on his website, however, Hawass

commented, "I do not believe that this mummy is Hatshepsut. She has a very large, fat body with huge pendulous breasts; and the position of her arm is not convincing evidence of royalty." Hawass has elsewhere repeated the assertion that the mummy was not Hatshepsut because of the "large breasts" and that therefore this mummy had to be the wet-nurse, Sit-Re In. This is a case where Dr. Hawass has invented a new category for royalty, the size of the breasts!

Contrary to his remarks, there is absolutely no evidence that a woman's breast size had anything to do with her political position. This is an example of what was stated above of how Dr. Hawass invents new categories of analysis to fit his ideas and theories. Also, on the one hand he stated in interviews that the arm position of a mummy does not by itself determine royalty, yet in the spectacular made-for-tv Discovery Channel program ("Secrets of Egypt's Lost Queen," aired July 15, 2007) Hawass and his team ruled out the coffined mummy in KV-60 being Hatshepsut because of the position of the arm down to her side. [Note: It is obvious, however, that in viewing the so-called "Sit-Re In mummy" in the Cairo Museum that the left arm is indeed across the chest]. However, there is a problem with this arm-position assertion because it is in direct contradiction to Hawass' statements in recent interviews. For example, Hawass on the "Charlie Rose" television show, which aired a week before the Discovery Channel special, stated that the arm position of royal mummies could be in various arrangements and that this was not really a factor in the identification process.

Hawass argued against the uncoffined, anonymous mummy (KV-60A) in the tomb being Hatshepsut because of the arm position and breasts, yet he now admits, "I was wrong." [Telegraph.co.uk, 27 June 2007]. Hawass now claims that he is "100% certain" this mummy *is* Hatshepsut. Although the important DNA test results are still not completed, Hawass and his team have used a CT scan on a wooden box (found in 1881 in a cache of royal mummies) which contained mummified remains and a broken tooth, inscribed with Hatshepsut's royal seal. The team claims that the recent CT scan revealed a tooth that almost perfectly matches a missing upper molar in the mummy that was suspected to be Hatshepsut by Elizabeth Thomas. The team's main evidence in the identification of "Hatshepsut" is the missing tooth. When asked why he did not wait for the completed DNA results, Dr. Hawass has stated that it is not necessary because the tooth solves the case of the "Hatshepsut mummy." With this case lacking DNA evidence, then the public should view the Hatshepsut identification as tentative.

The new DNA testing facility at the Cairo Museum has been set up to extract and compare DNA of the mummies, and Hawass has stated that preliminary DNA results show "similarities" between the KV-60A mummy (prematurely labeled as the "Mummy of Hatshepsut" in the Cairo Museum royal mummy room) and Ahmose Nefertari, the grandmother of Hatshepsut. The museum has a group of mummies from Hatshepsut's family (both her immediate ancestors and descendants) that have undergone DNA testing, so there is no reason for Hawass to rush to conclusions about the so-called Hatshepsut mummy until the test results are completed.

It is strange that a trained scholar such as Dr. Hawass would dismiss DNA tests before the results are finalized. This is the same unscholarly and haphazard approach that has caused him to be known as someone who puts his personal opinion above evidence, and who changes his position when the situation calls for it. There are different possibilities for the identities of the two female mummies found in KV 60, and thus the grand pronouncements from Hawass that these cases are solved is not convincing, particularly given his recent history of errors. Certainly, not all scholars are convinced that these cases are closed.

Several lingering questions remain:

-- Why is the DNA from the Ahmose Nefertari mummy the only such data mentioned thus far in connection to the KV-60A mummy (?Hatshepsut?)? What about the DNA from other Hatshepsut family members, such as Seqenenre Tao, Amenhotep I, and the other Thutmose kings?

-- Why is the so-called Thutmose I mummy now said not to be him, is it because of the young age of this mummified person, or is it simply because his DNA does not match ?Hatshepsut?s? and thus the Hawass theory would fall apart?

-- Will the tooth analysis details and DNA results be made public and available to interested scholars, or will we have to rely on the information presented in the edited Discovery Channel program?

Finally, the public should be aware that Dr. Zahi Hawass will soon make another great tomb announcement concerning the discovery of an important tomb that may belong to ?Alexander the Great,? but he states that he hopes ?it is for Cleopatra and Mark Anthony.? Whoever this tomb may belong to, it is certain that Hawass, National Geographic, and Discovery Channel will continue to focus on finding famous historical figures while it is still a hot topic, even if this effort has little to do with historical accuracy and scholarship.

July 31, 2007

#### NOTES:

[1] In February 2005, Hawass directed CT scans on the mummy of King Tutankhamen and had three forensic teams produce images of how King Tut ?really looked.? The June 2005 issue of *National Geographic* Magazine (NG) published on its front cover the forensic image of the French team, and this produced an international outcry because of the bogus modern Caucasoid-looking King Tut. Hawass granted NG exclusive access to record and document the CT scan process.

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| 22898|2007-07-30 22:21:51|Paul Kekai Manansala|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|  
Fascinating stuff, Prof. Ampim.

The breast size-royalty relationship was hilarious.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

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> THE DISCOVERY OF QUEEN HATSHEPSUT'S MUMMY:

> FACT OR FICTION?

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> by Prof. Manu Ampim

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> \*This article focuses on the mindset, imagination, and methodology of Dr. Zahi Hawass in his quest for the discovery of "Queen Hatshepsut," and other related mummies and tombs.

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> HATSHEPSUT EXHIBIT

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> DNA TESTING & CT SCANS

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> In late June 2007, Dr. Hawass claimed to have found the mummy of Queen Hatshepsut based mainly on CT scan results of a missing tooth. He has stated that he is "100% certain" the mummy in question (KV60A) is Hatshepsut. However, in the past year he has been consistently wrong on his identification of royal mummies and tombs. Unfortunately, Hawass' approach has been to make sweeping claims and announcements before having any concrete evidence to support his statements. His process of identifying mummies and tombs has been to make announcements before examining the evidence, and then change his position as new evidence is found, or until he is made aware that his

position is contradicted by existing facts.

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> HAWASS AND TOMB KV-63

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> For example, since the February 10, 2006 official announcement of the discovery of King's Valley tomb 63 by the University of Memphis team led by Dr. Otto Schaden, Hawass has already changed his conclusions three times. The structure was first announced by Hawass as a tomb containing important burials, then a month later he claimed that the structure was not a "tomb," but was simply a storage chamber containing burial and embalming equipment. Here is how the BBCnews.co.uk (3 March 2006) reported on the Hawass contradictions:

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> "Last month, Egypt's head of antiquities, Zahi Hawass, speculated that the coffins belonged 'to royals or nobles' moved from 'original graves to protect them from grave robbers'. But further examination has revealed that the area was in fact an embalmers workshop."

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> In his own words Hawass admits his error, "This... is not a tomb for nobles or relatives of a king, as had been thought upon its discovery, but rather a room for mummification."

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> Hawass' third position is now that KV-63 was a royal tomb for King Tut's mother Kiya, because he wanted to be buried near his mother. However, there are obvious problems with Hawass' ideas. First, it is not known who was Tutankhamen's mother, and second there are no inscriptions, mummies, or tomb artifacts which give any names or specific evidence regarding for whom the chamber was made. In a USAToday.com article (9 July 2006), the dig director Otto Schaden addresses the confusion created by Hawass and the fact that there is no evidence to assign the "tomb" to anyone. In reference to one of the seven coffins discovered in the structure Schaden states,

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> "The coffin has absolutely no royal insignia, so it's very unlikely it belongs to a queen. As head of the antiquities, (Hawass is) in a position to draw whatever conclusions he wishes. I can't say he's wrong because I can't say whose tomb it was meant to be."

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> Schaden has made it clear that there are too many uncertainties about KV-63 to draw any conclusions. He stated in a May 26, 2006

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> HAWASS: A MEDIA STAR

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> Dr. Zahi Hawass' endless speculation and public misinformation about KV-63 has nothing to do with science and careful scholarship, but is more focused on publicity and income derived from exclusive film rights given to the Discovery Channel, which aired "King Tut's Mystery Tomb Opened" in 2006 and again in July 2007. Many have questioned the relationship between Hawass and the Discovery Channel, particularly this networks conflict of interest in both financing and have exclusive film rights to broadcast the KV-63 excavation. The ratings and viewing numbers for these Discovery Channel specials have become a major source of exposure and income for the network in recent years, ironically coinciding with Hawass' tenure as the head of the SCA in 2002.

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## > MIS-IDENTIFICATION OF HATSHEPSUT'S FATHER

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> Zahi Hawass was also wrong in claiming that a mummy in the Cairo Museum was Pharaoh Thutmose I, the father of Queen Hatshepsut. In June 2007, Hawass directed DNA tests which show that the mummy is not Thutmose I, and that he was wrong in his earlier identification. He stated in a CNN article (July 13, 2007), "I am now questioning all the mummies. We have to check them all again." True, but what Hawass ignores is that credible anthropologists decades ago had already indicated that the mummy thought to be "Thutmose I" was highly unlikely to be him, because the mummy in question was a young man who died before the age of 20. Whereas, it is known from the historical record that Thutmose lived to about 50 years. Harris & Weeks wrote in 1973 that their x-rays of the 18th dynasty mummies "have cast considerable doubt on the generally accepted reconstruction of New Kingdom history." (Harris/Weeks, p. 132.)

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## > THE "HATSHEPSUT MUMMY"

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> The search for Queen Hatshepsut's mummy began in 1903 when tomb KV-60 (which is near Hatshepsut's tomb) was found by British archaeologist Howard Carter. In KV-60, Carter found the bodies of two elderly women, one mummy was lying on the floor uncoffined (mummy KV-60A), and the other in a coffin labeled with the name and title of the Great Royal Nurse, In. (In is thought by some to be the same Sit-Re, thus Sit-Re In.)

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> In 1966, American Egyptologist Elizabeth Thomas (1907-1986) speculated that the anonymous, uncoffined mummy in KV-60 was Hatshepsut because of the right arm positioned across her chest suggesting royalty. Last year in an undated article on his website, however, Hawass commented, "I do not believe that this mummy is Hatshepsut. She has a very large, fat body with huge pendulous breasts; and the position of her arm is not convincing evidence of royalty." Hawass has elsewhere repeated the assertion that the mummy was not Hatshepsut because of the "large breasts" and that therefore this mummy had to be the wet-nurse, Sit-Re In. This is a case where Dr. Hawass has invented a new category for royalty, the size of the breasts!

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> Contrary to his remarks, there is absolutely no evidence that a woman's breast size had anything to do with her political position. This is an example of what was stated above of how Dr. Hawass invents new categories of analysis to fit his ideas and theories. Also, on the one hand he stated in interviews that the arm position of a mummy does not by itself determine royalty, yet in the spectacular made-for-tv Discovery Channel program ("Secrets of Egypt's Lost Queen," aired July 15, 2007) Hawass and his team ruled out the coffined mummy in KV-60 being Hatshepsut because of the position of the arm down to her side. [Note: It is obvious, however, that in viewing the so-called "Sit-Re In mummy" in the Cairo Museum that the left arm is indeed across the chest]. However, there is a problem with this arm-position assertion because it is in direct contraction to Hawass' statements in recent interviews. For example, Hawass on the "Charlie Rose" television show, which aired a week before the Discovery Channel special, stated that the arm position of royal mummies could be in various arrangements and that this was not really a factor in the identification process.

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> Hawass argued against the uncoffined, anonymous mummy (KV-60A) in the tomb being Hatshepsut because of the arm position and breasts, yet he now admits, "I was wrong." [Telegraph.co.uk, 27 June 2007]. Hawass now claims that he is "100% certain" this mummy is Hatshepsut. Although the important DNA test results are still not completed, Hawass and his team have used a CT scan on a wooden box (found in 1881 in a cache of royal mummies) which contained mummified remains and a broken tooth, inscribed with Hatshepsut's royal seal. The team claims that the recent CT scan revealed a tooth that almost perfectly matches

a missing upper molar in the mummy that was suspected to be Hatshepsut by Elizabeth Thomas. The team's main evidence in the identification of "Hatshepsut" is the missing tooth. When asked why he did not wait for the completed DNA results, Dr. Hawass has stated that it is not necessary because the tooth solves the case of the "Hatshepsut mummy." With this case lacking DNA evidence, then the public should view the Hatshepsut identification as tentative.

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> The new DNA testing facility at the Cairo Museum has been set up to extract and compare DNA of the mummies, and Hawass has stated that preliminary DNA results show "similarities" between the KV-60A mummy (prematurely labeled as the "Mummy of Hatshepsut" in the Cairo Museum royal mummy room) and Ahmose Nefertari, the grandmother of Hatshepsut. The museum has a group of mummies from Hatshepsut's family (both her immediate ancestors and descendants) that have undergone DNA testing, so there is no reason for Hawass to rush to conclusions about the so-called Hatshepsut mummy until the test results are completed.

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> It is strange that a trained scholar such as Dr. Hawass would dismiss DNA tests before the results are finalized. This is the same unscholarly and haphazard approach that has caused him to be known as someone who puts his personal opinion above evidence, and who changes his position when the situation calls for it. There are different possibilities for the identities of the two female mummies found in KV 60, and thus the grand pronouncements from Hawass that these cases are solved is not convincing, particularly given his recent history of errors. Certainly, not all scholars are convinced that these cases are closed.

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> Several lingering questions remain:

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> -- Why is the DNA from the Ahmose Nefertari mummy the only such data mentioned thus far in connection to the KV-60A mummy ("Hatshepsut")? What about the DNA from other Hatshepsut family members, such as Seneferu, Amenhotep I, and the other Thutmose kings?

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> -- Why is the so-called Thutmose I mummy now said not to be him, is it because of the young age of this mummified person, or is it simply because his DNA does not match "Hatshepsut's" and thus the Hawass theory would fall apart?

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> -- Will the tooth analysis details and DNA results be made public and available to interested scholars, or will we have to rely on the information presented in the edited Discovery Channel program?

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> Finally, the public should be aware that Dr. Zahi Hawass will soon make another great tomb announcement concerning the discovery of an important tomb that may belong to "Alexander the Great," but he states that he hopes "it is for Cleopatra and Mark Anthony." Whoever this tomb may belong to, it is certain that Hawass, National Geographic, and Discovery Channel will continue to focus on finding famous historical figures while it is still a hot topic, even if this effort has little to do with historical accuracy and scholarship.

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> July 31, 2007

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> NOTES:

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> [1] In February 2005, Hawass directed CT scans on the mummy of King Tutankhamen and had three forensic teams produce images of how King Tut "really looked." The June 2005 issue of National Geographic Magazine (NG) published on its front cover the forensic image of the French team, and this produced an international outcry because of the bogus modern Caucasoid-looking King Tut. Hawass granted NG exclusive access to record and document the CT scan process.

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> Jonathan Wright, "Tooth clinches identification of Egyptian queen," [YahooNews.com](http://YahooNews.com), June 27, 2007.

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| 22899|2007-07-30 22:29:47|Paul Kekai Manansala|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

Now that Hawass has his own DNA lab I hope they can at least release the mtDNA and Y chromosome haplotypes of the royal mummies, and other Egyptian mummy collections.

Regards,

Paul Kekai Manansala

| 22900|2007-07-31 04:11:40|Dexter Harper|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

Agreed....outstanding work Prof. Ampim.

Respectfully,

Sharma Men Ra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> Fascinating stuff, Prof. Ampim.

>

> The breast size-royalty relationship was hilarious.

>

> Regards,

> Paul Kekai Manansala

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>> THE DISCOVERY OF QUEEN HATSHEPSUT'S MUMMY:

>> FACT OR FICTION?

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>> by Prof. Manu Ampim

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>> \*This article focuses on the mindset, imagination, and methodology

> of Dr. Zahi Hawass in his quest for the discovery of "Queen

> Hatshepsut," and other related mummies and tombs.

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> > The search for knowledge about Queen Hatshepsut continues to grow

in

> the 21st century, despite the fact that she lived 3,500 years ago.

> Hatshepsut is without question one of the most important and

powerful

> women in the history of Africa. She represents a significant example

> of the prominent role of women in ancient African social and

political

> organization, and thus the focus on her life and physical remains

> continue. In this essay, I will give some brief background on the

> Hatshepsut mania from the past two years, and then discuss the

recent

> claims by Dr. Zahi Hawass, head of Egypt's Supreme Council of

> Antiquities (SCA), concerning the discovery of tomb KV-63, and the

> identification of the "Hatshepsut mummy."

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> > HATSHEPSUT EXHIBIT

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> > > From October 15, 2005 to February 5, 2006, the de Young Museum in

> San Francisco organized a major exhibit, "Hatshepsut: From Queen to

> Pharaoh." This important exhibit contained over 300 artifacts

related

> to the rulership and times of Queen Hatshepsut, who was the fourth

and

> most powerful of Egypt's five female pharaohs. I had two responses

to

> this 3 month exhibit.

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> > In my first response, I led seven museum tours totaling about 250

> people. One additional student group tour was cancelled because of

a

> museum power outage on the day of the tour. My initial goal was to

> simply lead one or two small private groups, but the local

community's

> interest in attending an in-depth guided tour of this Hatshepsut

> exhibit was so overwhelming that we had to organize public tours. I

> received numerous phone calls, emails, and personal contact from

> people who wanted me to lead tours of the exhibit, so I asked

Brother

> Robert Huffman to help organize these guided tours. The response

was

> so huge that we had to literally close the registration for these

> tours and turn people away, because of a lack of museum space. A

few

> people were angry at Robert for not allowing them to register and

join

> our already crowded tour!

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> > As our groups of 45-50 African Americans packed the museum

gallery,

> we were often joined by dozens of museum visitors, from all racial

> backgrounds, who would follow our group through the exhibit and

listen

> to my explanation of the artifacts, rather than continue listening

to

> their audio headset guided tour. Among these visitors and followers

> were exhibit guards and even museum docents. Many of these people

> were so interested in learning about Hatshepsut that they would

boldly

> stand directly in front of the artifact that I was discussing with

my

> group and even ask questions. I did not mind their participation as  
> long as they were sincere and respectful of the fact they had

joined a

> guided-tour program. Nevertheless, I am convinced that had the  
> exhibit remained at the de Young there would have continued to be  
> unprecedented enthusiasm and interest.  
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> My second response to this exhibit was to write a review in the

San

> Francisco Bay View newspaper regarding the misinformation presented

in

> the exhibit, including Queen Hatshepsut falsely being presented as  
> taking an "unprecedented" step of ascending to the throne as a

female

> ruler [Ampim, 2006]. Both the exhibit descriptions and the San  
> Francisco Chronicle, which ran a series of news articles before and  
> during the exhibit, misinformed the public about Hatshepsut's rule

and

> the relationship between ancient Egypt and Nubia.

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>> DNA TESTING & CT SCANS

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>> In 2007, there is now a renewed focus on Hatshepsut. In the

recent

> June/July issue of Horus Magazine Dr. Zahi Hawass states that 2007  
> will be an important year for archaeology. He wrote about  
> "magnificent mummies and the thrill of discoveries to come." Hawass  
> indicates that in 2006 the Discovery Channel invited him to  
> participate in a documentary to search for Hatshepsut's mummy.  
> According to Nevine El-Aref of Al-Ahram Weekly, Hawass made a deal  
> with the Discovery Channel to establish a DNA lab in the Cairo

Museum.

- > Egypt now has a \$5 million budget to do its own DNA testing in the
- > museum. Hawass wants to perform DNA tests on all of the royal

mummies

- > to determine their identity. I learned back in 2005 from another
- > member of the Supreme Council of Antiquities (SCA) that Hawass has
- > contracts and financial arrangements with the Discovery Channel and
- > National Geographic, which certainly explains why he works so

closely

- > with these organizations.
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> however, Hawass commented, "I do not believe that this mummy is

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> > Contrary to his remarks, there is absolutely no evidence that a  
> woman's breast size had anything to do with her political position.  
> This is an example of what was stated above of how Dr. Hawass

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> new categories of analysis to fit his ideas and theories. Also, on  
> the one hand he stated in interviews that the arm position of a

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> made-for-tv Discovery Channel program ("Secrets of Egypt's Lost  
> Queen," aired July 15, 2007) Hawass and his team ruled out the  
> coffined mummy in KV-60 being Hatshepsut because of the position of  
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> > Hawass argued against the uncoffined, anonymous mummy (KV-60A) in  
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> What about the DNA from other Hatshepsut family members, such as  
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> > July 31, 2007

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>> SOURCES:

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>> Manu Ampim, "The de Young Museum's Hatshepsut exhibit is

> misleading," San Francisco BayView.com March 8, 2006.

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> and the thrill of discoveries to come," Horus Magazine, vol. 25,

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> (June/July 2007), pp. 18-22.

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> Tutankhamen's mother," USA Today.com (July 9, 2006).

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queen,"

> YahooNews.com, June 27, 2007.

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| 22901|2007-07-31 04:15:18|Dexter Harper|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

My question is will they allow other teams of archaeologists to come in and perform their own DNA testing to confirm the identity?

I'm not sure but maybe that is what Paul was hinting at.

Sharma Men Ra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>

> Now that Hawass has his own DNA lab I hope they can at least release

> the mtDNA and Y chromosome haplotypes of the royal mummies, and other

> Egyptian mummy collections.

>

> Regards,

> Paul Kekai Manansala

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| 22902|2007-07-31 10:31:42|Paul Kekai Manansala|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

I hope now that they have the ability to conduct their own tests, they won't mind sharing the samples with other labs.

Previously Hawass complained that he didn't trust the foreign labs, but the perfect situation would be to allow mutual confirmation.

Maybe Kittles and Keita could do some testing of their own.

Regards,

Paul Kekai Manansala

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| 22903|2007-07-31 14:24:24|elliottandelliottmtg|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

Excellent refutation of Hawass's lies and misleading assertions.

Many "Egyptologists" routinely and deliberately attempt to remove the indigenous African people from the historical record of Kemet.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

>

> THE DISCOVERY OF QUEEN HATSHEPSUT'S MUMMY:

> FACT OR FICTION?

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> by Prof. Manu Ampim

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> \*This article focuses on the mindset, imagination, and methodology of Dr. Zahi Hawass in his quest for the discovery of "Queen Hatshepsut," and other related mummies and tombs.

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> The search for knowledge about Queen Hatshepsut continues to grow in the 21st century, despite the fact that she lived 3,500 years ago. Hatshepsut is without question one of the most important and powerful women in the history of Africa. She represents a significant example of the prominent role of women in ancient African social and political organization, and thus the focus on her life and physical remains continue. In this essay, I will give some brief background on the Hatshepsut mania from the past two years, and then discuss the recent claims by Dr. Zahi Hawass, head of Egypt's Supreme Council of Antiquities (SCA), concerning the discovery of tomb KV-63, and the identification of the "Hatshepsut mummy."

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> HATSHEPSUT EXHIBIT

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> >From October 15, 2005 to February 5, 2006, the de Young Museum in San Francisco organized a major exhibit, "Hatshepsut: From Queen to Pharaoh." This important exhibit contained over 300 artifacts related to the rulership and times of Queen Hatshepsut, who was the fourth and most powerful of Egypt's five female pharaohs. I had two responses to this 3 month exhibit.

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> In my first response, I led seven museum tours totaling about 250 people. One additional student group tour was cancelled because of a museum power outage on the day of the tour. My initial goal was to simply lead one or two small private groups, but the local community's interest in attending an in-depth guided tour of this Hatshepsut exhibit was so overwhelming that we had to organize public tours. I received numerous phone calls, emails, and personal contact from people who wanted me to lead tours of the exhibit, so I asked Brother Robert Huffman to help organize these guided tours. The response was so huge that we had to literally close the registration for these tours and turn people away, because of a lack of museum space. A few people were angry at Robert for not allowing them to register and join our already crowded tour!

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> As our groups of 45-50 African Americans packed the museum gallery, we were often joined by dozens of museum visitors, from all racial backgrounds, who would follow our group through the exhibit and listen to my explanation of the artifacts, rather than continue listening to their audio headset guided tour. Among these visitors and followers were exhibit guards and even museum docents. Many of these people were so interested in learning about Hatshepsut that they would boldly stand directly in front of the artifact that I was discussing with my group and even ask questions. I did not mind their participation as long as they were sincere and respectful of the fact they had joined a guided-tour program. Nevertheless, I am convinced that had the exhibit remained at the de Young there would have continued to be unprecedented enthusiasm and interest.

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> My second response to this exhibit was to write a review in the San Francisco Bay View newspaper regarding the misinformation presented in the exhibit, including Queen Hatshepsut falsely being presented as taking an "unprecedented" step of ascending to the throne as a female ruler [Ampim, 2006]. Both the exhibit descriptions and the San Francisco Chronicle, which ran a series of news articles before and during the exhibit, misinformed the public about Hatshepsut's rule and the relationship between ancient Egypt and Nubia.

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## > DNA TESTING & CT SCANS

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> In 2007, there is now a renewed focus on Hatshepsut. In the recent June/July issue of Horus Magazine Dr. Zahi Hawass states that 2007 will be an important year for archaeology. He wrote about "magnificent mummies and the thrill of discoveries to come." Hawass indicates that in 2006 the Discovery Channel invited him to participate in a documentary to search for Hatshepsut's mummy. According to Nevine El-Aref of Al-Ahram Weekly, Hawass made a deal with the Discovery Channel to establish a DNA lab in the Cairo Museum. Egypt now has a \$5 million budget to do its own DNA testing in the museum. Hawass wants to perform DNA tests on all of the royal mummies to determine their identity. I learned back in 2005 from another member of the Supreme Council of Antiquities (SCA) that Hawass has contracts and financial arrangements with the Discovery Channel and National Geographic, which certainly explains why he works so closely with these organizations.

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> In late June 2007, Dr. Hawass claimed to have found the mummy of Queen Hatshepsut based mainly on CT scan results of a missing tooth. He has stated that he is "100% certain" the mummy in question (KV60A) is Hatshepsut. However, in the past year he has been consistently wrong on his identification of royal mummies and tombs. Unfortunately, Hawass' approach has been to make sweeping claims and announcements before having any concrete evidence to support his statements. His process of identifying mummies and tombs has been to make announcements before examining the evidence, and then change his position as new evidence is found, or until he is made aware that his position is contradicted by existing facts.

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## > HAWASS AND TOMB KV-63

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> For example, since the February 10, 2006 official announcement of the discovery of King's Valley tomb 63 by the University of Memphis team led by Dr. Otto Schaden, Hawass has already changed his conclusions three times. The structure was first announced by Hawass as a tomb containing important burials, then a month later he claimed that the structure was not a "tomb," but was simply a storage chamber

containing burial and embalming equipment. Here is how the BBCnews.co.uk (3 March 2006) reported on the Hawass contradictions:

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> "Last month, Egypt's head of antiquities, Zahi Hawass, speculated that the coffins belonged 'to royals or nobles' moved from 'original graves to protect them from grave robbers'. But further examination has revealed that the area was in fact an embalmers workshop."

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> In his own words Hawass admits his error, "This... is not a tomb for nobles or relatives of a king, as had been thought upon its discovery, but rather a room for mummification."

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> Hawass' third position is now that KV-63 was a royal tomb for King Tut's mother Kiya, because he wanted to be buried near his mother. However, there are obvious problems with Hawass' ideas. First, it is not known who was Tutankhamen's mother, and second there are no inscriptions, mummies, or tomb artifacts which give any names or specific evidence regarding for whom the chamber was made. In a USAToday.com article (9 July 2006), the dig director Otto Schaden addresses the confusion created by Hawass and the fact that there is no evidence to assign the "tomb" to anyone. In reference to one of the seven coffins discovered in the structure Schaden states,

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> "The coffin has absolutely no royal insignia, so it's very unlikely it belongs to a queen. As head of the antiquities, (Hawass is) in a position to draw whatever conclusions he wishes. I can't say he's wrong because I can't say whose tomb it was meant to be."

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> Schaden has made it clear that there are too many uncertainties about KV-63 to draw any conclusions. He stated in a May 26, 2006 MSNBC interview, "Until we examine each coffin to some extent, we can't draw a conclusion. We can draw one, but it might be wrong."

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> HAWASS: A MEDIA STAR

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> Dr. Zahi Hawass' endless speculation and public misinformation about KV-63 has nothing to do with science and careful scholarship, but is more focused on publicity and income derived from exclusive film rights given to the Discovery Channel, which aired "King Tut's Mystery Tomb Opened" in 2006 and again in July 2007. Many have



questioned the relationship between Hawass and the Discovery Channel, particularly this networks conflict of interest in both financing and have exclusive film rights to broadcast the KV-63 excavation. The ratings and viewing numbers for these Discovery Channel specials have become a major source of exposure and income for the network in recent years, ironically coinciding with Hawass' tenure as the head of the SCA in 2002.

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> For example, in October 2006 the Discovery Channel Canada reported that the KV-63 program attracted more viewers than any program in the history of the channel, as there were a total of 407,000 viewers in one record-breaking time slot, followed by 314,00 viewers in another slot. The previous Discovery Channel Canada record was the 371,000 viewers who watched "Nefertiti Revealed" in August 2003. The more viewers equals more revenue. Hawass on the other hand has stated that he used the Discovery Channel and other companies such as National Geographic and Siemens to bring in revenue for Egypt and help carry out local projects.

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> While these TV docu-dramas are being presented to the public in a high-stakes financial and marketing game, where is the concern for truth and historical accuracy? The search for the glitter of gold and famous kings has now turned to an unprecedented focus on TV ratings and revenue. Therefore, we should not be too surprised that in September 2006 Dr. Hawass became the first archaeologist in history to receive an Emmy Award. This is the first time that this prominent award was given to someone who was not working in the media.

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> MIS-IDENTIFICATION OF HATSHEPSUT'S FATHER

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> Zahi Hawass was also wrong in claiming that a mummy in the Cairo Museum was Pharaoh Thutmose I, the father of Queen Hatshepsut. In June 2007, Hawass directed DNA tests which show that the mummy is not Thutmose I, and that he was wrong in his earlier identification. He stated in a CNN article (July 13, 2007), "I am now questioning all the mummies. We have to check them all again." True, but what Hawass ignores is that credible anthropologists decades ago had

already indicated that the mummy thought to be "Thutmose I" was highly unlikely to be him, because the mummy in question was a young man who died before the age of 20. Whereas, it is known from the historical record that Thutmose lived to about 50 years. Harris & Weeks wrote in 1973 that their x-rays of the 18th dynasty mummies "have cast considerable doubt on the generally accepted reconstruction of New Kingdom history." (Harris/Weeks, p. 132.)

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> If these words of caution by Harris & Weeks and the much earlier doubts expressed by Elliott Smith (1912) concerning the identification of the "Thutmose I mummy" were considered by Hawass, then he would have been more tentative in his naming of this mummy, rather than have to later admit his error. In this instance and elsewhere, Hawass seems to conveniently ignore evidence that does not fit his ideas. It will be shown below that he changes the relevant categories of evidence when it fits his theories, which allows him to often leap to unfounded conclusions.

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> THE "HATSHEPSUT MUMMY"

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> The search for Queen Hatshepsut's mummy began in 1903 when tomb KV-60 (which is near Hatshepsut's tomb) was found by British archaeologist Howard Carter. In KV-60, Carter found the bodies of two elderly women, one mummy was lying on the floor uncoffined (mummy KV-60A), and the other in a coffin labeled with the name and title of the Great Royal Nurse, In. (In is thought by some to be the same Sit-Re, thus Sit-Re In.)

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> In 1966, American Egyptologist Elizabeth Thomas (1907-1986) speculated that the anonymous, uncoffined mummy in KV-60 was Hatshepsut because of the right arm positioned across her chest suggesting royalty. Last year in an undated article on his website, however, Hawass commented, "I do not believe that this mummy is Hatshepsut. She has a very large, fat body with huge pendulous breasts; and the position of her arm is not convincing evidence of royalty." Hawass has elsewhere repeated the assertion that the mummy was not Hatshepsut because of the "large breasts" and that therefore this mummy had to be the wet-nurse, Sit-Re In. This is a case where Dr. Hawass has invented a new category for royalty, the size of the breasts!

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> Contrary to his remarks, there is absolutely no evidence that a woman's breast size had anything to do with her political position. This is an example of what was stated above of how Dr. Hawass invents new categories of analysis to fit his ideas and theories. Also, on the one hand he stated in interviews that the arm position of a mummy does not by itself determine royalty, yet in the spectacular made-for-tv Discovery Channel program ("Secrets of Egypt's Lost Queen," aired July 15, 2007) Hawass and his team ruled out the coffined mummy in KV-60 being Hatshepsut because of the position of the arm down to her side. [Note: It is obvious, however, that in viewing the so-called "Sit-Re In mummy" in the Cairo Museum that the left arm is indeed across the chest]. However, there is a problem with this arm-position assertion because it is in direct contraction to Hawass' statements in recent interviews. For example, Hawass on the "Charlie Rose" television show, which aired a week before the Discovery Channel special, stated that the arm position of royal mummies could be in various arrangements and that this was not really a factor in the identification process.

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| 22904|2007-08-01 07:13:59|Alex van Deelen|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

Paul,

> I hope now that they have the ability to conduct  
> their own tests, they won't mind sharing the  
> samples with other labs.

>

> Previously Hawass complained that he didn't  
> trust the foreign labs, but the perfect situation  
> would be to allow mutual confirmation.

>

> Maybe Kittles and Keita could do some

> testing of their own.

When is Zahi Hawass going to be removed, or have some kinds of checks and balances on his power?

Why can the interpretation of the culture of the Ancient Egyptians be so heavily determined by one individual? Isn't the organisation of egyptology more than a little backward?

Alex

| 22905|2007-08-01 10:11:48|Freddie Thompson|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

I share your concern Alex. I find it disconcerting that someone as delusional as Dr. Hawass possesses so much control over one of Africa's most important centers of cultural heritage. He has already decided that ancient Kemet was founded and ruled by an Arab people. It only makes sense that he would do or say anything he can to perpetuate this notion.

One of my main concerns with Egyptologists has been the fact that for so many years they have had the power to pick and choose from any number of mummies and give them whatever identity they see fit.

Fred

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

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> one individual? Isn't the organisation of egyptology  
> more than a little backward?

>  
> Alex

>  
| 22906|2007-08-01 10:15:52|Paul Kekai Manansala|Re: Discovery of Queen Hatshepsut's  
Mummy: Fact or Fiction|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>  
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>  
> Why can the interpretation of the culture of the  
> Ancient Egyptians be so heavily determined by  
> one individual? Isn't the organisation of egyptology  
> more than a little backward?

>

Alex, Hawass is in a king-like position that traditionally he holds  
until he's ready to retire or dies.

I suspect that it would take pressure from within Egypt itself to  
remove him.

Regards,

Paul Kekai Manansala

| 22907|2007-08-01 11:42:50|cristofori whitakara|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

we never see the black people of egypt responding to the theft of their heritage either. something  
is definitely wrong

**Freddie Thompson** wrote:

I share your concern Alex. I find it disconcerting that someone as  
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> Alex  
>

---

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| 22908|2007-08-01 19:18:56|ulagankmy|Fwd: Article: Blacks who kill whites are most likely to be executed|

--- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), "Robert Karl Stonjek"  
wrote:

Blacks who kill whites are most likely to be executed

Blacks convicted of killing whites are not only more likely than other killers to receive a death sentence ? they are also more likely to actually be executed, a new study suggests.

But the findings showed that African Americans on death row for killing nonwhites are less likely to be executed than other condemned prisoners.

"Examining who survives on death row is important because less than

10 percent of those given the death sentence ever get executed," said David Jacobs, co-author of the study and professor of sociology at Ohio State University.

"The disparity in execution rates based on the race of victims suggests our justice system places greater value on white lives, even after sentences are handed down."

This apparently is the first study to examine whether the race of murder victims affects the probability that a convicted killer gets the ultimate punishment, Jacobs said.

He conducted the study with Zhenchao Qian, professor of sociology at Ohio State, Jason Carmichael of McGill University and Stephanie Kent of Cleveland State University. Their results appear in the August 2007 issue of the American Sociological Review.

The study examined outcomes of 1,560 people sentenced to death in 16 states from 1973 to 2002. These 16 states were chosen because they had the complete data that the researchers needed for the study.

Other research has shown that the great majority of those sentenced to death have their sentences overturned in appeal, Jacobs said. But little is known about the factors that lead some condemned prisoners to be executed.

There is more than a two-fold greater risk that an African American who killed a white person will be executed than there is for a white person who killed a non-white victim.

"The fact that blacks who kill non-whites actually are less likely to be executed than blacks who kill whites shows there is a strong racial bias here," Jacobs said. "Blacks are most likely to pay the ultimate price when their victims are white."

Hispanics who killed whites were also more likely to be executed than were whites who killed non-whites, the study showed. But the risk of execution were not as strong for Hispanics who killed whites as they were for blacks who killed whites.

The study also reinforced findings by Jacobs in previous studies. He found that the likelihood of a legal death penalty was greater in states with higher proportions of black residents, an ideologically more conservative population, and in states where there was greater support for Republican candidates.

In the most recent study, Jacobs finds that execution probabilities increase in states along with the population of African Americans, up to a point. But when the population of blacks reaches about 16 percent of the population, executions start to decrease. Probably at that point, African Americans have enough votes and political influence within a state to reduce the number of executions, Jacobs said.

Various other political and state-level factors also played a role in the use of the death penalty in the states studied. States with more conservative citizens were more likely to execute, as were states that had higher percentages of voters who supported Republican presidential candidates.

"Republican presidential candidates often run on law and order platforms, so it is not surprising that the success of these candidates goes along with support for the harshest punishment," he said.

"Overall, we found that our justice system is not colorblind, even after offenders are put on death row," Jacobs said. "White lives are still valued more than black ones when it comes to deciding who gets executed and who does not."

Source: Ohio State University <http://www.physorg.com/news105032961.html>  
<<http://www.physorg.com/news105032961.html>> Posted by  
Robert Karl Stonjek

--- End forwarded message ---

| 22909|2007-08-02 10:18:12|Paul Kekai Manansala|Cray Supercomputer Researchers Discover  
Origin of Mysterious King T|  
Cray Supercomputer at Sandia Helps Researchers Discover Origin of  
Mysterious Glass Found in King Tut's Tomb

Released : Tuesday, July 31, 2007 7:26 AM

SEATTLE, WA, July 31 / MARKET WIRE/ --

Global supercomputer leader Cray Inc. (NASDAQ: CRAY) today announced that researchers running simulations on the Cray supercomputer at Sandia National Laboratories have re-created what could have happened 29 million years ago when an asteroid explosion turned Saharan sand into glass. The greenish natural glass, which can still be found scattered across remote stretches of the desert, was used by an artisan in ancient Egypt to carve a scarab that decorates one of the bejeweled breastplates buried in King Tutankhamen's tomb.

"Supercomputers now allow us to approach these problems as if we were

conducting actual experiments," said Mark Boslough, the physicist at Sandia whose theory about the origins of Libyan Desert Glass sparked the research. "With this class of computer, we can run multiple simulations at such high resolution and fidelity that we can see phenomena that we wouldn't be able to predict from first principles. That means we can explore alternate possibilities as we go. It's more like doing iterative experimental science than theoretical science."

The Cray supercomputer at Sandia, nicknamed Red Storm, was developed jointly by Cray and Sandia, a part of the Department of Energy's National Nuclear Security Administration. Sandia upgraded Red Storm late last year to three times its original performance level, boosting its performance to more than 100 teraflops, or 100 trillion floating point operations per second. Red Storm is one of only three supercomputers in the world to exceed the 100 teraflops mark, according to the TOP500 results released last month.

"The Libyan Desert Glass study at Sandia is truly exciting research that crosses a number of scientific disciplines -- ranging from impact physics and geology to Egyptology," said Jan Silverman, senior vice president, corporate strategy and business development at Cray. "We are delighted to hear about how our highly scalable Cray XT(TM) supercomputer architecture allows iterative modeling techniques to find the most probable explanation. Using the computational power of our supercomputers we also see similar iterative techniques being used to optimize designs from automobiles to airplanes."

### Clues To a Mystery

Until recently Earth scientists believed that natural glass can form by only two high-temperature processes. Volcanic glass, such as obsidian, can be produced when lava cools rapidly. Or, in rare cases, a glass known as tektite can form from the high pressures generated when an asteroid or comet directly impacts the earth. But compositional studies indicate that Libyan Desert Glass does not fit either of these two categories. Adding to the puzzle, scientists generally agree the Libyan glass was somehow formed by a collision with an object from space, but no one has ever been able to confirm an impact crater in the region.

Boslough found one clue to the glass mystery in the 1994 collision between the Comet Shoemaker-Levy 9 and Jupiter. That comet broke up into several pieces before it made contact with Jupiter's atmosphere, where the collisions caused fireballs that shot hundreds of miles above the planet. Boslough conjectured that if such an air burst were to occur above Earth, it might generate enough heat to fuse surface

materials into glass.

Another clue was the Tunguska explosion that flattened a thousand square miles of forest across Siberia in 1908. Because there is no crater of sufficient size to have caused this event, it is generally believed that the Tunguska blast was the result of a meteoroid or comet fragment that exploded at an altitude of five to 10 kilometers (three to six miles) above the Earth's surface.

Boslough argues that a similar atmospheric explosion could have created fireballs large enough and hot enough to produce the Libyan Desert Glass. Such glass would have been forged in seconds, much like the glass that formed from super-heated sand at the Trinity site in New Mexico during the first atom bomb test in 1945. If the asteroid blast occurred above the Earth, there would be no evidence of a collision in the composition of the glass and no significant crater in the ground.

#### Re-creating the Blast

"What I focused on in the simulations was the explosion of the asteroid," said Boslough. "As the object entered the atmosphere it had tremendous kinetic energy. Much of that energy was converted to heat, creating a blast as hot as the surface of the sun over a large area. The fireball remained in contact with the Earth's surface for more than 20 seconds. At the same time, winds behind the blast reached a speed of several hundred meters per second. The glass formed from the rapid melting and quenching of the sandstone and alluvium on the ground."

Boslough and his colleagues at Sandia performed high-resolution hydrocode simulations on Red Storm using the CTH shock-physics code. They postulated a 120-meter diameter stony asteroid hitting the atmosphere at 20 kilometers per second and breaking up, touching off a blast equivalent to a 110 megaton bomb and producing intense heat and high-velocity winds.

According to the simulations, this explosion would have been more than sufficient to melt rocky material on the surface and then cool it quickly, the conditions necessary to form natural glass. The high winds would have accelerated the melting process by blowing away the boundary or "melt" layer that would otherwise insulate the stone from the heat.

Boslough and his group conducted a number of simulations to come up with their results.

"Multiple iterations are really important for gaining new insights," he said. "You can't plan out your whole experimental matrix and lock yourself in. When we vary the parameters, we can see new things. For example, we observed a large ring vortex during the explosion that acts as a 'lubricant' for the downward flow of mass and energy. No one had suggested that was possible before."

For more information about the Libyan Desert Glass study, go to <http://www.sandia.gov/news/publications/technology/2006/0804/glass.html>.  
| 22910|2007-08-02 13:35:58|Lisa M|Book giveaway|

Attachments :



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| 22911|2007-08-02 13:36:44|Mahari Mengistu|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

I think all your questions about "why this" will be answered if you keep in mind that the whole structure of the western power structure is based on the bottom line. In fact, I will go so far as to say that if blacks had more money and power the way we are treated and perceived would change in a matter of months. Thus, Zawi-wowwee's power lies in the fact that he seems to be bringing in tourism and money with his media "antics". And he will continue to hold power as long as it appears that he is benefitting "Egypt" (the bastardized one we know today).

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>  
> Paul,  
>  
> > I hope now that they have the ability to conduct  
> > their own tests, they won't mind sharing the  
> > samples with other labs.  
> >  
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>  
> Alex  
>

| 22912|2007-08-02 13:43:00|Mahari Mengistu|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

Because they are oppressed and/or delusional themselves.  
HTP,



Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

>

> we never see the black people of egypt responding to the theft of

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> Freddie Thompson wrote: I share your concern

Alex. I find it disconcerting that someone as

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> It only makes sense that he would do or say anything he can to

> perpetuate this notion.

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> Fred

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> -----  
> Ready for the edge of your seat? Check out tonight's top picks on

Yahoo! TV.

>  
| 22913|2007-08-02 15:15:40|Paul Kekai Manansala|Re: Discovery of Queen Hatshepsut's  
Mummy: Fact or Fiction|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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> keep in mind that the whole structure of the western power structure  
> is based on the bottom line. In fact, I will go so far as to say  
> that if blacks had more money and power the way we are treated and  
> perceived would change in a matter of months.

Good point. Money and the knowledge of how to leverage it to your  
advantage.

Regards,

Paul Kekai Manansala

| 22914|2007-08-02 19:00:53|K. Loganathan|Fwd: [Indo-Eurasia] Visual and Written Culture in  
Ancient Egypt|

**Steve Farmer** wrote:

CC: Steve Farmer  
To: Indo-Eurasian\_research@yahoogroups.com  
From: Steve Farmer  
Date: Thu, 2 Aug 2007 10:39:26 -0700  
Subject: [Indo-Eurasia] Visual and Written Culture in Ancient Egypt

Overview of a collection of John Baines' important articles, passed on  
from the Agade List.

Note Oxford University Press's skyrocketing prices -- this for what is largely a collection of reprinted articles.

Steve

=====

## Visual and Written Culture in Ancient Egypt

John Baines

ISBN13: 9780198152507 ISBN10 : 0198152507

hardback, 420 pages

Jun 2007, Out of Stock due Sep 08 2007

Price:\$140.00

Price: 75.00 at

<<http://www.oup.com/uk/catalogue/?ci=9780198152507>>

A generously illustrated selection of John Baines's influential writings on two core areas of ancient Egyptian civilization: the role of writing, which was very different in antiquity from what is familiar in the modern world, and the importance of visual culture. These questions are explored through a number of case studies. The volume assembles articles that were scattered in publications in a variety of disciplines, making available key contributions on core problems of theory, comparison, and analysis in the study of many civilizations and offering important points of departure for further research. Three wholly new essays are included, and the overall approach is an interdisciplinary one, synthesizing insights from archaeology, anthropology, and art history as well as Egyptology.

### About the Author(s)

John Baines is Professor of Egyptology at the University of Oxford.

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| 22915|2007-08-02 23:18:03|Freddie Thompson|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> Because they are oppressed and/or delusional themselves.

> HTP,

> Mahari

I was thinking pretty-much the same thing. We American blacks tend to be more aggressive and resilient over-all than other oppressed blacks around the world. It does not surprise me that native black Egyptians are not as concerned about this issue in the same way we are. Perhaps their experience with racial oppression has not been as overt as what we have experienced in the states.

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara

> wrote:

>>

>> we never see the black people of egypt responding to the theft of  
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> Yahoo! TV.

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| 22916|2007-08-02 23:20:18|Mahari Mengistu|Re: Fwd: Article: Blacks who kill whites are most likely to be exe|

>>This apparently is the first study to examine whether the race of

murder

victims affects the probability that a convicted killer gets the ultimate punishment, Jacobs said.<<

It MAY BE the first study to examine the capriciousness of crime and punishment in the US but it simply validates what observant and analytical blacks have always known.

"Justice is not colorblind". Imagine that!!!

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ulagankmy" wrote:

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> --- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), "Robert Karl Stonjek"

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> The study examined outcomes of 1,560 people sentenced to death in 16

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> the complete data that the researchers needed for the study.

>

> Other research has shown that the great majority of those sentenced to

> death have their sentences overturned in appeal, Jacobs said. But

little

> is known about the factors that lead some condemned prisoners to be

> executed.

>

> There is more than a two-fold greater risk that an African American who

> killed a white person will be executed than there is for a white person

> who killed a non-white victim.

>

> "The fact that blacks who kill non-whites actually are less likely

> to be executed than blacks who kill whites shows there is a strong

> racial bias here," Jacobs said. "Blacks are most likely to pay

> the ultimate price when their victims are white."

>

> Hispanics who killed whites were also more likely to be executed than

> were whites who killed non-whites, the study showed. But the risk of

> execution were not as strong for Hispanics who killed whites as they

> were for blacks who killed whites.

>

> The study also reinforced findings by Jacobs in previous studies. He

> found that the likelihood of a legal death penalty was greater in

states

> with higher proportions of black residents, an ideologically more  
> conservative population, and in states where there was greater  
support  
> for Republican candidates.  
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> In the most recent study, Jacobs finds that execution probabilities  
> increase in states along with the population of African Americans,  
up to  
> a point. But when the population of blacks reaches about 16 percent  
of  
> the population, executions start to decrease. Probably at that  
point,  
> African Americans have enough votes and political influence within a  
> state to reduce the number of executions, Jacobs said.  
>  
> Various other political and state-level factors also played a role  
in  
> the use of the death penalty in the states studied. States with more  
> conservative citizens were more likely to execute, as were states  
that  
> had higher percentages of voters who supported Republican  
presidential  
> candidates.  
>  
> "Republican presidential candidates often run on law and order  
> platforms, so it is not surprising that the success of these  
candidates  
> goes along with support for the harshest punishment," he said.  
>  
> "Overall, we found that our justice system is not colorblind, even  
> after offenders are put on death row," Jacobs said. "White lives  
> are still valued more than black ones when it comes to deciding who  
gets  
> executed and who does not."

>  
> Source: Ohio State University

<http://www.physorg.com/news105032961.html>

> <<http://www.physorg.com/news105032961.html>> Posted by

> Robert Karl Stonjek

>  
> --- End forwarded message ---

>  
| 22917|2007-08-03 09:10:53|Li (wiseladyowl)|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

**Well the term, "Cant see the forest for the trees" comes to mind and of course if you are  
afraid to rock the boat, you have to deny what is there.**



**Freddie Thompson** wrote:

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> Because they are oppressed and/or delusional themselves.

> HTP,

> Mahari

I was thinking pretty-much the same thing. We American blacks tend to be more aggressive and resilient over-all than other oppressed blacks around the world. It does not surprise me that native black Egyptians are not as concerned about this issue in the same way we are. Perhaps their experience with racial oppression has not been as overt as what we have experienced in the states.

> --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara

> wrote:

> >

> > we never see the black people of egypt responding to the theft of  
> their heritage either. something is definitely wrong

> >

> > Freddie Thompson wrote: I share your concern

> Alex. I find it disconcerting that someone as

> > delusional as Dr. Hawass possesses so much control over one of

> > Africa's most important centers of cultural heritage. He has

> already

> > decided that ancient Kemet was founded and ruled by an Arab  
people.

> > It only makes sense that he would do or say anything he can to

> > perpetuate this notion.

> >

> > One of my main concerns with Egyptologists has been the fact that

> for

> > so man years they have had the power to pick and choose from any

> > number of mummies and give them whatever identity they see fit.

> >

> > Fred

> >

> > --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

> > wrote:

> > >

> > > Paul,

> > >

> > > I hope now that they have the ability to conduct

> > > their own tests, they won't mind sharing the

> > > samples with other labs.

>>>>  
>>>> Previously Hawass complained that he didn't  
>>>> trust the foreign labs, but the perfect situation  
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>>>> Maybe Kittles and Keita could do some  
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>>> When is Zahi Hawass going to be removed, or have  
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>>> Alex  
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>> -----  
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>

---

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| 22918|2007-08-03 09:31:51|Li (wiseladyowl)|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

Do your homework, blacks have been more educated at times in the history of this country as well as accumulated wealth. Why are they afraid for us to achieve more than they? How about black farmers and their demise? Again if that were the truth than why do they try to keep us from gaining wealth by creating black and white communities that keep us seperated? NO they are afraid for us to succeed plain and simply and more blacks gaining wealth will make them scared and they will arrest you, kill you or drag your name in the proverbial mud until you lose every dime. Do not pretend that all blacks have to do is change themselves and old mr. charlie will let them in to the club, he has a vested interest in our failure. Now the question is WHY?? What is this country afraid of when it comes to strong and healthy African Americans??

**Paul Kekai Manansala** wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> I think all your questions about "why this" will be answered if you  
> keep in mind that the whole structure of the western power structure  
> is based on the bottom line. In fact, I will go so far as to say  
> that if blacks had more money and power the way we are treated and  
> perceived would change in a matter of months.

Good point. Money and the knowledge of how to leverage it to your advantage.

Regards,  
Paul Kekai Manansala

---

Moody friends. Drama queens. Your life? Nope! - their life, your story.

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| 22919|2007-08-03 09:44:10|Paul Kekai Manansala|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Li \((wiseladyowl)\)" wrote:

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> Do your homework, blacks have been more educated at times in the

history of this country as well as accumulated wealth. Why are they afraid for us to achieve more than they? How about black farmers and their demise? Again if that were the truth than why do they try to keep us from gaining wealth by creating black and white communities that keep us seperated? NO they are afraid for us to succeed plain and simply and more blacks gaining wealth will make them scared and they will arrest you, kill you or drag your name in the proverbial mud until you lose every dime. Do not pretend that all blacks have to do is change themselves and old mr. charlie will let them in to the club, he has a vested interest in our failure. Now the question is WHY?? What is this country afraid of when it comes to strong and healthy African Americans??

>

I'm not saying everything will be perfect, but if blacks have money their situation will definitely improve.

All you have to do is compare success rates vs. incarceration rates in Baldwin Hills as compared to Compton and you can see that having money in capitalist society offers many advantages.

They can arrest and kill you whether your communities are rich or poor, but you have more options in fighting racism when you have your own resources.

Regards,

Paul Kekai Manansala

| 22920|2007-08-03 12:05:11|cristofori whitakara|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

i suppose in dealing with the western military industrial complex that stretches across the planet we will need a standing army of africans(how ever we title ourselves) to defend our positions? did duse muhammad ali talk to marcus garvey about a standing army to defend the heritage?

*"Li (wiseladyowl)"* wrote:

**Well the term, "Cant see the forest for the trees" comes to mind and of course if you are afraid to rock the boat, you have to deny what is there.**

*Freddie Thompson* wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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> Because they are oppressed and/or delusional themselves.

> HTP,

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> > One of my main concerns with Egyptologists has been the fact that  
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Yahoo! Answers - Check it out.

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| 22921|2007-08-03 13:22:16|cristofori whitakara|Re: Fwd: Article: Blacks who kill whites are most likely to be exe|

the jena 6 of louisiana is another example of just-us ty mahari

**Mahari Mengistu** wrote:

>>This apparently is the first study to examine whether the race of murder victims affects the probability that a convicted killer gets the ultimate punishment, Jacobs said.<<

It MAY BE the first study to examine the capriciousness of crime and punishment in the US but it simply validates what observant and analytical blacks have always known.

"Justice is not colorblind". Imagine that!!!

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ulagankmy" wrote:

>

> --- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), "Robert Karl Stonjek"

> wrote:

>

> Blacks who kill whites are most likely to be executed

> Blacks convicted of killing whites are not only more likely than other

> killers to receive a death sentence ? they are also more likely to

> actually be executed, a new study suggests.

> But the findings showed that African Americans on death row for killing

> nonwhites are less likely to be executed than other condemned prisoners.

>

> "Examining who survives on death row is important because less than 10 percent of those given the death sentence ever get executed,"

> said David Jacobs, co-author of the study and professor of sociology at

> Ohio State University.

>

> "The disparity in execution rates based on the race of victims

> suggests our justice system places greater value on white lives,  
even  
> after sentences are handed down."  
>  
> This apparently is the first study to examine whether the race of  
murder  
> victims affects the probability that a convicted killer gets the  
> ultimate punishment, Jacobs said.  
>  
> He conducted the study with Zhenchao Qian, professor of sociology at  
> Ohio State, Jason Carmichael of McGill University and Stephanie  
Kent of  
> Cleveland State University. Their results appear in the August 2007  
> issue of the American Sociological Review.  
>  
> The study examined outcomes of 1,560 people sentenced to death in 16  
> states from 1973 to 2002. These 16 states were chosen because they  
had  
> the complete data that the researchers needed for the study.  
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> Other research has shown that the great majority of those sentenced  
to  
> death have their sentences overturned in appeal, Jacobs said. But  
little  
> is known about the factors that lead some condemned prisons to be  
> executed.  
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> There is more than a two-fold greater risk that an African American  
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> who killed a non-white victim.  
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> "The fact that blacks who kill non-whites actually are less likely  
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> found that the likelihood of a legal death penalty was greater in

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- > with higher proportions of black residents, an ideologically more conservative population, and in states where there was greater

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- > for Republican candidates.

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- > In the most recent study, Jacobs finds that execution probabilities

- > increase in states along with the population of African Americans,

up to

- > a point. But when the population of blacks reaches about 16 percent of

- > the population, executions start to decrease. Probably at that point,

- > African Americans have enough votes and political influence within a

- > state to reduce the number of executions, Jacobs said.

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- > Various other political and state-level factors also played a role in

- > the use of the death penalty in the states studied. States with more

- > conservative citizens were more likely to execute, as were states

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- > had higher percentages of voters who supported Republican

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- > candidates.

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- > "Republican presidential candidates often run on law and order

- > platforms, so it is not surprising that the success of these

candidates

- > goes along with support for the harshest punishment," he said.

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- > "Overall, we found that our justice system is not colorblind, even

- > after offenders are put on death row," Jacobs said. "White lives

- > are still valued more than black ones when it comes to deciding who

gets

- > executed and who does not."

>

- > Source: Ohio State University

<http://www.physorg.com/news105032961.html>

- > <<http://www.physorg.com/news105032961.html>> Posted by

- > Robert Karl Stonjek

>

- > --- End forwarded message ---

>



| 22922|2007-08-03 13:39:15|Mahari Mengistu|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

If I replied inappropriately, I apologize. I thought the reply was directed to me - maybe it was directed to both?

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Li \ (wiseladyowl\)"

> wrote:

> >

> > Do your homework, blacks have been more educated at times in the  
> history of this country as well as accumulated wealth. Why are they  
> afraid for us to achieve more than they? How about black farmers

and

> their demise? Again if that were the truth than why do they try to  
> keep us from gaining wealth by creating black and white communities  
> that keep us seperated? NO they are afraid for us to succeed plain

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> simply and more blacks gaining wealth will make them scared and they  
> will arrest you, kill you or drag your name in the proverbial mud  
> until you lose every dime. Do not pretend that all blacks have to

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> is change themselves and old mr. charlie will let them in to the

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> he has a vested interest in our failure. Now the question is WHY??  
> What is this country afraid of when it comes to strong and healthy  
> African Americans??

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> I'm not saying everything will be perfect, but if blacks have money  
> their situation will definitely improve.

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> All you have to do is compare success rates vs. incarceration rates

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> Baldwin Hills as compared to Compton and you can see that having

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> in capitalist society offers many advantages.

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> They can arrest and kill you whether your communities are rich or  
> poor, but you have more options in fighting racism when you have

your

> own resources.

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> Regards,

> Paul Kekai Manansala

>

| 22923|2007-08-03 13:40:20|Mahari Mengistu|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

I've done my homework. And I still make the same comment. Yes, we  
have wealth but it is hardly comparable to white wealth. You can do  
your homework and find that to be true. And yes, if we had more  
wealth they would still remain racist; however, as can be seen at  
this point in time, the white power structure caters to us more now  
because they realize that now we have more money and power.

I am not suggesting that racism will disappear. It won't. But money  
talks and they will kiss your a-- to get some of it or all of it  
while talking about you behind your back - as they do now.

And the more money, the more they will cater.

In the past they have murdered us and manipulated us to get financial  
control but I contend that now is a different time - not as different  
as we'd like but it is more conducive to our progress.

HTP,

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Li \((wiseladyowl)\)"  
wrote:

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> Do your homework, blacks have been more educated at times in the

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> Paul Kekai Manansala wrote: --- In

[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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> > I think all your questions about "why this" will be answered if

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> > keep in mind that the whole structure of the western power

structure

> > is based on the bottom line. In fact, I will go so far as to say

> > that if blacks had more money and power the way we are treated

and

> > perceived would change in a matter of months.

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> Good point. Money and the knowledge of how to leverage it to your  
> advantage.

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> Regards,

> Paul Kekai Manansala

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> Moody friends. Drama queens. Your life? Nope! - their life, your

story.

> Play Sims Stories at Yahoo! Games.

>

| 22924|2007-08-03 14:29:40|Djehuti Sundaka|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

It's really not a question of why as the USA is still a European  
country and no country has it in its best interests to allow another  
ethnicity to dominate it be it the United States of America or the  
Union of South Africa. No matter what political power is conceded,  
economic power will ever be retained to maintain social superiority.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Li \\\(wiseladyowl\)" wrote:

>

> Do your homework, blacks have been more educated at times in the

history of this country as well as accumulated wealth. Why are they afraid for us to achieve more than they? How about black farmers and their demise? Again if that were the truth than why do they try to keep us from gaining wealth by creating black and white communities that keep us seperated? NO they are afraid for us to succeed plain and simply and more blacks gaining wealth will make them scared and they will arrest you, kill you or drag your name in the proverbial mud until you lose every dime. Do not pretend that all blacks have to do is change themselves and old mr. charlie will let them in to the club, he has a vested interest in our failure. Now the question is WHY?? What is this country afraid of when it comes to strong and healthy African Americans??

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[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

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> Play Sims Stories at Yahoo! Games.

>

| 22925|2007-08-03 15:01:53|Djehuti Sundaka|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

"We" might have wealth if there was such a thing as "we" beyond sharing in a common social condition. But as long as "we" receive "our" wealth from "them" and spend it with "them", there really is no "we" to speak of in an economic sense. Even a perception of "them" catering to "us" is really nothing more than the maintaining of a token population to create the illusion of social progress. "We" still receive harsher sentencing, are still afflicted from racial profiling, followed around in stores and even denied delivery services if living in the "wrong" area, charged more on real estate, cars, and insurance, while paid less on jobs, regularly lynched by racists with badges both in and out of the jail cells, compose less than 30% of arrests yet represent 50% of the incarcerated population, etc.

So long as "we" strive to be apart of "them", there is no "we" beyond sharing in a common social condition, just like people in prison.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>

> I've done my homework. And I still make the same comment. Yes,  
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> your homework and find that to be true. And yes, if we had more

> wealth they would still remain racist; however, as can be seen at

> this point in time, the white power structure caters to us more  
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> because they realize that now we have more money and power.

> I am not suggesting that racism will disappear. It won't. But  
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> while talking about you behind your back - as they do now.

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> In the past they have murdered us and manipulated us to get  
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> HTP,

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> >

>

| 22926|2007-08-03 15:11:16|Djehuti Sundaka|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

Perhaps their experience with oppression, racist or otherwise, has been far more overt and lethal than what is experienced in the states. Perhaps they don't have the luxury of standing up for the representation of a heritage that isn't germane to their immediate existence and could even put them in jeopardy. Perhaps.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

> >

> > Because they are oppressed and/or delusional themselves.

> > HTP,

> > Mahari

>

> I was thinking pretty-much the same thing. We American blacks

tend

> to be more aggressive and resilient over-all than other oppressed

> blacks around the world. It does not surprise me that native

black

> Egyptians are not as concerned about this issue in the same way we

> are. Perhaps their experience with racial oppression has not been

as

> overt as what we have experienced in the states.

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> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara

> > wrote:

> > >

> > > we never see the black people of egypt responding to the theft

of

> > their heritage either. something is definitely wrong

> > >

> > > Freddie Thompson wrote: I share your

concern

> > Alex. I find it disconcerting that someone as

> > > delusional as Dr. Hawass possesses so much control over one of

> > > Africa's most important centers of cultural heritage. He has

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> people.

> > > It only makes sense that he would do or say anything he can to

> > > perpetuate this notion.

> > >

> > > One of my main concerns with Egyptologists has been the fact

that

> > for

> > > so man years they have had the power to pick and choose from

any

> > > number of mummies and give them whatever identity they see fit.

> > >

> > > Fred

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

> > > wrote:

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> > > > Paul,

> > > >

> > > > I hope now that they have the ability to conduct

> > > > their own tests, they won't mind sharing the

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> > > > Previously Hawass complained that he didn't

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>>> Ready for the edge of your seat? Check out tonight's top picks

on

>> Yahoo! TV.

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| 22927|2007-08-03 17:34:18|Mahari Mengistu|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

I agree with both of your comments. My comment about "our wealth"  
was a theoretical statement and theories tend to be simplistic on the  
surface. Such a state of wealth would have to be clarified in many  
different ways to even begin to discuss it.

Your comment about racial oppression in the ME, I believe, is on  
target. Another theory I have is that what is happening in Iraq and  
Darfur, for example, is just a taste of what our ancestors have faced  
in Western Asia since about 2500 BC. Also, I believe people have  
become more humane in recent times so can you imagine how vicious and  
malicious they likely were 4500 years ago when it was inhabited by  
blacks upon their invasions?

So yes, I think that very likely there was/is a horrendous price paid  
for standing up for black dignity and identity in this region. In  
addition, they have used religion to justify their right to regional  
and social control. And black people "are the most religious of men"  
and so afraid of losing their souls. It's very hard to get around  
that with us: a Catch 22.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:

>  
> Perhaps their experience with oppression, racist or otherwise, has  
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>>> Yahoo! TV.

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| 22928|2007-08-03 17:35:51|Paul Kekai Manansala|"Gentrified" Egyptian Burial Chamber  
Discovered|

Dan Morrison in Cairo, Egypt

for [National Geographic News](#)

August 2, 2007

A recycled burial chamber with unusual decorations has been discovered just south of Cairo, archaeologists announced today.

The chamber may offer further proof of how the nobles of [Egypt's](#) 26th dynasty (664 to 525 B.C.) "gentrified" the 2,000-year-old necropolis, or vast burial grounds, of their 5th-dynasty predecessors. The necropolis had fallen into disrepair in the intervening millenia.



[Enlarge Photo](#)

## RELATED

- [Photos: Egypt's Wonders](#)
- [Ancient Flowers Found in Egypt Coffin \(June 29, 2006\)](#)
- [Egypt's Largest Pharaoh-Era Fortress Discovered, Experts Announce \(July 27, 2007\)](#)

The find occurred near the three weathered pyramids of Abu Sir—remnants of an original seven—located 22 miles (35 kilometers) south of [Cairo](#).

The monuments were part of a complex built about 4,500 years ago during the 5th dynasty's brief reign, from 2498 to 2345 B.C. The necropolis then served the nobles of Memphis, Egypt's ancient capital.

Twenty centuries later, the site was revived by a new generation of Egyptian nobles, who wanted to be buried near the temples of Saqqara, said Miroslav Verner of the Czech Institute of Egyptology in Prague.

"We believe it is the proximity to the complex of sacred installations in north Saqqara"—just half a mile (one kilometer) away—that led to the building of new tombs at Abu Sir, said Verner, who has been researching the region for decades.

Egypt's Supreme Council for Antiquities announced that a team led by Ladislav Bareš, also of the Czech Institute, had located the burial chamber of a royal scribe named Menekhibnekau. (Related: ["photo: 'Unusual' Tomb of Egyptian Courtier Found"](#) [May 23, 2007].)

The chamber was located about 65 feet (20 meters) underground on a small hill southwest of the Abu Sir pyramid of Neferre.

"It is a very important find," Verner said. "This type of shaft tomb was probably inspired by the substructure of the pyramid of Djozer"—a so-called step pyramid nearby at Saqqara.

## Plundered and Abandoned

Czech archaeologists have been excavating Menekhibnekau's tomb since 2006, but only in April did they find the burial chamber.

Inside the chamber, the team uncovered a vaulted ceiling decorated with stars.

Continued on [Next Page >>](#)

| 22929|2007-08-03 21:26:46|Alex van Deelen|Zeitgeist|

They present a nice list of the similarities of the Jesus story across time and cultures.

Alex

<http://video.google.nl/videoplay?docid=5547481422995115331&q=zeitgeist&total=916&start=0&num=10&so=0&type=search&plindex=0>

| 22930|2007-08-03 22:18:04|arumese|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

> Perhaps their experience with oppression, racist or otherwise, has  
> been far more overt and lethal than what is experienced in the  
> states. Perhaps they don't have the luxury of standing up for the  
> representation of a heritage that isn't germane to their immediate  
> existence and could even put them in jeopardy. Perhaps.  
>  
> Djehuti Sundaka

I can see that being the case. But I wasn't sure how to address it. The oppressors in Western society have always liked to see themselves as good people from a Christian perspective, while their behavior contradicted what they claimed to believe. I believe this causes Whites in America conflict, or a sense of guilt when they realize they are going too far with with the racism. We have capitalized on their sense of guilt by being openly critical of them even when it is not necessary. This has served to break down their resolve on many levels. We see their weakness and it emboldens us. I cannot imagine such a scenerio going on for too long without some type of crafty response in an Arab country.

I had not wanted to say this, but I think Arabs might be a little less restrained in responding aggressively towards their black populations if they get out of line.

But another reason I said what I said in the previous post is that blacks over there may feel more of an ethnic connection with the Arabs who live among them. It seems like a very different dynamic from what we have in the states. In many cases, Arabs may not view blacks being as alien as most in White society seem to view us. Therefore, they seem more apt to respond to us as normal human beings -- especially those of us who resemble them. Some things seem better over there, some things seem worse.

Fred

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> on

>>> Yahoo! TV.

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| 22931|2007-08-04 04:45:49|clyde winters|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

--- arumese <[arumese@yahoo.com](mailto:arumese@yahoo.com)> wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

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>> Djehuti Sundaka

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- > Therefore, they seem more apt to respond to us as
- > normal human
- > beings -- especially those of us who resemble them.
- > Some things seem
- > better over there, some things seem worse.
- >
- > Fred

Hi Fred

I see things a little differently. I know many Muslim brothers who have visited Egypt and were shocked by the racism they experienced. I know other brothers who wanted to marry Muslim women who were not given the opportunity to do so and felt like they were not really accepted by their Muslim brothers.

It appears to me that Blacks in Muslim coutries are so over run with racism that they have learned to accomodate this racism by being passive. This passivity allows them to accept the ill treatment they

recieve.

Afro-Americans on the otherhand have been constantly bombarded by racism. We learned over time that no matter what we do Europeans are going to attempt to keep us down at the bottom.

This has led to us having a double personality. What I mean by this is that we act as though we are accepted by the majority, while we feel that at anytime they will murder us for no reason.

This has made many of us feel that accomodation will not insure our success and safety in the U.S. This has made us feel that we may as well fight for our rights, because being loud or silent will not always influence our interactions with the majority.

As a result, most of us don't give a dam about what we do. Most of us feel that we may as well try to do what we believe is right because no matter what we do many whites are going to oppose us anyway.

Blacks in Muslim countries, feel on the otherhand that if they are silent, they will be accepted by the Arabs and Iranians they live among.

Clyde

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| 22932|2007-08-04 06:53:03|Alex van Deelen|Zeitgeist|

They also lead much of Christianity back to the religion of Ancient Egypt, Egyptian astrology, etc.

Alex

| 22933|2007-08-04 09:28:36|Paul Kekai Manansala|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

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> whites are going to oppose us anyway.

>

> Blacks in Muslim countries, feel on the otherhand  
> that if they are silent, they will be accepted by the  
> Arabs and Iranians they live among.

>

>

Thanks for this insight, Clyde.

I noticed that in non-black Muslim countries, blacks can sometimes rise to great heights as long as they don't make waves about their race.

Because of intermarriage there are many blacks in Arab countries who have high status simply because of their birth, like Prince Bandar the former Saudi ambassador to the U.S.

There are many phenotypically black people among the royal families and high nobility of the Gulf states. Generally the more successful ones blend into the dominant society and keep quiet about racial issues.

Regards,

Paul Kekai Manansala

| 22934|2007-08-04 10:56:17|Li (wiseladyowl)|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

**Hey you are one sharp sister, I am always glad to see your posts apologize? No way, not needed and if it seemed that my posts was offensive in any way I apologize because it is not intention of the post.**

**Hotep,**

**Ladeeowl**

**Mahari Mengistu** wrote:

If I replied inappropriately, I apologize. I thought the reply was directed to me - maybe it was directed to both?

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "Li \ (wiseladyowl\ )" wrote:

> wrote:

> >

> > Do your homework, blacks have been more educated at times in the  
> history of this country as well as accumulated wealth. Why are they  
> afraid for us to achieve more than they? How about black farmers  
and

> their demise? Again if that were the truth than why do they try to  
> keep us from gaining wealth by creating black and white communities  
> that keep us seperated? NO they are afraid for us to succeed plain  
and

> simply and more blacks gaining wealth will make them scared and they  
> will arrest you, kill you or drag your name in the proverbial mud  
> until you lose every dime. Do not pretend that all blacks have to  
do

> is change themselves and old mr. charlie will let them in to the  
club,

> he has a vested interest in our failure. Now the question is WHY??  
> What is this country afraid of when it comes to strong and healthy  
> African Americans??

> >

>

> I'm not saying everything will be perfect, but if blacks have money  
> their situation will definitely improve.

>

> All you have to do is compare success rates vs. incarceration rates  
in

> Baldwin Hills as compared to Compton and you can see that having  
money

> in capitalist society offers many advantages.

>

> They can arrest and kill you whether your communities are rich or  
> poor, but you have more options in fighting racism when you have  
your

> own resources.



>  
> Regards,  
> Paul Kekai Manansala  
>

---

Park yourself in front of a world of choices in alternative vehicles.  
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| 22935|2007-08-04 13:05:58|Djehuti Sundaka|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

In what way or ways do you see people as having become more humane  
in recent times?

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>  
> I agree with both of your comments. My comment about "our wealth"  
> was a theoretical statement and theories tend to be simplistic on  
the  
> surface. Such a state of wealth would have to be clarified in  
many  
> different ways to even begin to discuss it.  
> Your comment about racial oppression in the ME, I believe, is on  
> target. Another theory I have is that what is happening in Iraq  
and  
> Darfur, for example, is just a taste of what our ancestors have  
faced  
> in Western Asia since about 2500 BC. Also, I believe people have  
> become more humane in recent times so can you imagine how vicious  
and  
> malicious they likely were 4500 years ago when it was inhabited by  
> blacks upon their invasions?  
> So yes, I think that very likely there was/is a horrendous price  
paid  
> for standing up for black dignity and identity in this region. In  
> addition, they have used religion to justify their right to  
regional  
> and social control. And black people "are the most religious of  
men"  
> and so afraid of losing their souls. It's very hard to get around  
> that with us: a Catch 22.  
> HTP,  
> Mahari  
>

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
> wrote:  
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>> Perhaps their experience with oppression, racist or otherwise,  
has  
>> been far more overt and lethal than what is experienced in the  
>> states. Perhaps they don't have the luxury of standing up for  
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>>>>>> Why can the interpretation of the culture of the

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>>>>>> Alex

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> picks

>> on

>>>> Yahoo! TV.

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| 22936|2007-08-04 13:52:42|Djehuti Sundaka|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

I think rather than a sense of guilt it is more of a sense of shame from being exposed. The USA is supposed to be the land of economic opportunity and of liberty and justice for all but when that falsehood is exposed, social compensation must be made to keep up international appearances. One can't very well deal with other nations if those nations know how you truly feel about them from the way you treat members of their ethnicities. If it weren't for this, there would be nothing preventing the state from doing the things it's done in the past to conquer the land, confining the survivors of genocide to reservations or in a time of war creating prison camps for citizens whose land of origin they were at war with. Even now, those whose ancestors had been the most affected by enslavement are the people who are most affected by imprisonment, the one condition under which involuntary servitude is constitutionally sanctioned. It's easier to push for civil rights in a state that must maintain its international appearances but even so, the state

will still exercise its power to effectively nullify those rights.

Djehuti Sundaka

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> Whites in America conflict, or a sense of guilt when they realize

> they are going too far with the racism. We have capitalized on

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> blacks over there may feel more of an ethnic connection with the

> Arabs who live among them. It seems like a very different dynamic

> from what we have in the states. In many cases, Arabs may not  
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| 22937|2007-08-04 16:37:17|encyclopediiaegypt|Looking 4 website/group owners who have  
pages on Egyptology|

**If you love to watch TV programs about ancient Egypt**

**IF you have a website or a discussion group, go here**

**If you have ever did an internet search for any Egyptology topic, there are over a million  
and when you get to the pages listed such things as**

**(While looking for Nefertiti) horses**



, beauty shops, beer wine, travel, books, cds, dvds, music, white supremacist, black groups, Cuisine, perfume, dancer, women's lib groups, jewelry, spa, date young chicks.. costumes ....

When you get to the site of your topic of interest, then you have to read through all the Egyptology info that is nothing to do with what you are interested.

We have a group based on members having NO goals to copy right, make money or profit in any way.. Well that is supposed to be their common view.

The idea is to create teams around the world that will become experts on each topic, find all available pictures, every thing written about them by ancient Egyptians and include all the controversy... but identifying opinions as opinions.

Instead of going to a site where **they have links... go here and find out more, why not have a site created like an encyclopedia??** When you go to a reference ALL the information on that topic is there?

If you know of any clubs, university clubs, Egyptology web page authors or discussion group owners who might be interested in joining this group please pass this post along.

I am not sure you are familiar with Google's co authoring of documents and spread sheets, but we will try that as an experiment.

If any of you have a lot of information on Nefertiti, that is the topic we will start with in our first practice project.

I know you get lots of e-mail, many won't see it even though they publish their e-mail addresses... but if you read this post and feel froggy, please come and join us for the first test run.

If you join be sure to state if you have a page or group dedicated on Nefertiti, that is the gal we will start with.

You can join the group before they start on the 7th here

[http://tech.groups.yahoo.com/group/archaic\\_egypt\\_hub/](http://tech.groups.yahoo.com/group/archaic_egypt_hub/)

Yahoo e-mail address are free, but if you don't have one you can join by sending a post here

[archaic\\_egypt\\_hub-subscribe@yahoogroups.com](mailto:archaic_egypt_hub-subscribe@yahoogroups.com)

If you already have an Egyptology website come contribute to our projects. Make sure to tell them what pages you have if you join.

**Thanks**

\*

**Encyclopedia Egypt**

| 22938|2007-08-05 06:49:39|Peter Clark|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

xxPeter wrote: When they blend in and don't speak out then that would indicate they have surrender their identity to be accepted. They are only then good for themselves and not their group.

----- Original Message -----

From: Paul Kekai Manansala

To: Ta\_Seti@yahoogroups.com

Sent: Saturday, August 4, 2007 11:28:11 AM

Subject: [Ta\_Seti] Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>

>

> ---

> As a result, most of us don't give a dam about what we  
> do. Most of us feel that we may as well try to do what  
> we believe is right because no matter what we do many  
> whites are going to oppose us anyway.

>

> Blacks in Muslim countries, feel on the otherhand  
> that if they are silent, they will be accepted by the  
> Arabs and Iranians they live among.

>

>

Thanks for this insight, Clyde.

I noticed that in non-black Muslim countries, blacks can sometimes rise to great heights as long as they don't make waves about their race.

Because of intermarriage there are many blacks in Arab countries who have high status simply because of their birth, like Prince Bandar the former Saudi ambassador to the U.S.

There are many phenotypically black people among the royal families

and high nobility of the Gulf states. Generally the more successful ones blend into the dominant society and keep quiet about racial issues.

Regards,  
Paul Kekai Manansala

| 22939|2007-08-05 07:08:39|Paul Kekai Manansala|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

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would indicate they have surrender their identity to be accepted. They are only then good for themselves and not their group.

>

Religion plays a big role. When you think that God's chosen people, Prophet, Messiah and even God himself are white, why not try to fit in?

Regards,  
Paul Kekai Manansala

| 22940|2007-08-05 11:04:10|Djehuti Sundaka|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

It's one thing to be opposed by members of a dominate society such as the KKK, it's another thing to be subject to being wiped out as a community (be it local or extended) by the state itself. Throughout the Garvey movement and the Civil Rights movement under King, no community in the USA was subjected to being openly wiped out by the government forces. This isn't true in other places nor was it true in the USA for the Indigenous Nations. It's easy for a community to stand up for itself when it knows or at least feels it's not subject to being wiped out. A surrendering of one's identity for survival is far different than surrendering merely to be accepted.

Djehuti Sundaka

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> Regards,

> Paul Kekai Manansala

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| 22941|2007-08-07 06:41:41|Freddie Thompson|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

You are right Djehuti,

Shame is a more accurate term for what plagues White American society. A lot can be said about the different ways Whites have adapted to their sense of shame over the way they have treated us. Some deny the historicity and potency of oppression blindly and resort to the old "pull yourself up by your own boot straps" cliché. What Clyde said about them trying to hold us down whenever we begin to make progress on our own never crosses their mind. Many of them (as well as many of us) do not realize just how true his statement is from a recurring historical point of view.

Fred

*Djehuti Sundaka* wrote:

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Djehuti Sundaka

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| 22942|2007-08-07 06:42:03|arumese|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

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> Djehuti Sundaka

Excellent point,

I think it illustrates an aspect of what makes the dynamic of racism in the states different from that in other places such as what exists in the Middle East. We have laws over here combined with lofty constitutional declarations that would protect us from members of the KKK or illegal government retaliation -- along with high-ranking government officials who are willing to stand up for our right to "Free Speech."

Fred

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Peter Clark wrote:  
>>  
>> xxPeter wrote: When they blend in and don't speak out then that  
> would indicate they have surrender their identity to be accepted.  
> They are only then good for themselves and not their group.  
>>  
>>  
>> ----- Original Message -----  
>> From: Paul Kekai Manansala  
>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>> Sent: Saturday, August 4, 2007 11:28:11 AM  
>> Subject: [Ta\_Seti] Re: Discovery of Queen Hatshepsut's Mummy:

Fact

> or Fiction  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
> wrote:  
>>>  
>>>  
>>> ---  
>>  
>>> As a result, most of us don't give a dam about what we  
>>> do. Most of us feel that we may as well try to do what  
>>> we believe is right because no matter what we do many  
>>> whites are going to oppose us anyway.  
>>>  
>>> Blacks in Muslim countries, feel on the otherhand  
>>> that if they are silent, they will be accepted by the  
>>> Arabs and Iranians they live among.  
>>>  
>>>  
>>  
>> Thanks for this insight, Clyde.

> >  
> > I noticed that in non-black Muslim countries, blacks can sometimes  
> > rise to great heights as long as they don't make waves about

their

> race.

> >

> > Because of intermarriage there are many blacks in Arab countries  
> who

> > have high status simply because of their birth, like Prince

Bandar

> the

> > former Saudi ambassador to the U.S.

> >

> > There are many phenotypically black people among the royal

families

> > and high nobility of the Gulf states. Generally the more

successful

> > ones blend into the dominant society and keep quiet about racial  
> issues.

> >

> > Regards,

> > Paul Kekai Manansala

> >

>

| 22943|2007-08-07 06:42:39|Freddie Thompson|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|

***"I see things a little differently. I know many Muslim brothers who have visited Egypt and were shocked by the racism they experienced. I know other brothers who wanted to marry Muslim women who were not given the opportunity to do so and felt like they were not really accepted by their Muslim brothers."***

---

Hi Clyde,

I am not surprised to hear this. Although when I was growing up in Detroit, it was not unusual for Middle Eastern men to try and get with African American women. One woman used to bring her Chaldean boyfriend to my dad's church along with her kids. He was respectful. I have heard stories from other black women that showed many Mid-Eastern men expected African American women to be sluts.

I wonder how much of this rejection of black Muslim men has to do with cultural differences as opposed to race. I recognize that racism exists against blacks by Middle Easterners, but I also

think that the dynamic of this racism is not as clearly defined or stereotypic as the racism we've experienced from Whites herein the states.

I too appreciate your indepth analysis on this matter. It serves as a reminder.

Fred

*clyde winters* wrote:

--- arumese <[arumese@yahoo.com](mailto:arumese@yahoo.com)> wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

>

> > Perhaps their experience with oppression, racist

> or otherwise, has

> > been far more overt and lethal than what is

> experienced in the

> > states. Perhaps they don't have the luxury of

> standing up for the

> > representation of a heritage that isn't germane to

> their immediate

> > existence and could even put them in jeopardy.

> Perhaps.

> >

> > Djehuti Sundaka

>

> I can see that being the case. But I wasn't sure

> how to address it.

> The oppressors in Western society have always liked

> to see themselves

> as good people from a Christian perspective, while

> their behavior

> contradicted what they claimed to believe. I

> believe this causes

> Whites in America conflict, or a sense of guilt when

> they realize

> they are going too far with the racism. We

> have capitalized on

> their sense of guilt by being openly critical of

> them even when it is

> not necessary. This has served to break down their

> resolve on many

> levels. We see their weakness and it emboldens us.

> I cannot imagine

> such a scenerio going on for too long without some

> type of crafty

> response in an Arab country.

>

> I had not wanted to say this, but I think Arabs  
> might be a little  
> less restrained in responding aggressively towards  
> their black  
> populations if they get out of line.  
>  
> But another reason I said what I said in the  
> previous post is that  
> blacks over there may feel more of an ethnic  
> connection with the  
> Arabs who live among them. It seems like a very  
> different dynamic  
> from what we have in the states. In many cases,  
> Arabs may not view  
> blacks being as alien as most in White society seem  
> to view us.  
> Therefore, they seem more apt to respond to us as  
> normal human  
> beings -- especially those of us who resemble them.  
> Some things seem  
> better over there, some things seem worse.  
>  
> Fred

Hi Fred

I see things a little differently. I know many Muslim brothers who have visited Egypt and were shocked by the racism they experienced. I know other brothers who wanted to marry Muslim women who were not given the opportunity to do so and felt like they were not really accepted by their Muslim brothers.

It appears to me that Blacks in Muslim countries are so over run with racism that they have learned to accommodate this racism by being passive. This passivity allows them to accept the ill treatment they receive.

Afro-Americans on the otherhand have been constantly bombarded by racism. We learned over time that no matter what we do Europeans are going to attempt to keep us down at the bottom.

This has led to us having a double personality. What I mean by this is that we act as though we are accepted

by the majority, while we feel that at anytime they will murder us for no reason.

This has made many of us feel that accomodation will not insure our success and safety in the U.S. This has made us feel that we may as well fight for our rights, because being loud or silent will not always influence our interactions with the majority.

As a result, most of us don't give a dam about what we do. Most of us feel that we may as well try to do what we believe is right because no matter what we do many whites are going to oppose us anyway.

Blacks in Muslim countries, feel on the otherhand that if they are silent, they will be accepted by the Arabs and Iranians they live among.

Clyde

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> or otherwise, has  
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> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
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> > wrote:  
> > >  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari  
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> > > >  
> > > > Because they are oppressed and/or delusional  
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> > > > HTP,  
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>>> I was thinking pretty-much the same thing. We  
> American blacks  
>> tend  
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>>> blacks around the world. It does not surprise  
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>>>>> we never see the black people of egypt  
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>>>>> Freddie Thompson wrote:  
> I share your  
>> concern  
>>>> Alex. I find it disconcerting that someone as  
>>>>> delusional as Dr. Hawass possesses so much  
> control over one  
> of  
>>>>> Africa's most important centers of cultural  
> heritage. He has  
>>>> already  
>>>>> decided that ancient Kemet was founded and  
> ruled by an Arab  
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>>>>> It only makes sense that he would do or say  
> anything he can  
> to  
>>>>> perpetuate this notion.

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>>>>> One of my main concerns with Egyptologists  
> has been the fact  
>> that  
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> Deelen"  
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>>>>>> Paul,  
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>>>>>>> I hope now that they have the ability to  
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>>>>>>> their own tests, they won't mind sharing  
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>>>>>>> Previously Hawass complained that he  
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>>>>>  
>>>>> Alex  
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>>>>>  
>>>>> -----  
>>>>> Ready for the edge of your seat? Check out  
> tonight's top  
> picks  
>> on  
>>>> Yahoo! TV.  
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Building a website is a piece of cake. Yahoo! Small Business gives you  
all the tools to get online.  
<http://smallbusiness.yahoo.com/webhosting>

---

Yahoo! oneSearch: Finally, [mobile search that gives answers](#), not web links.

| 22944|2007-08-07 09:08:05|aitana23|"Out of Africa" Challenge|  
[http://news.yahoo.com/s/afp/20070807/ts\\_alt\\_afp/usscienceorigins](http://news.yahoo.com/s/afp/20070807/ts_alt_afp/usscienceorigins)

| 22945|2007-08-07 10:50:50|cristofori whitakara|Re: "Out of Africa" Challenge|  
the Jet Magazine with Chris Tucker on the cover has an article about a skull from mozambique  
dated to 50,000 years ago that says all modern humans derive from this person.

**aitana23** wrote:

| [http://news.yahoo.com/s/afp/20070807/ts\\_alt\\_afp/usscienceorigins](http://news.yahoo.com/s/afp/20070807/ts_alt_afp/usscienceorigins)

---

Boardwalk for \$500? In 2007? Ha!

[Play Monopoly Here and Now](#) (it's updated for today's economy) at Yahoo! Games.

| 22946|2007-08-07 10:58:23|cristofori whitakara|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

after the war of the 19-teens there were many race riots in the states from tulsa, to chicago, to rosewood, possibly many other places where euro-americans bombed, shot out, burned, etc places of economic prosperity within the black community that is not told to generations of people in this country and the people that lived through the tragedies are still with us.

**Freddie Thompson** wrote:

You are right Djehuti,  
Shame is a more accurate term for what plagues White Americansociety. A lot can be said about the different waysWhites have adapted to their sense of shame over the way they have treated us. Some denythe historicity and potency of oppressionblindly and resort to the old "pull yourselfup by your own boot straps" cliché. What Clyde said about them trying to hold us down whenever we begin to make progress on our own never crosses their mind. Many of them (as well as many of us) do not realize just how true his statement is from a recurring historical point of view.  
Fred

**Djehuti Sundaka** wrote:

I think rather than a sense of guilt it is more of a sense of shame from being exposed. The USA is supposed to be the land of economic opportunity and of liberty and justice for all but when that falsehood is exposed, social compensation must be made to keep up international appearances. One can't very well deal with other nations if those nations know how you truly feel about them from the way you treat members of their ethnicities. If it weren't for this, there would be nothing preventing the state from doing the things it's done in the past to conquer the land, confining the survivors of genocide to reservations or in a time of war creating prison camps for citizens whose land of origin they were at war with. Even now, those whose ancestors had been the most affected by enslavement are the people who are most affected by imprisonment, the one condition under which involuntary servitude is constitutionally sanctioned. It's easier to push for civil rights in a state that must maintain its international appearances but even so, the state will still exercise its power to effectively nullify those rights.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups .com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

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> The oppressors in Western society have always liked to see  
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>>>>> -----  
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> picks  
>> on  
>>>> Yahoo! TV.  
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Need a vacation? [Get great deals to amazing places](#) on Yahoo! Travel.

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Looking for a deal? [Find great prices on flights and hotels](#) with Yahoo! FareChase.  
| 22947|2007-08-07 11:29:00|Peter Gray|Re: "Out of Africa" Challenge|

Christofiri,

How does this skull. if it's dating is verified (Jet Magaziine is harddilly *Scintific Amerixcan* or *Science*), challenge the Out of Arica theory.which maintains tht anatomically modern humans first evolved about 100,000 -114,000 years ago then left Africato popu;ate thr other continents?  
Thanks in advance.

Peter

---

From: *cristofori whitakara*  
Reply-To: *Ta\_Seti@yahooogroups.com*  
To: *Ta\_Seti@yahooogroups.com*  
Subject: *Re: [Ta\_Seti] "Out of Africa" Challenge*  
Date: *Tue, 7 Aug 2007 10:50:25 -0700 (PDT)*

the Jet Magazine with Chris Tucker on the cover has an article about a skull from mozambique dated to 50,000 years ago that says all modern humans derive from this person.

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Boardwalk for \$500? In 2007? Ha!

[Play Monopoly Here and Now](#) (it's updated for today's economy) at Yahoo! Games.

---

[Booking a flight? Know when to buy with airfare predictions on MSN Travel.](#)

| 22948|2007-08-07 12:33:19|Djehuti Sundaka|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

Even so, there's the America we see in the popular media and the America we hardly ever see until exposed.

Sharpton Chides Officials in Louisiana Town

[http://groups.yahoo.com/group/Wadjat\\_News/message/1188](http://groups.yahoo.com/group/Wadjat_News/message/1188)

The Black Sites

[http://groups.yahoo.com/group/Wadjat\\_News/message/1189](http://groups.yahoo.com/group/Wadjat_News/message/1189)

Bush Signs Law Widening Reach for Wiretapping

[http://groups.yahoo.com/group/Wadjat\\_News/message/1190](http://groups.yahoo.com/group/Wadjat_News/message/1190)

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

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> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

> >

> > It's one thing to be opposed by members of a dominate society such

> > as the KKK, it's another thing to be subject to being wiped out as

> a

> > community (be it local or extended) by the state itself.

> Throughout

> > the Garvey movement and the Civil Rights movement under King, no

> > community in the USA was subjected to being openly wiped out by the

> > government forces. This isn't true in other places nor was it true

> > in the USA for the Indigenous Nations. It's easy for a  
community  
> to  
> > stand up for itself when it knows or at least feels it's not  
> subject  
> > to being wiped out. A surrendering of one's identity for  
survival  
> > is far different than surrendering merely to be accepted.  
> >  
> > Djehuti Sundaka  
>  
>  
> Excellent point,  
>  
> I think it illustrates an aspect of what makes the dynamic of  
racism  
> in the states different from that in other places such as what  
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> government officials who are willing to stand up for our right  
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> > >  
> > >  
> > > Thanks for this insight, Clyde.  
> > >  
> > > I noticed that in non-black Muslim countries, blacks can  
sometimes  
> > > rise to great heights as long as they don't make waves about  
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> > >  
> > > Because of intermarriage there are many blacks in Arab  
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> Bandar  
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> > > former Saudi ambassador to the U.S.  
> > >  
> > > There are many phenotypically black people among the royal  
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> >  
> >  
>

In 1939, Dr. Matthew Sterling led a joint team from the National Geographic Society into the Gulf of Mexico to spearhead a major digging operation in Vera Cruz to unearth the monolith heads. Sterling concluded: "The features are bold and amazingly Negroid in character." The archeological and cultural data overwhelmingly confirms the depiction of Negroid faces. Further archeological evidence of the Negroid in ancient America is found in the Monte' Alban culture which seems to have begun at the end of the Olmec culture. In Monte' Alban, 140 Negroid type figures have been discovered. Upon archeological research, there is no logical denying of the 'negroidness' found in the art of ancient America. Although there has been denial amongst historians, archeologists have indeed confirmed at least four major facts:

Read full article-

<http://members.tripod.com/pointingbird/lostfeatherintl/id7.htm>

| 22950|2007-08-07 14:27:05|arumese|BLACK SEMINOLES -- of Moorish Origin|

The Washitaw were direct descendants of the Olmecs who mixed in with the Malian Moors. The name "Washitaw" comes from the Washita River which flows along Northwest Texas and Oklahoma to the Red River, where the Cheyenne Native Americans lived with the Chawasha, meaning "Raccoon People". The Washo were a tribe of Negroids who lived above the New Orleans Bayou and were of Tunican linguistic stock. The name "Washitaw" is a derivative of the term "Ouachita" or what is now "Wichita". The term is a Choctaw term which means "Big Arbor" which represented the Grass thatched arbor homes that the people lived in.

Read entire article:

<http://members.tripod.com/pointingbird/lostfeatherintl/id61.htm>

| 22951|2007-08-07 14:27:44|arumese|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

There is one documentary that comes to mind that I had the chance to see a few short years ago. It was narrated by a well-known black actor whose name escapes me at the moment (he played the father of twin girls in the sitcom "Sister Sister." In the documentary he discussed how whites in Chicago bombed a black section of the city that was thriving with black-owned businesses that included black-owned hotels and the like.

Fred

> after the war of the 19-teens there were many race riots in the

states from tulsa, to chicago, to rosewood, possibly many other places where euro-americans bombed, shot out, burned, etc places of economic prosperity within the black community that is not told to generations of people in this country and the people that lived through the tragedies are still with us.

>

> Freddie Thompson wrote: You are right

Djehuti,

>

> Shame is a more accurate term for what plagues White American

society. A lot can be said about the different ways Whites have adapted to their sense of shame over the way they have treated us. Some deny the historicity and potency of oppression blindly and resort to the old "pull yourself up by your own boot straps" cliché. What Clyde said about them trying to hold us down whenever we begin to make progress on our own never crosses their mind. Many of them (as well as many of us) do not realize just how true his statement is from a recurring historical point of view.

>

> Fred

>

> Djehuti Sundaka wrote:

> I think rather than a sense of guilt it is more of a sense of

shame

> from being exposed. The USA is supposed to be the land of economic  
> opportunity and of liberty and justice for all but when that  
> falsehood is exposed, social compensation must be made to keep up  
> international appearances. One can't very well deal with other  
> nations if those nations know how you truly feel about them from

the

> way you treat members of their ethnicities. If it weren't for this,  
> there would be nothing preventing the state from doing the things  
> it's done in the past to conquer the land, confining the survivors  
> of genocide to reservations or in a time of war creating prison  
> camps for citizens whose land of origin they were at war with. Even  
> now, those whose ancestors had been the most affected by

enslavement

> are the people who are most affected by imprisonment, the one  
> condition under which involuntary servitude is constitutionally  
> sanctioned. It's easier to push for civil rights in a state that  
> must maintain its international appearances but even so, the state

> will still exercise its power to effectively nullify those rights.  
>  
> Djehuti Sundaka  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
>> wrote:  
>>  
>>> Perhaps their experience with oppression, racist or otherwise,  
> has  
>>> been far more overt and lethal than what is experienced in the  
>>> states. Perhaps they don't have the luxury of standing up for  
> the  
>>> representation of a heritage that isn't germane to their  
> immediate  
>>> existence and could even put them in jeopardy. Perhaps.  
>>>  
>>> Djehuti Sundaka  
>>  
>> I can see that being the case. But I wasn't sure how to address  
> it.  
>> The oppressors in Western society have always liked to see  
> themselves  
>> as good people from a Christian perspective, while their behavior  
>> contradicted what they claimed to believe. I believe this causes  
>> Whites in America conflict, or a sense of guilt when they realize  
>> they are going too far with the racism. We have capitalized  
> on  
>> their sense of guilt by being openly critical of them even when  
  
it  
> is  
>> not necessary. This has served to break down their resolve on  
> many  
>> levels. We see their weakness and it emboldens us. I cannot  
> imagine  
>> such a scenario going on for too long without some type of crafty  
>> response in an Arab country.  
>>  
>> I had not wanted to say this, but I think Arabs might be a little  
>> less restrained in responding aggressively towards their black  
>> populations if they get out of line.  
>>  
>> But another reason I said what I said in the previous post is

that

> > blacks over there may feel more of an ethnic connection with the  
> > Arabs who live among them. It seems like a very different dynamic  
> > from what we have in the states. In many cases, Arabs may not  
> view

> > blacks being as alien as most in White society seem to view us.  
> > Therefore, they seem more apt to respond to us as normal human  
> > beings -- especially those of us who resemble them. Some things  
> seem

> > better over there, some things seem worse.

> >

> > Fred

> >

> > > Perhaps their experience with oppression, racist or otherwise,  
> has

> > > been far more overt and lethal than what is experienced in the  
> > > states. Perhaps they don't have the luxury of standing up for  
> the

> > > representation of a heritage that isn't germane to their  
> immediate

> > > existence and could even put them in jeopardy. Perhaps.

> > >

> > > Djehuti Sundaka

> > >

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"

> > > wrote:

> > > >

> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu"

> wrote:

> > > > >

> > > > > Because they are oppressed and/or delusional themselves.

> > > > > HTP,

> > > > > Mahari

> > > >

> > > > I was thinking pretty-much the same thing. We American blacks

> > > tend

> > > > to be more aggressive and resilient over-all than other

> oppressed

> > > > blacks around the world. It does not surprise me that native

> > > black

> > > > Egyptians are not as concerned about this issue in the same

> way

> > we

> > > > are. Perhaps their experience with racial oppression has not

> > been

>>> as  
>>>> overt as what we have experienced in the states.  
>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
>>>>> wrote:  
>>>>>>  
>>>>>> we never see the black people of egypt responding to the  
>> theft  
>>> of  
>>>>> their heritage either. something is definitely wrong  
>>>>>>  
>>>>>> Freddie Thompson wrote: I share your  
>>> concern  
>>>>> Alex. I find it disconcerting that someone as  
>>>>>> delusional as Dr. Hawass possesses so much control over  
> one  
>> of  
>>>>>> Africa's most important centers of cultural heritage. He  
> has  
>>>>>> already  
>>>>>> decided that ancient Kemet was founded and ruled by an  
> Arab  
>>>>> people.  
>>>>>> It only makes sense that he would do or say anything he  
> can  
>> to  
>>>>>> perpetuate this notion.  
>>>>>>  
>>>>>> One of my main concerns with Egyptologists has been the  
> fact  
>>> that  
>>>>>> for  
>>>>>> so man years they have had the power to pick and choose  
> from  
>>> any  
>>>>>> number of mummies and give them whatever identity they

see  
>> fit.  
>>>>>>  
>>>>>> Fred  
>>>>>>  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>  
>>>>>> wrote:  
>>>>>>>

>>>>>> Paul,  
>>>>>>  
>>>>>>> I hope now that they have the ability to conduct  
>>>>>>> their own tests, they won't mind sharing the  
>>>>>>> samples with other labs.  
>>>>>>>  
>>>>>>> Previously Hawass complained that he didn't  
>>>>>>> trust the foreign labs, but the perfect situation  
>>>>>>> would be to allow mutual confirmation.  
>>>>>>>  
>>>>>>> Maybe Kittles and Keita could do some  
>>>>>>> testing of their own.  
>>>>>>>  
>>>>>>> When is Zahi Hawass going to be removed, or have  
>>>>>>> some kinds of checks and balances on his power?  
>>>>>>>  
>>>>>>> Why can the interpretation of the culture of the  
>>>>>>> Ancient Egyptians be so heavily determined by  
>>>>>>> one individual? Isn't the organisation of egyptology  
>>>>>>> more than a little backward?  
>>>>>>>  
>>>>>>> Alex  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>> -----  
>>>>>>> Ready for the edge of your seat? Check out tonight's top  
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>>> on  
>>>>> Yahoo! TV.  
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>

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>

> -----

> Looking for a deal? Find great prices on flights and hotels with

Yahoo! FareChase.

>

| 22952|2007-08-07 20:25:25|YY5192123@AOL.COM|here is a letter i recieved|  
this is letter entered for analysis feel free to comment.....

7/25/07

AMUN NUBI-RE ANKH TAH 720

H.E. DR MALACHI Z. YORK

**NNraa?baat** , NEB-NAWUR-ATUM-RE. Its on well well well time for our walk again sun. Our past, The Bassa (Dei, Bassa, Kru, Krahn, Grebo) also referred to as the KWA-speakers can trace their historical origins as far down as Mozambique in pre-dynastic times, over time they migrated up through Ethiopia (Adbassa-Adbassania-Abyssinia) and established emperies in conjunction with other ethnic groups in the area (Kush, Axum, Meroe). The 25<sup>th</sup> dynasty leaders of HUT-KA-PTAH or KHAMIT, KEMET, EGIPT TA-HAR QU, TAHARKO-XA BAKO and XE-BIKO were BASSA. Their fall from power in KHAMIT would cause a retreat toward central AFRICA towards the lake CHAD Region led by Mbem son of Soye, where the empire of Rifum, Koroafa and Adbassa were established in succession. Adbassa would last three centuries along side the Bornu , Hausa, and Yoruba kingdoms. The fall of Adbassa would split the massive Bassa group into many groups sending some to the Kasai Congo (Bassa-La-Mpasu). Togo (Bassar), Senegal , Sierra-Leone , Guinea (Bassa-Ri) Nigeria (Bassa-Nge), Cameroon (Bassa) and Liberia (Dei, Bassa,Kur,Krahn, Grebo). The Liberian group was led by Hanak (Hana bo) son of Wenang, the Mano ethnic group of Liberia called the Bassa,Manidyu, meaning the tribe that dries up rivers when they cross. This Bassa group would split into multiple separate ethnic groups in Liberia and cote dlvoire (Bete, Kru) when they arrived. As you see sun we moved all over what is now called Africa . Many outsiders have come in and mixed their seeds into ours and now claim to be Africans, or Egiptians or Marrocans, or Ethiopians, they invaded from outside of Africa . Now these outsiders rule our lands spread the religion from outside of Africa . Like Islam, Christianity and Judaism. That is many forms of Mosesism, Jesusism, Mohammadism. All of which got their teachings, lifestyle and religions from us. As from the 18<sup>th</sup> dynasty from Akhen-Atun, who taught them the name Atun changed to Aten then Aton then on to Adon to Adonia strongs No# 136 (Arabic script) Ad-O-Noy Lord my Lory from #113 Arabic scrip Adown controller, Sovereign Master, owner so they took Atun changed it to Aduwn. As they took HuHi reversed it to become IHUH on YHWH (Arabic script) existing one, living being on to Yahweh then Yahuwah on to Jehovah. All their so-called Gods come from Egipt. They moved in amongst us, steal our way of life changed the names then fed it back to us to blind us with faith, beliefs, spookism, ghost worship. Now look at our people in Churches, Mosque, Temples worshiping their image as prophets, look like their messiah, look like them,



Mahdis look like them, Christ look like them, leadership looks like them, and so on. Look at N.O.I Allah, Messiah, Mahdi, Master look like them. Well sun thats it for now our walk today must end sit down and rest until I hear from you on all this. I do hope it helps Nuwaupians to see we dont need their spookism it dont work for us. Ghostism, Steam, Vapor,Smoke.

wadH wa hotep

baa baa

| 22953|2007-08-07 20:25:50|YY5192123@AOL.COM|and here is another...|  
please also analyse

7/24/07

**Amun-Nubi-RE-Ankh-Ptah 720**

**Atum-RE**

**H.E Dr.MalachI Z. York**

**SUNU: BAWABA BASSA AFRIQA**

Well well well **SA** Neb-Nawur-Atum-RE yes its me once again I come before you to do what I incarnated to do so I will do my Bes to keep all on the Ptah once re-turned TAO the right overstanding WU-NUWAUPU. Well once the evil ruler of the 15<sup>th</sup> dynasty who was a Hykosos called for good reason Apophis and his mixed Hebrew rulers of the 16<sup>th</sup> dynasty by the time it came to the 17<sup>th</sup> dynasty which had 15 Theban rulers all Nuwaupian Sequen-RE TAO I, TAO II then on to KA-MOSE, we move to the 18<sup>th</sup> dynasty of AH-MOSE then Amun-Hotep I Tuthmosis I Tuth Mosis II to the great female ruler Hat-Shep-Sut from her 10 more rulers to the 19<sup>th</sup> dynasty which had 8 rulers. Then the 20<sup>th</sup> dynasty had 10 rulers the 21<sup>st</sup> dynasty had 7 rulers the 22<sup>nd</sup> dynasty had 10 rulers 23<sup>rd</sup> dynasty had 1 ruler and the 24<sup>th</sup> dynasty had 1 ruler. The 25<sup>th</sup> dynasty is where this walk takes us SUN. Ruler KASHTA father of PI-ANKHY and SHABAKA. And PI-ANKY was father of SHABATAKA and TAHARKA or TAHARKO. You see standing between the paws of PAA-RUTI the sphinx. And his brother SHABATAKA was the father of TA-NUT-AMUN, who are these great people they were called by many different names. Nubians, Cushites, Put, Sudanese, Ethiopian the name PI-ANKH-Y the living two or ruler of the two lands master of two lands Misr Egypt and Kush Ethiopia. They called them Hamites or Khami, Kemet. As well and TAMARY from TA-MA-RE the place called Adbassa, also know as PUT or Mordern day Southern Sudan and we called our selves ADBASSA. Our land began with the first cataract on the Nile . The Nile is about 4,145 miles long and flows from the so called lake Victoria thats what John Hanning speke called it in 1858 it was called MWANZA flowing up to UGANDA through the Sudan on to TAMA-RE Egypt meets at TUTI then flows on up to Gihon Giza breaks in to 4 rivers to the left Pi-son Sals to the right TANIS. On into the Mediterranean Sea on up to become two other rivers which flow back down to become the Hiddekel to Sumeria, and to become Euphrates . Yes sun the four rivers flowed out of Ganawa. TA-MA-RE for their Bible and Quranic stories the original people of HUT-KA-PTAH, Nuwaupia called NAPATA and Meroe or NUWAUPIAN Moors, called the Meroitic era and the NAPATAN era. The Nuwaupic language was called the NAPATA tongue and Merotic tongue was Kushite tongue which became Geez, Amharic, Aramic, Syritia Hebrew, Chaldean, Akkadian, Arabic, Nabation. So you will see which look like Arabic or Hebrew Children tongues of Akkadian and Chaldean in Nuwaupic because they all came from NAPATA or Nuwaupic. Today also Butana was known as Put, or the land of the ADBASSA people the Latin speaking Italians changed it to Abyssinia or sons of Mbog BASSA, who were Shabaka, Shabataka, and Taharko builder of 19 temples with two great ones at Jabel Barkal and NAPATA . The BASSA

people of Liberia get their name from BAH-SOOH who succeeded SUAHNHENEH BAS or BA from Egiptian BAA-BA sprit being, personality. Divine father BA BA, and SOOH which means Rock or Stone. BASSA from two words BAH-SOOHH father SOOH or stone. As you see our name took many changes as we lost our power and was mis-placed invaded, ruled. Well sun there is so much more about us as a people, we put it down to accept less. We now follow others. We are not all. Hebrew, Israelites, Ishmaelite. We and not Asiatic, we are not Blackman, we are not Muslims, or Moslems, we are not Moabites, or Canaanites. We are not Yoruba, none of the ISMs are ours yet they all come from us. As did the Hebrews, Muslims, Christians, Yoruba, all come from HUT-KA-PTAH. Egypt . All the faiths of this world had to come from where the word of humans began. Is that not so son? Well all has agree that life as they know it did not start in China , No! Nor India No! Nor in America No! Nor in Alaska No! Nor in Europe No! but in fact all life on this planet had it roots out of Africa which they called it to mean Divide/Separate, they knew back then. As you see today with the name game. Separate us, and we fall apart. Look at our own Nuwaupian family, it worked on us. We put TAMA-RE aside, we took off our dress, put down our books, became other then self. Look at us clowns. Replace Black book for Roberts rules took off black fez for top hat, Closed Mirs became houses, new bible names or shrines under cover Ansar Muslims, Separated us. Who came to save us. AD-BASSA of Liberia thats who. Who is working on my freedom Liberia . Well son as you can see, my hand and my eyes hurt so I will end this walk with you and all the family at this point.  
 Anuki Fi Paa Ashug Shil Paa- Paut Wa Kull Ashug Kalun Fi-Nee.  
 I am in the love of ALL and all love is in me

wadH

WADU BAA BAA

We are Not the Sudanese today who are mixed seed of indo-Arabs. We are Not the Ethiopian today who are mixed seed of Canaanite- Israelites. We are Not the Nubians today who are also-mixed with Greek-Romans.

I cant keep feeding you if you dont send back typed out clear when I sent to each of you. I loose my way, along the way and repeat my self too old sun.

ka Tur ASHg sa

KATHUR ASHUG SA

Much Love Son

| 22954|2007-08-07 23:07:17|Djehuti Sundaka|!Kung Diet|

Cooking Practices and Health

<http://www.beyondveg.com/tu-j-l/raw-cooked/raw-cooked-3f.shtml>

Main Plant Foods

<http://www.beyondveg.com/tu-j-l/raw-cooked/raw-cooked-3g.shtml>

Djehuti Sundaka

---

Puzzles, trivia teasers, word scrambles and more. Play for your chance to win! [http://club.live.com/home.aspx?icid=CLUB\\_hotmailtextlink](http://club.live.com/home.aspx?icid=CLUB_hotmailtextlink)

| 22955|2007-08-08 12:18:20|Alex van Deelen|(BBC) Finds test human origins theory|

<http://news.bbc.co.uk/2/hi/science/nature/6937476.stm>

Finds test human origins theory

By James Urquhart

The Homo erectus skull in side view, after preparation to remove the sandstone. Credit: National Museums of Kenya/F. Spoor. The small H. erectus skull had to be removed from sandstone Two hominid fossils discovered in Kenya are challenging a long-held view of human evolution.

The broken upper jaw-bone and intact skull from humanlike creatures, or hominids, are described in Nature. Previously, the hominid Homo habilis was thought to have evolved into the more advanced Homo erectus, which evolved into us.

Now, habilis and erectus are now thought to be sister species that overlapped in time.

The new fossil evidence reveals an overlap of about 500,000 years during which Homo habilis and Homo erectus must have co-existed in the Turkana basin area, the region of East Africa where the fossils were unearthed.

"Their co-existence makes it unlikely that Homo erectus evolved from Homo habilis," said co-author Professor Meave Leakey, palaeontologist and co-director of the Koobi Fora Research Project.

The jaw bone was attributed to Homo habilis because of its distinctive primitive dental characteristics, and was dated to around 1.44 million years ago.

It is the youngest specimen of this species ever found.

The skull was assigned to the species Homo erectus despite being a similar size to that of a habilis skull. Most other erectus skulls found have been considerably larger.

But it displayed typical features of erectus such as a gentle ridge called a "keel" running over the top of the jaw joint. Analysis showed the skull to be about 1.55 million years old.

The new dates indicate that the two species must have lived side by side.

## Sister species

If *Homo erectus* had evolved from *habilis* and stayed within the same location then both must have been in direct competition for the same resources.

Eventually, one would have out-competed the other.

The particularly small *Homo erectus* find, shown from above with the large skull from Olduvai (Tanzania) to demonstrate the gorilla-like size variation of the species.

There may have been a large size difference between the sexes

"The fact that they stayed separate as individual species for a long time suggests that they had their own distinct ecological niches, thus avoiding direct competition," Professor Leakey explained.

Professor Chris Stringer, head of human origins at London's Natural History Museum, said: "Both were apparently stone tool-makers, but one possibility is that the larger and perhaps more mobile *erectus* species was an active hunter, while *habilis* scavenged or caught small prey."

It is most likely that both species evolved from a common ancestor.

## Other possibilities

But the linear, ancestor-descendent relationship between the two species cannot be ruled out altogether.

Fred Spoor, professor of developmental biology at University College London, and co-author of the paper, told the BBC News website: "It's always possible that *Homo habilis* lived, let's say, 2.5 million years ago and then in another part of Africa, away from the Turkana basin, an isolated population evolved into *Homo erectus*."

After a sufficient amount of time to allow both species to develop different adaptations and lifestyles, *Homo erectus* could have then found its way to the Turkana basin.

With separate "ecological niches", both species could co-exist without direct competition for resources.

"But that is a much more complex proposition," Professor Spoor explained, "the easiest way to interpret these fossils is that there was an ancestral species that gave rise to both of them somewhere between two and three million years ago."

Not so similar

The fossil record indicates that modern humans (Homo sapiens) evolved from Homo erectus.

However, to some researchers, the small size of the erectus skull suggests that species may not have been as similar to us as we once thought.

On average, modern humans display a low level of "sexual dimorphism", meaning that males and females do not differ physically as much as they do in other animals.

The scientists compared the small skull to a much larger erectus cranium found previously in Tanzania. If the size difference between the two is indicative of the larger one being from a male and the smaller being from a female, it suggests that erectus displayed a high level of sexual dimorphism - similar to that of modern gorillas.

Sexual dimorphism can relate to reproductive strategies and sexual selection.

If erectus was very sexually dimorphic it may have had multiple mates at a time. This differs from the more monogamous nature of modern humans, indicating that Homo erectus was not as human-like as once thought.

The researchers dismiss the idea that the small size of the skull could be a result of it belonging to a youngster.

"By studying how the skull bones are fused together we discovered it belonged to a fully grown young adult rather than a developing juvenile erectus," said Professor Spoor.

| 22956|2007-08-08 14:32:47|Mahari Mengistu|Re: !Kung Diet|

Some of the fruit and nuts sound delicious.  
HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:

>  
> Cooking Practices and Health  
> <http://www.beyondveg.com/tu-j-l/raw-cooked/raw-cooked-3f.shtml>  
>  
> Main Plant Foods  
> <http://www.beyondveg.com/tu-j-l/raw-cooked/raw-cooked-3g.shtml>  
>  
> Djehuti Sundaka  
>  
> \_\_\_\_\_  
> Puzzles, trivia teasers, word scrambles and more. Play for your

chance to

> win! [http://club.live.com/home.aspx?icid=CLUB\\_hotmailtextlink](http://club.live.com/home.aspx?icid=CLUB_hotmailtextlink)  
>

| 22957|2007-08-08 17:54:21|Paul Kekai Manansala|Queen Nefertiti: More than a pretty face|  
Maybe wrinkles are not so bad, after all, some German scientists have discovered.

In ancient times, such laugh lines and wrinkles around the mouth improved the face of Nefertiti, the Egyptian queen acclaimed as the world's most beautiful woman.

X-ray pictures of the bust by a computer tomography machine at the nearby Charite Hospital in Berlin revealed that the sculpture is a piece of limestone with details added using four outer layers of plaster of Paris.

"We have discovered that the sculptor later added gentle wrinkles to her face, especially around the eyes," said Dietrich Wildung, director of the Museum of Egyptology housed in the upper storey of the Altes Museum.

"The wrinkles make the image more individual and expressive."

The scientists speculate that Nefertiti, who would have sat for the sculptor, herself approved the older look.

### **Scientific motivation**

The 3,000-year-old bust of Nefertiti is the greatest treasure at Berlin's Altes Museum.

Wildung said he received the revelation a year ago that the serene face, which today lacks one eye, was not quite as smooth as it looked.

Museum officials, who say Nefertiti is too fragile to visit Egypt, even worried about sending her to the hospital.

The scan of the artwork, which is 50 centimeters tall including the hat, was arranged in cooperation with film teams from the US National Geographic Society and German public broadcaster ZDF. Their documentary was aired last month in Germany.

"The prime motivation was scientific," stressed Wildung, an Egyptologist who said he had always presumed that some plaster "make-up" had been applied as a finish to the solid limestone before it was painted.

The results prove once and for all that the artist re-adjusted the image four times.

"The purpose was not to idealize her at all, but to make the image more realistic," Wildung explained, suggesting that hints of age were probably not taboo in Nefertiti-era art, but a source of prestige.

### **Sign of esteem**

It may surprise modern women who go to the cosmetic surgeon to recover that smooth teenage complexion, but wrinkles have always been esteemed as a subtle badge of wisdom.

The museum is to alter the lighting in the Nefertiti room after the discovery.

"The lighting will now emphasize the eye area and show these hints that she has a past and is not ageless," said Wildung.

Nefertiti was the chief wife of Pharaoh Akhenaten who ruled about 1350 BC.

"There are still quite a few mysteries about her," said Wildung. "We don't know if she was a native Egyptian or came from the Middle East. Nor do we know how old she was when she married or if she survived her husband."

### **Call for return**

It will always be a matter of speculation exactly how old she was when the royal sculptor Thutmose preserved her appearance for immortality.

The sculpture was re-discovered in 1912 by a German archaeologist, Ludwig Borchardt, during an excavation in Egypt. It was awarded to the German excavation team under the legal arrangements for the dig and duly exported.

James Simon, the German merchant and patron of the arts who funded the expedition, kept the

bust in his Berlin home for a time, then donated it in 1920 to the government of Prussia, which was a part of Germany.

Nefertiti went on public display in 1924 and has graced various museums since, accompanied by longing calls from Egypt for her return. The Germans say their legal ownership of the bust is beyond question.

She is set to obtain a new home in 2009 when the collection moves to the nearby Neues Museum after its renovation.

Museum chief Wildung says he often observes museum visitors from his nearby office as they stand in awe before the Egyptian beauty, who now lacks one eye.

"She is more than just a pretty face," he said. "The people go silent in wonderment at her."

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8 August 2007

[http://www.expatica.com/actual/article.asp?subchannel\\_id=26&story\\_id=42679](http://www.expatica.com/actual/article.asp?subchannel_id=26&story_id=42679)  
| 22958|2007-08-08 18:10:23|ulagankmy|Fwd: Article: Early Humans Came from Asia Too|  
--- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), Stardora wrote:

Early Humans Came from Asia Too  
By Randolph E. Schmid, Associated Press

posted: 07 August 2007 11:58 am ET

[http://www.livescience.com/history/070807\\_ap\\_asia\\_europe.html](http://www.livescience.com/history/070807_ap_asia_europe.html)  
<[http://www.livescience.com/history/070807\\_ap\\_asia\\_europe.html](http://www.livescience.com/history/070807_ap_asia_europe.html)>

WASHINGTON (AP) -- Early human-like residents of Europe may have arrived out of Asia, rather than just Africa.

An international team of researchers reports in Monday's online edition of Proceedings of the National Academy of Sciences that Asians appear to have played a larger part in the settlement of Europe than did Africans.

The team led by Maria Martinon-Torres of the National Center for the Investigation of Human Evolution, in Burgos, Spain, reached that conclusion after analyzing more than 5,000 fossil teeth from early hominins, an early form of human predecessors.

After studying ancient teeth from Africa, Asia and Europe, the researchers report that early European populations had more Asian



features than African ones.

That conclusion also supports the theory that the development of the genus Homo -- modern humans are Homo sapiens -- occurred both in Africa and Asia.

The teeth studied were from the genera Homo and the earlier Australopithecus.

"The history of human populations in Eurasia may not have been the result of a few high-impact replacement waves of dispersals from Africa, but a much more complex puzzle of dispersals," Martinon-Torres' team wrote.

The differences in tooth formation, dimensions and shapes in Europe and Asia and that of Africa suggest separate evolutionary courses for a long period, they said.

That does not mean there was no genetic flow between Africa and Eurasia, but rather that the Eurasians were probably descendants of an ancient out-of-Africa exodus, they said.

Milford Wolpoff, an anthropologist at the University of Michigan, noted that dental evidence is always difficult to work with and said this research team did "a very good job."

The idea that human evolution involved small and relatively isolated populations for much of its history, with a migration out of Africa and other migrations between continents, "is in concordance with the interpretations of paleoanthropologists," he said.

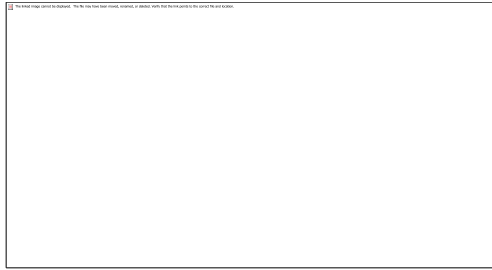
"It may be in different languages, but we are singing the same song," said Wolpoff, who was not part of the research team.

The research was supported by the Spanish Ministry of Science and Education, Fundacion Caja Madrid, Fundacion Atapuerca, Fundacion Duques de Soria and the Georgian National Museum.

--- End forwarded message ---

| 22959|2007-08-08 18:16:50|K. Loganathan|Study points to larger role of Asian ancestors in evolution|

**Study points to larger role of Asian ancestors in evolution**



**A collection of fossils is pictured in Nairobi's National museum, in September 2006. A new analysis of the dental fossils of human ancestors suggests that Asian populations played a larger role than Africans in colonizing Europe millions of years ago, according to a study, released on Monday.**

**A new analysis of the dental fossils of human ancestors suggests that Asian populations played a larger role than Africans in colonizing Europe millions of years ago, said a study released Monday.**

The findings challenge the prevailing "Out of Africa" theory, which holds that anatomically modern man first arose from one point in Africa and fanned out to conquer the globe, and bolsters the notion that Homo sapiens evolved from different populations in different parts of the globe.

The "Out of Africa" scenario has been underpinned since 1987 by genetic studies based mainly on the rate of mutations in mitochondrial DNA, a cell material inherited from the maternal line of ancestry.

But for this study, European researchers opted to study the tooth fossil record of modern man's ancestors because of their high component of genetic expression.

The investigators examined the shapes of more than 5,000 teeth from human ancestors from Africa, Asia and Europe dating back millions of years.

They found that European teeth had more Asian features than African ones.

They also noted that the continuity of the Eurasian dental pattern from the Early Pleistocene until the appearance of Upper Pleistocene Neanderthals suggests that the evolutionary courses of the Eurasian and African continents were relatively independent for a long period.

"The history of human populations in Eurasia may not have been the result of a few high-impact replacement waves of dispersals from Africa, but a much more complex puzzle of dispersals and contacts among populations within and outside continents," the researchers wrote.

"In the light of these results, we propose that Asia has played an important role in the colonization of Europe, and that future studies on this issue are obliged to pay serious attention to the 'unknown' continent."

The paper was written by researchers at Spain's national center for research into human evolution in Burgos and appears in the journal of the Proceedings of the National Academy of Sciences.

2007 AFP

<http://www.physorg.com/news105695490.html>

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Yahoo! oneSearch: Finally, [mobile search that gives answers](#), not web links.

| 22960|2007-08-09 05:25:27|Dexter Harper|Re: Study points to larger role of Asian ancestors in evolution|

I read a similiar article with the following quote:

"These Asian hominids may have originally come from Africa, the scientists note, but had evolved independently for some time."

Htp.u,

Sharma Men Ra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan" wrote:

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> 2007 AFP

> <http://www.physorg.com/news105695490.html>

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> -----

> Yahoo! oneSearch: Finally, mobile search that gives answers, not web links.

>

| 22961|2007-08-09 08:52:21|Paul Kekai Manansala|Re: Study points to larger role of Asian ancestors in evolution|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Dexter Harper" wrote:

>

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> I read a similiar article with the following quote:

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> Sharma Men Ra  
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The evidence rather clearly shows that are Y chromosome and mtDNA  
ancestors came from Africa.

There is some effort to show older X chromosome ancestors. I think to  
some extent the Eurocentric view that humans must have evolved  
independently for long periods to create the "races" is driving some  
of this research.

However, the truth of the matter is that humans don't show any of the  
typical signs of long independent evolution. We may have started  
separating into "extremes" like we have today only in the last 10,000  
to 20,000 years.

Regards,

Paul Kekai Manansala

| 22962|2007-08-09 14:02:46|Djehuti Sundaka|Re: Study points to larger role of Asian ancestors  
in evolution|

This is ridiculous. The "Out of Africa" theory is based on human  
ancestors from thousands of years ago, not millions. Anything that  
takes place between the appearance of Homo erectus 1.8 million years  
ago and the appearance of Homo sapiens 200 thousand years ago, has  
no bearing on the "Out of Africa" theory as both are first found  
within, not without. Anything going back millions of years doesn't  
apply to the theory even though anything that old nevertheless  
conforms to the same perspective.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan"  
wrote:

>  
> Study points to larger role of Asian ancestors in evolution  
> A collection of fossils is pictured in Nairobi's National

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> A new analysis of the dental fossils of human ancestors suggests

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result of a few high-impact replacement waves of dispersals from Africa, but a much more complex puzzle of dispersals and contacts among populations within and outside continents," the researchers wrote.

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> Yahoo! oneSearch: Finally, mobile search that gives answers, not

web links.

>  
> | 22963|2007-08-09 14:04:54|Djehuti Sundaka|Re: Discovery of Queen Hatshepsut's Mummy:  
Fact or Fiction|  
New Orleans's Children Fighting for the Right to Learn  
[http://groups.yahoo.com/group/Wadjat\\_News/message/1214](http://groups.yahoo.com/group/Wadjat_News/message/1214)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:

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> Even so, there's the America we see in the popular media and the  
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> Sharpton Chides Officials in Louisiana Town  
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> The Black Sites  
> [http://groups.yahoo.com/group/Wadjat\\_News/message/1189](http://groups.yahoo.com/group/Wadjat_News/message/1189)

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> Bush Signs Law Widening Reach for Wiretapping  
> [http://groups.yahoo.com/group/Wadjat\\_News/message/1190](http://groups.yahoo.com/group/Wadjat_News/message/1190)  
>  
> Djehuti Sundaka  
>  
>  
> | 22964|2007-08-09 17:11:56|arumese|Re: Study points to larger role of Asian ancestors in  
evolution|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

How long have other species, such as lions and tigers been  
seperated? Perhaps their inability to produce fertile offspring when  
cross-bred could provide some important clues to their studies on  
human races. As it is so obviously known, all of the various human  
phenotypes readily reproduce and have no problem producing fertile  
offspring. Hybrids of lions and tigers are always (or almost always)  
incapable of reproduction. And these two cats arguably look more  
like each other than some human types do.

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Dexter Harper" wrote:  
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> >  
> > I read a similiar article with the following quote:  
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> > "These Asian hominids may have originally come from Africa, the  
> > scientists note, but had evolved independently for some time."  
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> > Htp.u,  
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>  
> The evidence rather clearly shows that are Y chromosome and mtDNA  
> ancestors came from Africa.  
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> There is some effort to show older X chromosome ancestors. I think  
  
to  
> some extent the Eurocentric view that humans must have evolved  
> independently for long periods to create the "races" is driving some  
> of this research.  
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> However, the truth of the matter is that humans don't show any of  
  
the



> typical signs of long independent evolution. We may have started  
> separating into "extremes" like we have today only in the last

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> to 20,000 years.

>

> Regards,

> Paul Kekai Manansala

>

| 22965|2007-08-09 17:13:12|arumese|Re: Study points to larger role of Asian ancestors in  
evolution|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

I think that if the various human types had evolved independantly  
there probably would not be any mixtures beyond first generation  
hybrids. But then again, I'm sure someone on the research team has  
an explanation that would blow that assertion out of the water.

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Dexter Harper" wrote:

>>

>>

>> I read a similiar article with the following quote:

>>

>> "These Asian hominids may have originally come from Africa, the  
>> scientists note, but had evolved independently for some time."

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> ancestors came from Africa.

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> There is some effort to show older X chromosome ancestors. I think

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> some extent the Eurocentric view that humans must have evolved  
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- > typical signs of long independent evolution. We may have started
- > separating into "extremes" like we have today only in the last

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- > to 20,000 years.

>

- > Regards,

- > Paul Kekai Manansala

>

| 22966|2007-08-09 17:16:53|encyclopediaegypt|Are you a Dr. of Egyptology?|

**Are you a Dr. of Egyptology?**

**Professor of Archeology <> Dr. of Egyptology**

**How many professors of Archeology are not Archeologist at all?**

**How many Dr. of Egyptology have nothing to do with being an Egyptologist?**

**Archeologist and Egyptologist are detectives.**

**Archeologist for most part study artifacts of animals or people (their cultures) of the past.**

**The Archeologist are taught strict procedures for examinations, so they do not damage potential artifacts in their "dig" ... to make sure what they find remains in tact.**

**Egyptologist are a combination of archeologist and anthropologist which specialize on investigating the ancient people and culture of Egypt.**

**To be a Dr. of Egyptology you need not investigate, prove or verify any thing. To be a Dr. of Egyptology you need only read a whole bunch others have written.**

**After you have paid big bucks to go to universities to have them push their selected parrot information.. you get a degree... Now you are one who learned information that others had researched.**

**For the Dr. of Egyptology status to kick in, you then get a job in a university to parrot the information that the parrot (Dr. of Egyptology) inhaled to make them a Dr.**

**How much interest does the common population have in Egyptology?**

**Advertisers spend thousands of dollars a minute to put their Ads on TV. The TV stations must obtain programs that millions of people will watch. If you have cable or satellite, how many times a month to they run Egyptology documentaries?**

**There are literally millions of people all over the world who are fascinated by ancient Egypt. Millions of dollars spent on books, millions of dollars spent in archeology, millions of dollars spent in universities.**

**One clue of the interest of the ordinary population is the amount of times Egyptology programs are shown on TV stations around the world.**

**If you are one of those who watch these programs, if you read books, if you discuss these things on the internet or perhaps have your own Egyptology or Web site, then join the Egyptology Buffs.**

Now the question is are you a Junior Woodchuck Egyptologist?

The millions of us will never get close to a dig, but indeed we can be more than parrots... parrot says.. I parrot the parrot?

Howard Carter is famous for the discovery of King Tut's discovery? Well it was the money of a rich guy who got people looking there. There were hundreds of Egyptian workers (for a couple dollars a week) digging, sifting and carrying tons of dirt away in baskets. It was an Egyptian worker who stumbled up on the mouth of the entrance. Have you ever heard his name?

A rich man's bank roll, a poor Egyptian laborer who found it and we read that Howard Carter discovered the tomb of Tut?

Carter was more like a foreman who organized how the dig would proceed. The discovery of Tut's tomb was a team effort, not any single man.

**An Egyptologist is more than a parrot**, they are detectives. **Egyptians are people who investigate information to verify its source and its validity...** Detectives.

Like the British who got credit for the discovery of Tut's tomb, we junior woodchuck Egyptologist need not get our hands dirty ... and like the Egyptians who carried tons of dirt away in baskets, we need no fame for what we find.

We indeed can be junior wood chuck Egyptologist. We can examine the artifacts found by the laborers and we can examine the claims of those who get full credit for those finds. We can also examine the claims of those who found nothing, took no credit nor was even born when those artifacts were discovered.

The internet archeologist can verify  
Where, when, who found what  
What the claims are and what the contradictions are.

Recently an "Egyptologist" looking for fame declared they identified the mummy of Queen Hatshepsut because an X-ray of the canopic jar had a tooth that matched a missing tooth in a mummy. **I never heard of them putting teeth, chewing gum or remote controls in those canopic jars?** I thought the only thing they put in those Canopic Jar were the organs of the person being mummified?



Science.. detective speculation is not based on what might be, what could be. All theories must have evidence to support them.

It is not for us to draw any conclusion, but to present all factual evidence, all arguments for and against any theory.

**We are people with investigative minds and our field of interest is Egyptology.  
We are junior wood chuck Egyptologist.**

\*

**Encyclopedia Egypt**



| 22967|2007-08-09 20:29:50|Paul Kekai Manansala|Re: Study points to larger role of Asian ancestors in evolution|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

>

> How long have other species, such as lions and tigers been  
> seperated? Perhaps their inability to produce fertile offspring when  
> cross-bred could provide some important clues to their studies on  
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> phenotypes readily reproduce and have no problem producing fertile  
> offspring. Hybrids of lions and tigers are always (or almost always)  
> incapable of reproduction. And these two cats arguably look more  
> like each other than some human types do.

>

>

Not sure what the latest research says but both lions and tigers are part of the genus Panthera, with tigers breaking off between 1 - 2 million years ago, depending on the estimate.

They are different species.

Note humans are not even classified as different sub-species. There's been too much gene flow for human to have separated much biologically. They all have the same chromosome count and relatively slight genetic divergence.

Dog and cat breeds have even much less genetic divergence than humans but look who different they can look. This is due to selective breeding. A Chihuahua and an English Sheep Dog are probably closer to each other genetically than Germans are to Italians.

Regards,  
Paul Kekai Manansala

| 22968|2007-08-09 21:20:48|Freddie Thompson|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

There is certainly a disparity -- those with the least power to guard their own interests have the greatest potential of getting taken advantage of. As you indicated before, blacks in America don't have to worry about being wiped-out for challenging the systemic oppression that exists within the construct of society. Even with the playing field leveled, Whites still have centuries of being more intimately connected to the system -- which they seem to take for granted. Though there is equality according to the law, Whites still control the system and whenever it is feasible, they may manipulate it to their advantage. That's the reality of the situation, which is why we spend so much time on this site shedding light on particular aspects of it.

**Djehuti Sundaka** wrote:

New Orleans's Children Fighting for the Right to Learn

[http://groups.yahoo.com/group/Wadjat\\_News/message/1214](http://groups.yahoo.com/group/Wadjat_News/message/1214)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

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> Even so, there's the America we see in the popular media and the  
> America we hardly ever see until exposed.  
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> Sharpton Chides Officials in Louisiana Town  
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>  
> Djehuti Sundaka  
>  
>

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[Pinpoint customers](#) who are looking for what you sell.

| 22969|2007-08-10 15:36:34|Mahari Mengistu|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

<<<

But the playing field is NOT really leveled. That's just another trick. It is MORE leveled than it used to be. But it is simply not possible to segregate the present from the past- to pick it out and act like everything is new and different. "O let's forget about all

of the past stuff; that's in the past". It is not. The remnants, the consequences of the vile acts against us linger on. It is not possible to even pretend it is a new day. History is like blood in the body of existence. When it becomes contaminated it remains contaminated until it cleanses itself; receives a blood transfusion or until the body dies. You can't just pluck out a portion that is free of contamination.

So we either need a transfusion of new blood or we need some special medicine to cleanse the body.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

>

> There is certainly a disparity -- those with the least power to guard their own interests have the greatest potential of getting taken advantage of. As you indicated before, blacks in America don't have to worry about being wiped-out for challenging the snyde oppression that exists within the construct of society. Even with the playing field leveled, Whites still have centuries of being more intimately connected to the system -- which they seem to take for granted.

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> > Djehuti Sundaka

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> Pinpoint customers who are looking for what you sell.

>

| 22970|2007-08-11 08:19:13|encyclopediaegypt|3 Programs on Saturday wind your vcr|

**Nefertiti Resurrected on again if u didn't see it**

**This is a two part documentary by the same name. It is the very video that I created the transcript from.**

**I have ink jet printers.. which were the biggest joke (to me) thinking you could use them for something, but before that I bought a black and white laser printer.. best printer I ever had.. any way**

**If you have a printed copy of the transcript you can follow along making your notes, perhaps you can get a print out at a print shop with a usb drive.**

**If you make a video tape... better a DVD copy you can stop ... maybe you have a Tvo thingy that you can stop and back up.**

**Some of the transcript may not be clear if you did not see the video.. now is your chance. You can record it while you are out, but those into this study will have no better chance... transcript and video together.**

**Check your own listings to be sure it is on and the correct time.**

**Here Eastern Standard time, Saturday Aug 11 .. Science Channel, beginning at 3 PM and it last for 2 hours.. make sure to get both parts.. same title so you think it is on again.. no two parts ..**

**Following that same channel, The great Sphinx**

**Flip over to HINT 8 to 12 Egyp land of the gods, again two parts the same title, a total of 4 hours. Again check your own channel for the exact time... August 11.. Saturday**

| 22971|2007-08-11 09:58:36|Emeagwali, Gloria (History)|Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction|

Attachments :

.....In many cases, Arabs may not view blacks being as alien as most in White society seem to view us.

What happened to the upper case B, brother?

---

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) on behalf of arumese

Sent: Fri 8/3/2007 9:21 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

> Perhaps their experience with oppression, racist or otherwise, has  
> been far more overt and lethal than what is experienced in the  
> states. Perhaps they don't have the luxury of standing up for the  
> representation of a heritage that isn't germane to their immediate  
> existence and could even put them in jeopardy. Perhaps.  
>  
> Djehuti Sundaka

I can see that being the case. But I wasn't sure how to address it. The oppressors in Western society have always liked to see themselves as good people from a Christian perspective, while their behavior contradicted what they claimed to believe. I believe this causes Whites in America conflict, or a sense of guilt when they realize they are going too far with the racism. We have capitalized on their sense of guilt by being openly critical of them even when it is not necessary. This has served to break down their resolve on many levels. We see their weakness and it emboldens us. I cannot imagine such a scenario going on for too long without some type of crafty response in an Arab country.

I had not wanted to say this, but I think Arabs might be a little less restrained in responding aggressively towards their black



populations if they get out of line.

But another reason I said what I said in the previous post is that blacks over there may feel more of an ethnic connection with the Arabs who live among them. It seems like a very different dynamic from what we have in the states. In many cases, Arabs may not view blacks being as alien as most in White society seem to view us. Therefore, they seem more apt to respond to us as normal human beings -- especially those of us who resemble them. Some things seem better over there, some things seem worse.

Fred

> Perhaps their experience with oppression, racist or otherwise, has  
> been far more overt and lethal than what is experienced in the  
> states. Perhaps they don't have the luxury of standing up for the  
> representation of a heritage that isn't germane to their immediate  
> existence and could even put them in jeopardy. Perhaps.

>  
> Djehuti Sundaka  
>  
>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
> wrote:

>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:  
>>>

>>> Because they are oppressed and/or delusional themselves.  
>>> HTP,  
>>> Mahari  
>>

>> I was thinking pretty-much the same thing. We American blacks  
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>>> wrote:

> > > >

> > > > we never see the black people of egypt responding to the

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> > > their heritage either. something is definitely wrong

> > > >

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> concern

> > > Alex. I find it disconcerting that someone as

> > > > delusional as Dr. Hawass possesses so much control over one

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> > > > Africa's most important centers of cultural heritage. He has

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> > > > decided that ancient Kemet was founded and ruled by an Arab

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> > > > It only makes sense that he would do or say anything he can

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> > > > number of mummies and give them whatever identity they see

fit.

> > > >

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> > > > >

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> > > > > > their own tests, they won't mind sharing the

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> > > > > > Previously Hawass complained that he didn't

> > > > > > trust the foreign labs, but the perfect situation

> > > > > > would be to allow mutual confirmation.

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>>>>> Alex  
>>>>>  
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>>>>>  
>>>>> -----  
>>>>> Ready for the edge of your seat? Check out tonight's top

picks

> on  
>>> Yahoo! TV.  
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>

Ta\_Seti Repository

[http://groups.yahoo.com/group/ta\\_seti2](http://groups.yahoo.com/group/ta_seti2)

Yahoo! Groups Links

| 22972|2007-08-11 10:00:43|Emeagwali, Gloria (History)|Re: Discovery of Queen Hatshepsut's  
Mummy: Fact or Fiction|

Attachments :

What ever happened to the notorious Gorinsky?

---

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) on behalf of Mahari Mengistu  
Sent: Fri 8/3/2007 6:52 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Discovery of Queen Hatshepsut's Mummy: Fact or Fiction

I agree with both of your comments. My comment about "our wealth" was a theoretical statement and theories tend to be simplistic on the surface. Such a state of wealth would have to be clarified in many different ways to even begin to discuss it.

Your comment about racial oppression in the ME, I believe, is on target. Another theory I have is that what is happening in Iraq and Darfur, for example, is just a taste of what our ancestors have faced in Western Asia since about 2500 BC. Also, I believe people have become more humane in recent times so can you imagine how vicious and malicious they likely were 4500 years ago when it was inhabited by blacks upon their invasions?

So yes, I think that very likely there was/is a horrendous price paid for standing up for black dignity and identity in this region. In addition, they have used religion to justify their right to regional and social control. And black people "are the most religious of men" and so afraid of losing their souls. It's very hard to get around that with us: a Catch 22.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

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Yahoo! Groups Links

| 22973|2007-08-11 19:15:15|Paul Kekai Manansala|The tale of a New Kingdom fortress|

The discovery of the eastern fortress of the New Kingdom military town of Tharo in North Sinai charts the military quarters used by the ancient Egyptian to protect Egypt's northeast border, says

[Nevine El-Aref](#)

<http://weekly.ahram.org.eg/2007/857/hr1.htm>

The fortified city of Qantara East (Sharq) in North Sinai is often hailed by historians as Egypt's eastern gateway to the Nile Delta. Its chequered history is a reminder of several military clashes from Pharaonic times to the early 1970s.

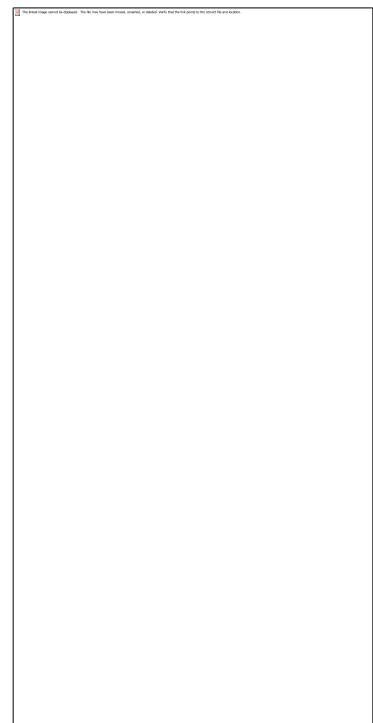
During the ancient Egyptian era, Qantara East was the stage of several battles, among the most important of which were fought and won by Ahmose I in his war of liberation against the Hyksos, Seti I in his military campaigns against the rebels in Sinai and Canaan, and Ramses II in his war against the Hittites.

In modern times Qantara East was the site of numerous battles between the Allies and the Turks during World War I, as well as being the main base of the Australian Light Horse operations in Sinai from 1916 until the final demobilisation in 1920.

It was also the site of a massive warehouse and a hospital centre, which were used again in World War II. The town was captured by Israel during the 1967 War but won back after the 6 October War of 1973.

Owing to Qantara East's immense strategic importance as a vital commercial and military stop between Egypt and Asia, it was the starting point of the famous Horus Road, the military route that operated from ancient Egyptian times until the Ottoman period. It has also played a major role in the Egyptian-Israeli struggles over the years.

In peacetime, the city was an important trading post, and in the Graeco-Roman period it was one of Egypt's busiest ports second only to Alexandria. Ships from the eastern Mediterranean and



[Click to view caption](#)

From top: a worker brushing the sand off the newly discovered water channel; a bird view of the Tharo foundation; the inscription of king Seti I engraved on a wall of Karnak Temples photos courtesy of SCA

caravans from Syria and Palestine came to trade goods such as wine, oil and honey, which were transported to Egypt and the Red Sea by Nile barge and overland roads.

Early in 2000, however, the town achieved reputé as an extremely fruitful archaeological site when a number of ancient Egyptian monuments and artefacts came to light after a massive archaeological excavation project carried out by three archaeological teams from Trinity University in the US, the Sorbonne in France and the Egyptian Supreme Council of Antiquities (SCA). These achievements came within the framework of a salvage operation of Sinai monuments caused by the threat posed to scores of sites by the new Al-Salam (Peace) Canal.

Over the past seven years the remains of several ancient objects have been discovered, among them a mud-brick temple, a number of bronze and limestone coins and scarabs featuring Osiris and Horus, and a cachet of limestone reliefs bearing the names of two royal personalities and two seated statues of differing sizes. The larger statue is made of limestone and belongs to a yet unidentified personage, but from its size and features archaeologists believe that it could be a statue of Horus, the god of the city. Weapons, pottery shards, grain silos, stables, storerooms, a dormitory for soldiers and dwellings were also discovered, along with military fortresses, citadels, churches, amphitheatres and baths. Slowly the idea of developing the Horus Road as a tourist attraction gained momentum.

At Tel Al-Farama (Pelusium) and the neighbouring sites at Tel Al-Makhzan and Kanais, which probably formed parts of Greater Pelusium, were also subjected to excavation work along with the area around the ancient port, the amphitheatre, the Byzantine church and the ruins of three more churches dating from the fourth and fifth centuries. The Horus Road was, of course, also the highway along which Christian pilgrims travelled, and there were churches from Rafah to Pelusium. The largest is a church dedicated to Aba Maques, a martyr of the Diocletian persecutions in the fourth century.

Excavations continue to take place in the Tel Al-Borg area under James Hoffmeier of Trinity University. So far these have revealed two limestone forts, one dating from the reign of the 28th Dynasty Pharaoh Tuthmosis III (1475-1425) and the second from the 19th Dynasty. This is most probably a Ramesside fort as it bears the name of Pharaoh Ramses II, "the Mansion of the Lion". The only remaining part of the first fort was found on the east bank of the Al-Salam Canal. It consists of a moat built on a foundation of between nine and 14 layers of fired red brick, a material that was used only rarely during the New Kingdom. Culture Minister Farouk Hosni said that only 50 per cent of the second fort had been uncovered, but this included a wall with a large opening 13.5 metres wide.

A small stela dedicated to the Asiatic gods Resheph and Astarte was among the blocks, and a number of horse and donkey burials were uncovered in the moat. Several stamped jar handles with the cartouches of Smenkhare and Tutankhamun and inscriptions from Tuthmosis III were also found. A stone block of a deity was found with the name "strong bull" behind it.

The walls of the fort are 100 metres tall and are embellished with a number of rectangular mud-brick towers. Surrounding it is a two-kilometres long moat once filled with water.



At Tel Al-Heir, 25 kilometres east of the Suez Canal, the French mission from the Sorbonne found the Migdol fort of Seti I. This large fort has soaring towers and a rest house for the Pharaoh, and is believed to be the second military fort on the Horus Road after Tharo (East and West). Tharo West was found in 2003 by an Egyptian team led by Mohamed Abdel-Maqsoud, head of the central administration of ancient Egyptian antiquities at the SCA.

This summer, for the second time, Qantara East was in the limelight when early last week Egyptian excavators chanced upon the fort of Tharo east. The fortress is 500 metres long, 250 metres wide and with walls 13-metre thick and a 12-metre-wide south entrance. A giant water-filled moat that once surrounded the fort was also found.

"This is the largest fortress found yet," Abdel-Maqsoud told *Al-Ahram Weekly*, adding that it consisted of 24 huge defence towers 20 metres in width and four metres thick. Along with Tharo West, Abdel-Maqsoud said, the fort was considered to be the eastern front of the ancient Egyptian military town of Tharo and Egypt's gate to the Delta. It was also the point where the ancient Egyptian army carried out several military campaigns to secure the eastern city borders at the time. Graves of soldiers and horses were also found. "Bones of humans and horses found in the area attest dramatically to the reality of such battles," Abdel-Maqsoud said.

Zahi Hawass, secretary-general of the SCA, said this discovery was concrete evidence of the events depicted on the reliefs of Seti I engraved on the north wall of the Hypostyle Hall at Karnak Temple. These relate to the military campaign to smash rebels led by Seti I in the first year of his rule. Hawass pointed out that the discovery also showed how ancient artists drew accurate topographical maps of the Horus Road, which stretched from Egypt to Palestine. According to Seti I's relief, 11 forts were originally built on this section of the road, although excavations have so far unveiled only four.

THE NEWLY discovered settlement in Bahariya Oasis reveals that the oasis continued to be a buzzing residential area during the Old Kingdom right through to the Graeco-Roman period, **Nevine El-Aref** reports.

Last week the area of Garet Al-Abiyad in Bahariya Oasis was the focus of world archaeological news. During a routine archaeological survey, a Czech archaeological mission from Charles University in Prague stumbled upon what is believed to be an Old Kingdom residential settlement. The key that led to the discovery was the first sand layer accumulated on the site mixed with heavily-eroded potsherds. Below it, directly adjoining the bedrock, archaeologists unearthed remains of mud-brick buildings and two fireplaces. Digging further down, according to the mission director Miroslav Barta, artefacts dating from the Old Kingdom were found including domestic pots, pans, flat-bottomed flasks, bread baking trays, low bi-conical stands and falcate bowls.

He added that team members had also unearthed an unusual food vessel with significant marks of cooking both inside and outside. The vessel is composed of two clay cups with flat bases moulded together with a height ranging from 8-12cm each.

Barta said early studies on the pottery had not determined the exact date of the finds, but all could be dated back to the Old Kingdom and most likely were from the Sixth Dynasty.

"It is a very important discovery that can help in rewriting the history of Bahariya Oasis," Supreme Council of Antiquities Secretary-General Zahi Hawass told *Al-Ahram Weekly*.

He said that prior to the discovery it was obvious to all Egyptologists that owing to its prosperous agricultural environment and abundant rainfall, Bahariya Oasis was one of Egypt's main residential areas during the Old Stone Age. However, because nothing had been found from the Old Kingdom Egyptologists believed that the oasis was abandoned during this period and only regained its reputation as a buzzing residential area on the eve of the Middle Kingdom, with several objects from that era having been discovered at different sites in the Bahariya.

During the Graeco-Roman era, Bahariya Oasis was one of Egypt's main regions for producing and exporting wine, which reflected the wealth of the oasis inhabitants during that period. Among the most important and interesting discoveries in Bahariya are the Valley of the Golden Mummies, where dozens of gilded mummies have been found, the 26th Dynasty tomb of the High Priest Zed-Khonsu-ef-ankh and his brother Sheben-Khonsu, governor of the town in the reign of the Pharaoh Ahmose II, the temple of Ain Al-Muftillah, the noble's tombs and the only temple in Egypt dedicated to Alexander the Great.

| 22974|2007-08-11 19:25:09|ulagankmy|Fwd: MILK OF HUMAN KINDNESS|  
--- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), Julianne wrote:

Bangkok Post

Guru Magazine  
The Magazine

General news >> Saturday August 11, 2007

## MILK OF HUMAN KINDNESS

Formula made from chicken meat gives hope to babies with allergies

Story by APIRADEE TREERUTKUARKUL

Siriraj Hospital has developed the world's first milk formula from chicken meat for infants allergic to protein in breast milk and cow's milk. The milk, made from chicken breast strips, could provide high energy and nutritional levels similar to milk from cows and soybean.

It also poses a lower risk of allergies compared to milk protein from these main sources, said Pipop Jirapinyo, a paediatrician spearheading the research.

"The newly-invented milk formula will be the most valuable food source for thousands of babies allergic to the protein in cow's milk and from other sources, giving them opportunities to have the same growth level as other infants," he said.

Around 800,000 babies are born in Thailand each year, and around 20,000 children below two years old are allergic to cow's milk.

Their symptoms vary from skin rashes to nausea and diarrhoea. Those with serious allergies could experience respiratory problems.

Although the allergies can disappear when they grow up, the increase in the number of children allergic to the protein in cow's milk during the past few years has been a cause of concern.

A young girl is bottle-fed with milk made from chicken meat. Siriraj Hospital has developed the world's first milk formula from chicken meat for infants with cow milk allergies. ? APICHART JINAKUL

Only 20% of mothers breastfeed their babies during the six months after birth. A lack of awareness about the benefits of breastfeeding among parents has become a public health concern.

Dr Pipop, also head of the hospital's paediatrics department, conducted the research for five years with 38 babies allergic to the protein in cow's milk.

His research was based on the international scientific recommendation that chicken broth could be an alternative for children allergic to breast milk and other protein sources.

He compared the allergic symptoms of 20 babies given milk produced from chicken breast meat and the other 18 babies who were given soybean milk. The results showed that infants were eight times less likely to be allergic to milk produced from chicken meat than to soybean milk.

A total of 80 babies aged under two have already been given the milk at the hospital to treat protein allergies.

Although two babies still have allergies, no complicated symptoms have developed so far.

The children will be monitored to study the long-term advantages and disadvantages of the milk product, he said.

Dr Pipop's findings will also be published in the Asia Pacific Journal of Clinical Nutrition. The milk formula has been patented since last September.

The chicken breast strips are boiled and blended under the sterilised manufacturing process.

One kilogramme of chicken breast strips can produce up to 24 litres of concentrated milk.

Each infant needs about 250cc of milk per day in order to obtain sufficient energy and nutrition for growth.

Milk produced from chicken meat costs 300 baht per 0.45kg, compared to imported amino-acid based formulas which are priced at 1,500 baht per 0.45kg.

Dr Pipop plans to further develop the powdered version of the milk for production on an industrial scale and improve an adult formula for the elderly in the near future

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[http://www.bangkokpost.com/News/11Aug2007\\_news02.php](http://www.bangkokpost.com/News/11Aug2007_news02.php)

Let me never fall into the vulgar mistake of dreaming that I am being persecuted whenever I am contradicted. Ralph Waldo Emerson  
Julienne's Blog: [www.myspace.com/youandthecosmos](http://www.myspace.com/youandthecosmos). Radio: "You and the Cosmos" WHRWFm.org

--- End forwarded message ---

| 22975|2007-08-12 08:23:56|Djehuti Sundaka|A Possible Origin of the Ring Shout|

The origins of the ring shout are obscure, and it is usually assumed to be derived from African dance. The ritual may have originated among enslaved Muslims from West Africa as an imitation of tawaf, the mass procession around the Kaaba that is an essential part of the Islamic pilgrimage to Mecca. If so, the word "shout" may come from Arabic sha'wt, meaning a single circumambulation of the Kaaba.

[http://en.wikipedia.org/wiki/Ring\\_shout](http://en.wikipedia.org/wiki/Ring_shout)

Djehuti Sundaka

---

Tease your brain--play Clink! Win cool prizes!

[http://club.live.com/clink.aspx?icid=clink\\_hotmailtextlink2](http://club.live.com/clink.aspx?icid=clink_hotmailtextlink2)

| 22976|2007-08-12 19:11:34|Paul Kekai Manansala|Timbuktu Hopes Ancient Texts Spark a Revival|

Candace Feit for The New York Times

Isma髙Diadi須a嵐ra with collected family manuscripts. He says Timbuktu has a "second chance" to become a great city again.

By LYDIA POLGREEN

Published: August 7, 2007

## Correction Appended

TIMBUKTU, [Mali](#) ? Isma-muDiadi須a嵐ra held a treasure in his slender fingers that has somehow endured through 11 generations ? a square of battered leather enclosing a history of the two branches of his family, one side reaching back to the Visigoths in Spain and the other to the ancient origins of the Songhai emperors who ruled this city at its zenith.

[Skip to next paragraph](#)

## Multimedia



## Audio & Photos

## Timbuktu: The Next Chapter

## Related

[Ancient Manuscripts From the Desert Libraries of Timbuktu](#) (Library of Congress)

[Enlarge This Image](#)



Candace Feit for The New York Times

A copy of the Koran from the 12th century. According to notes in the text, it was bought for a Moroccan king for a sum of gold.

"This is our family's story," he said, carefully leafing through the unbound pages. "It was written in 1519."

The musty collection of fragile, crumbling pages, written in the florid Arabic script of the sixteenth century, is also this once forgotten outpost's future.

A surge of interest in ancient books, hidden for centuries in houses along Timbuktu's dusty streets and in leather trunks in nomad camps, is raising hopes that Timbuktu — a city whose name has become a staccato synonym for nowhere — may once again claim a place at the intellectual heart of Africa.

"I am a historian," Mr. Ha<sup>嵐</sup>ra said. "I know from my research that great cities seldom get a second chance. Yet here we have a second chance because we held on to our past."

This ancient city, a prisoner of the relentless sands of the Sahara and a changing world that prized access to the sea over the grooves worn by camel hooves across the dunes, is on the verge of a renaissance.

"We want to build an Alexandria for black Africa," said Mohamed Dicko, director of the Ahmed Baba Institute, a government-run [library](#) in Timbuktu. "This is our chance to regain our place in history."

The South African government is building a new library for the institute, a state-of-the-art facility that will house, catalog and digitize tens of thousands of books and make their contents available, many for the first time, to researchers. Charities and governments from Europe, the United States and the Middle East have poured hundreds of thousands of dollars into the city's musty family libraries, which are being expanded and transformed into research institutions, drawing scholars from around the world eager to translate and interpret the long forgotten manuscripts.

The Libyan government is planning to transform a dingy 40-room hotel into a luxurious 100-room resort, complete with Timbuktu's only swimming pool and space to hold academic and religious conferences. Libya is also digging a new canal that will bring the Niger River to the edge of Timbuktu.

Timbuktu's new seekers have a variety of motives. South Africa and Libya are vying for influence on the African stage, each promoting its vision of a resurgent Africa. Spain has direct links to some of the history stored here, while American charities began giving money after [Henry Louis Gates Jr.](#), the Harvard professor of African studies, featured the manuscripts in a television documentary series in the late 1990s.

This new chapter in the story of Timbuktu, whose fortunes fell in the twilight of the Middle Ages, is almost as extraordinary as those that preceded it.

The geography that has doomed Timbuktu to obscurity in the popular imagination for half a millennium was once the reason for its greatness. It was founded as a trading post by nomads in the 11th century and later became part of the vast Mali Empire, then ultimately came under the control of the Songhai Empire.

For centuries it flourished because it sat between the great superhighways of the era ? the Sahara, with its caravan routes carrying salt, cloth, spices and other riches from the north, and the Niger River, which carried gold and slaves from the rest of West Africa.

Traders brought books and manuscripts from across the Mediterranean and Middle East, and books were bought and sold in Timbuktu ? in Arabic and local languages like Songhai and Tamashek, the language of the Tuareg people.

Timbuktu was home to the University of Sankore, which at its height had 25,000 scholars. An army of scribes, gifted in calligraphy, earned their living copying the manuscripts brought by travelers. Prominent families added those copies to their own libraries. As a result, Timbuktu became a repository of an extensive and eclectic collection of manuscripts.

"Astronomy, botany, pharmacology, geometry, geography, chemistry, biology," said Ali Imam Ben Essayouti, the descendant of a family of imams that keeps a vast library in one of the city's mosques. "There is Islamic law, family law, women's rights, human rights, laws regarding livestock, children's rights. All subjects under the sun, they are represented here."

- [2](#)

[Next Page](#)

Correction: August 9, 2007

A front-page article and picture caption on Tuesday about a surge of interest in the ancient books and texts stored in Timbuktu, Mali , misspelled the middle name of a Timbuktu resident whose family owns a 16th century Arabic text and whose ancestors ruled the city at its zenith. He is Isma<sup>ḥ</sup>Diadi<sup>ḥ</sup>ḥa<sup>ḥ</sup>ra, not Diad<sup>ḥ</sup>ḥra/p>

| 22977|2007-08-13 07:41:11|Li (wiseladyowl)|Re: Timbuktu Hopes Ancient Texts Spark a Revival|

Does any one else feel danger approaching?? I mean really a Black intelligent place filled with the greatness of us and they really think that Europeans want to take this information and put it out there accurately? I got chills when I read the part about the paper crumbling and words falling off into nothingness, hmmm.....yeah riiiight! We will see what comes of this,

**Paul Kekai Manansala** wrote:



Candace Feit for The New York Times

Isma<sup>ḥ</sup>Diadi<sup>ḥ</sup>ḥa<sup>ḥ</sup>ra with collected family manuscripts. He says Timbuktu has a "second chance" to become a great city again.

By [LYDIA POLGREEN](#)

Published: August 7, 2007

Correction Appended

TIMBUKTU, [Mali](#) ? Isma<sup>ḥ</sup>Diadi<sup>ḥ</sup>ḥa<sup>ḥ</sup>ra held a treasure in his slender fingers that has somehow endured through 11 generations ? a square of battered leather enclosing a history of the two branches of his family, one side reaching back to the Visigoths in



Spain and the other to the ancient origins of the Songhai emperors who ruled this city at its zenith.

[Skip to next paragraph](#)

## Multimedia



Audio & Photos

## Timbuktu: The Next Chapter

### Related

[Ancient Manuscripts From the Desert Libraries of Timbuktu](#) (Library of Congress)

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Candace Feit for The New York Times

A copy of the Koran from the 12th century. According to notes in the text, it was bought for a Moroccan king for a sum of gold.

"This is our family's story," he said, carefully leafing through the unbound pages. "It was written in 1519."

The musty collection of fragile, crumbling pages, written in the florid Arabic script of the sixteenth century, is also this once forgotten outpost's future.

A surge of interest in ancient books, hidden for centuries in houses along Timbuktu's dusty streets and in leather trunks in nomad camps, is raising hopes that Timbuktu ? a city whose name has become a staccato synonym for nowhere ? may once again claim a place at the intellectual heart of Africa.

"I am a historian," Mr. Ha嵐ra said. "I know from my research that great cities seldom get a second chance. Yet here we have a second chance because we held on to our past." This ancient city, a prisoner of the relentless sands of the Sahara and a changing world that prized access to the sea over the grooves worn by camel hooves across the dunes, is on the verge of a renaissance.

"We want to build an Alexandria for black Africa," said Mohamed Dicko, director of the Ahmed Baba Institute, a government-run [library](#) in Timbuktu. "This is our chance to regain our place in history."

The South African government is building a new library for the institute, a state-of-the-art facility that will house, catalog and digitize tens of thousands of books and make their contents available, many for the first time, to researchers. Charities and governments from Europe, the United States and the Middle East have poured hundreds of thousands of dollars into the city's musty family libraries, which are being expanded and transformed into research institutions, drawing scholars from around the world eager to translate and interpret the long forgotten manuscripts.

The Libyan government is planning to transform a dingy 40-room hotel into a luxurious 100-room resort, complete with Timbuktu's only swimming pool and space to hold academic and religious conferences. Libya is also digging a new canal that will bring the Niger River to the edge of Timbuktu.

Timbuktu's new seekers have a variety of motives. South Africa and Libya are vying for influence on the African stage, each promoting its vision of a resurgent Africa. Spain has direct links to some of the history stored here, while American charities began giving money after [Henry Louis Gates Jr.](#), the Harvard professor of African studies, featured the manuscripts in a television documentary series in the late 1990s.

This new chapter in the story of Timbuktu, whose fortunes fell in the twilight of the Middle Ages, is almost as extraordinary as those that preceded it.

The geography that has doomed Timbuktu to obscurity in the popular imagination for half a millennium was once the reason for its greatness. It was founded as a trading post by nomads in the 11th century and later became part of the vast Mali Empire, then ultimately came under the control of the Songhai Empire.

For centuries it flourished because it sat between the great superhighways of the era ? the Sahara, with its caravan routes carrying salt, cloth, spices and other riches from the north, and the Niger River, which carried gold and slaves from the rest of West Africa. Traders brought books and manuscripts from across the Mediterranean and Middle East, and books were bought and sold in Timbuktu ? in Arabic and local languages like Songhai and Tamashek, the language of the Tuareg people.

Timbuktu was home to the University of Sankore, which at its height had 25,000 scholars. An army of scribes, gifted in calligraphy, earned their living copying the manuscripts brought by travelers. Prominent families added those copies to their own libraries. As a result, Timbuktu became a repository of an extensive and eclectic collection of manuscripts.

"Astronomy, botany, pharmacology, geometry, geography, chemistry, biology," said Ali Imam Ben Essayouti, the descendant of a family of imams that keeps a vast library in one of the city's mosques. "There is Islamic law, family law, women's rights, human rights, laws regarding livestock, children's rights. All subjects under the sun, they are represented here."

- 1
- [2](#)

### [Next Page](#)

Correction: August 9, 2007

A front-page article and picture caption on Tuesday about a surge of interest in the ancient books and texts stored in Timbuktu, Mali , misspelled the middle name of a Timbuktu resident whose family owns a 16th century Arabic text and whose ancestors ruled the city at its zenith. He is Isma<sup>ḥ</sup>Diadi<sup>ḥ</sup>a<sup>ḥ</sup>ra, not Diad<sup>ḥ</sup>ḥ/div>

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| 22978|2007-08-13 07:41:15|Ferg|Microsoft Word - The Etymology and meaning of HOTE<sup>ḥ</sup>.pdf|

### Attachments :

Greetings all.

I've linguistically analysed the word HOTE<sup>ḥ</sup> and would like your thoughts.

Ferg Somo

| 22979|2007-08-13 09:38:51|Manu Ampim|Passing of Dr. Asa Hilliard|

Greetings All,

I was informed that early this morning (8/13) the great teacher Asa Hilliard passed away in Cairo from complications related to Malaria, which he recently contracted in Ghana. I was passing through Cairo Intl Airport about 9 am this morning on my way from fieldwork in the Sudan and before I left the airport I was given a phone call by one who cared for him in his last hours. My colleague who was with our elder brother and scholar in his last minutes told me that Dr. Hilliard died peacefully.

My latest personal memories of Dr. Hilliard were in February 2006, when he and I sat next to each other during a panel discussion on the fraudulent King Tut image in an exhibit which was showing in Ft. Lauderdale, FL. (This same exhibit is currently at the Franklin Institute in Philadelphia, where there are continued protests). The four panelists were Hilliard, Theophile Obenga, Martin Bernal and myself.

Obenga and Bernal gave their presentations first, so this gave Hilliard and I the chance to make observations, comments, and exchange a few jokes here and there. After each of our formal remarks, and during the open discussion, Hilliard was very interested in a linguistic exchange between Obenga and Bernal and it has clear to him that Obenga would have won this debate if the panel moderator had not prematurely ended this particularly exchange regarding the two opposing linguistic viewpoints. As soon as Hilliard made his prediction to me of who will win this debate, the moderator surprisingly ended the discussion. Hilliard and I immediately looked at each other and just shook our heads in disappointment, mainly because this was the kind of information and interaction the large crowd came to witness.

Dr. Hilliard was always encouraging of other scholars to continue with our work of reclaiming our legacy. May his legacy be honored among the honorable ancestors.

<http://www.ascac.org/bios/asahilliardbio.html>

[http://www.africawithin.com/hilliard/asa\\_hilliard.htm](http://www.africawithin.com/hilliard/asa_hilliard.htm)

Advancing the work,

Manu Ampim

| 22980|2007-08-13 10:03:09|Mahari|Re: Passing of Dr. Asa Hilliard|

I am very saddened by this news. We can ill afford to lose a single intellectual warrior in the battle to reclaim our heritage.

FREE INDIA'S BLACKS.....

It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.  
Henry Ford (23)

--- On Mon 08/13, Manu Ampim <Profmanu@acninc.net> wrote:

**From:** Manu Ampim [mailto:Profmanu@acninc.net]

**To:** Ta\_Seti@yahooogroups.com

**Date:** Mon, 13 Aug 2007 05:53:59 -0700

**Subject:** [Ta\_Seti] Passing of Dr. Asa Hilliard

Greetings All,

I was informed that early this morning (8/13) the great teacher Asa Hilliard passed away in Cairo from complications related to Malaria, which he recently contracted in Ghana. I was passing through Cairo Intl Airport about 9 am this morning on my way from fieldwork in the Sudan and before I left the airport I was given a phone call by one who cared for him in his last hours. My colleague who was with our elder brother and scholar in his last minutes told me that Dr. Hilliard died peacefully.

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<http://www.ascac.org/bios/asahilliardbio.html>

[http://www.africawithin.com/hilliard/asa\\_hilliard.htm](http://www.africawithin.com/hilliard/asa_hilliard.htm)

Advancing the work,

Manu Ampim

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| 22981|2007-08-13 10:05:05|Paul Kekai Manansala|Re: Passing of Dr. Asa Hilliard|

Safari njema, Dr. Hilliard! (bon voyage)

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

>

> Greetings All,

>

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>

>

> Advancing the work,

>

> Manu Ampim

>

